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Yours Very Sincerely
J. N. Fradenburgh.

HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME I.

—BY—

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PREFACE.

This history has not been prepared according to the original plan of the author. In fact, that has been changed once and again, and it is not certain that the plan ultimately adopted is the best; but it has been thought that no other would have permitted the condensation of so much more or less important and varied historic information within the same limits.

It was soon found impossible to include a history of all the churches and appointments and brief biographical sketches of all the preachers. Lack of reliable information alone would have been a sufficient reason for many omissions; and there are but vague traditions concerning some preaching places and societies once important centers of Methodism. Many preachers traveled but a few years and then fell into the local ranks; some united with other denominations more in harmony with their theological beliefs or where the services required were less exacting, or the compensation offered more adequate; and a few abandoned the holy calling, or wholly departed from the faith. It is possible to trace but few of these without an expenditure of time and money out of proportion to any probable addition to our present stock of knowledge. Old records have been imperfectly kept, carelessly preserved, and frequently lost or destroyed. Few churches, even at the present day, have any provision for the safe keeping of important documents. Many of these are scattered among the homes of class leaders, trustees and stewards, and are taken with them upon their removal to other and sometimes distant parts of the country, or are cast aside, classed as rubbish, and burned or lost. Those left in the parsonages have often disappeared in the confusion of many movings, repairs and renovations, and by a disregard of their value which can be characterized by nothing less than downright carelessness. Such records and documents as remain cannot always be made available for history. Persons having them in possession are sometimes slow to part with them, and are often too busy to copy such parts as may be of interest, and it is impossible for an author to make a personal investigation.

It would be rash to say the author had exhausted all the available sources of information, but it may be truthfully said that no known source has been neglected, and none abandoned without an earnest and sometimes persistent effort to learn

what it has to say upon the subject in hand. In every case it has been found necessary to sift the information and make many comparisons in order to arrive at the most probable truth. In the reminiscences of old people we must remember that memory, especially as to dates and names is treacherous, and old documents are sometimes difficult to decipher. Uniform spelling of proper names is found to be impossible. When the same proper name is spelled in half a dozen different ways, each equally probable, it is not possible to find a standard with which to make a comparison. We can only say that there is no orthography found in this work which has not been justified by the authorities upon which we were compelled to rely. We have not changed the spelling in any case where we were in any danger of making it worse. In this matter we will not contend that we have always been consistent with ourselves.

We may name the following as our principal authorities:

1. Of first importance is that series of volumes usually known as the "General Minutes," or Minutes of the Annual Conferences. But the fact is well known that in these, especially in the earlier volumes, there are many mistakes and omissions. In few cases, at this late date, do we possess the means for their correction. We know how impossible it is to rely absolutely upon the accuracy of the list of appointments as published even in the later minutes of the conferences. Some appointments are changed shortly after the close of the conference session, but too late for correction in the minutes; some preachers because of sickness, or other sufficient reason, do not go to the appointments to which they are assigned, and some changes are made by presiding elders in the course of the Conference year. Then, too, upon the death, disability, transfer, or removal of a preacher from some other cause, a new pastor may take his place. It must not therefore be charged against the reliability of this history when it has been proven that a preacher other than the one assigned is found to have occupied any circuit or station. Such apparent inconsistencies will be discovered, but it would require more than one lifetime to discover them all. In any case, the general accuracy of our work cannot be successfully impeached.

2. Next in importance to the "General Minutes" may, perhaps, be placed the written records and other documents cotemporaneous with the events. Such are the written Journals of the early conferences, proceedings of ministerial associations, and minutes of district and quarterly conferences. A large number of these have come under our personal observation and have proved of great value.

3. The files of the Christian Advocates, especially of the Pittsburg Christian Advocate, have been sources of great his-

torical importance. We believe every number of the Pittsburg Christian Advocate, except some few which have been lost, has been examined from its beginning, as the Pittsburg Conference Journal in 1833, up to the last issue. We cannot overestimate the assistance derived therefrom. We may, however, make a cautionary remark or two. This refers particularly to the accounts of revivals. We have presented many of these, mostly in the words found in the Advocates or other publications. Necessarily, this has been but a small selection taken from the great mass of material gathered, and is unequally distributed over the years. Some years have been wholly omitted, some have furnished few instances of revivals, and some many. In the later years these accounts have not been used. Perhaps we can give no better reason for the selection made than our own interest in the work at the time. But what we have presented fairly represents at least the spirit of evangelistic activity within our bounds during these years. The names of some appointments and the names of some preachers may not be found in this connection at all. This must not be interpreted as bearing against the efficiency and popularity of the preachers whose names have been omitted, or in favor of those whose names most frequently occur. Some hard fields of labor, for a time, show little visible fruit; and some earnest, godly and hard-working men do not attract the attention of those who write for the public press. And then, too, that which the faith and hope of some of our preachers, in their fresh enthusiasm, at the height of the interest and excitement of a revival—when mere expectation is so liable to be confounded with accomplished results—that which they report must be interpreted in the light of the history of the future; not forgetting to make generous allowance for the "personal equation." There are preachers who are silent as to the apparent results of their labors, preferring these to speak for themselves. Perhaps, could a middle course be followed, the reports for the Advocates would possess a reliability which, in some cases, would not in the flight of years, so nearly approach the vanishing point.

4. The "History of Methodism, Erie Conference," by Rev. Samuel Gregg, is worthy of large commendation. Its plan, however, did not admit of so thorough treatment as has been attempted in this work; and, furthermore, for such treatment much of the material did not at that time exist. There are many inaccuracies in the history of Mr. Gregg, but those who have attempted such pioneer work will be the last to withhold from him the mead of praise justly due his patience and success in bringing together so much of interest from an almost unexplored field. Mr. Gregg's history closes with the Conference year 1852.

5. The county histories of all counties of Pennsylvania and New York, into which our territory extends, have been examined. In many cases these have been our only authorities. We have not been able to procure the county histories of Ohio, but by earnest, repeated and long-continued appeals, have in some measure been able to supply the deficiency. We only wish that our success had more nearly measured up to our effort.

6. The various volumes of the Methodist Magazine, the Methodist Quarterly Review and the Methodist Review (bimonthly), have been carefully examined; and also the lives, autobiographies, journals and miscellaneous writings of the bishops of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We have found very valuable assistance in the lives and reminiscences of James Quinn, Jacob Gruber, William Swayze, Jacob Young, J. B. Finley, Alfred Brunson, B. G. Paddock, George Peck and others; and we believe have not omitted from our studies any of the published conference histories of the Methodist Episcopal Church. We have sought information in many local papers, souvenir programs of churches, accounts of anniversaries and historic sermons.

7. We have conducted an extensive correspondence and have many hundreds of letters concerning pioneer preachers, old and new churches, camp meetings and revivals, and incidents and reminiscences of itinerant life. Without these this work could not have been written. Among those to whom we owe a special debt of gratitude we may mention: Rev. H. H. Moore, D.D., of Chautauqua, N. Y., who has freely placed at our disposal his numerous manuscripts and writings intended to perpetuate the memory of some of the chief men of our earlier conference history; Rev. E. B. Cummings, of Indianapolis, Ind., who has favored us with valuable contributions; Rev. C. R. Pattee, D.D., of Los Angeles, Cal., who possesses the historic instinct, and hence, knows what is needed for such a work as this; Rev. B. F. Delo, whose mind is stored with minute information concerning men and things which give incident and life to a conference history; Rev. C. W. Darrow, formerly a member of this conference, who has generously forwarded to us the documents he had collected to illustrate the early history of Clarion District, and Rev. A. J. Merchant, D.D., who transferred the manuscript in his possession as former President of the Historical Society of the Erie Conference.

We are under obligation to the office of the Pittsburg Christian Advocate, and to Eaton and Mains, publishers of the New York Christian Advocate, for courtesies in permitting the examination of complete files of these periodicals, and other works in their libraries.

We have made free use of the assistance we have received from these and other sources and, under a feeling of great indebtedness make this general acknowledgment.

In the biographies of preachers, it must not be inferred that the space given to each is intended in any case to correspond with the estimate the author or any one else might make of the value of such preacher's work, the spotlessness of his character, the accuracy of his Christian judgment, the broadness of his views, or the depth of his Godly wisdom. It only measures the fulness, or lack, or kind of information. In not a few cases we have been able to find nothing; and we cannot be blamed when we have imparted all we have been able to gather—nothing. We have been solicitous to obtain reliable accounts of the conversion of our preachers and their call to the ministry. This has afforded much of peculiar interest.

Of a few of the important charges, and of many of the lesser appointments, we have discovered little or no reliable history. Sometimes a history of a country appointment or circuit is given in fairly full detail, while a larger church has received little notice. In such case we have done what we could. It will be also conceded that the complete history of a small country charge may be far more valuable to him who would learn the spirit of Methodism than that of a great church in a large city. Indeed, without the history of our struggling country churches we would possess little of the heart of Methodism. And then, too, there are few great churches which have not had their origin in the midst of unfavorable surroundings, and great and sometimes bitter opposition; and few which have not been compelled to demonstrate their right to live by proving, by heroic striving and earnest living, their worthiness. That we are now not in the midst of such a battle proves the victory already gained. We can now direct all our forces against the army of our real foe—SIN.

Large as the work has grown upon our hands, we have been compelled to omit several important chapters for which we have in hand much material. Among the subjects omitted we may name: "The Philosophy of Methodism," "The Influence of the Erie Conference in General Conference Legislation," "Erie Conference Singers and Composers," "The Chautauqua Movement," "Ministers' Wives," "Local Preachers and other Eminent Laymen," and "Temperance Reform."

We had hoped to give the record of admission, ordination and appointments of all Methodist preachers who have labored within the bounds of the old Erie Conference from the time of the settlement on the Shenango to the close of the nineteenth century. Such a record has been prepared, but the growth of the work, far beyond all anticipated limits, has compelled the

elimination of considerable portions. There are, however, few omissions previous to 1865. We trust few mistakes will be discovered prior to 1836, and for such as may exist the author bears the sole responsibility. Since the latter date we have not personally proved the accuracy of our predecessors in the same line of research. Since 1882 the record of appointments has been worked out by our present painstaking secretary, whose "Historic Minutes" of 1898, have been followed—making, however, some corrections, filling out some omissions, and following some names—which had "disappeared" or could not be traced —through many volumes of the "General Minutes." In this way we have added something to the completeness and accuracy of the work of 1898. We regret the necessity which has prevented the admission of considerable portions of this matter in these volumes.

We have not prepared biographies of those brethren who have been transferred to the Erie Conference for the purpose of filling some "leading appointment," and then have, for like purpose, been transferred to another field; nor have we sought the record of those who have been admitted to the Erie Conference and transferred at the same session, to engage in missionary or other work at home or abroad. Those worthy brethren have not been so identified with our Conference as to be reckoned a part of our body.

Our history is comparatively complete up to 1865, though we have discarded some of our material as early as 1861. Since the latter date we have selected from the matter at our disposal less and less until in the years immediately preceding the opening of the present century our work has been reduced to a somewhat meager outline. This we regret, but it seemed unavoidable, since the history, even after this considerable reduction, will contain some eighteen hundred pages. This, however, will be the less missed, since the Conference Minutes—and especially the historic volume for 1898—contain material for filling out our incomplete record.

Indeed, we have on hand enough unused and interesting matter to form another volume. This may, in whole or in part, see the light in the future. However this may be, we know our preachers and laymen of the present will be more pleased with a full history of the earlier Methodism of our Conference.

We request on the part of our readers a careful examination of the work, and that corrections and additions be sent us as early as possible. These may be published in pamphlet form or incorporated in a third volume. But, make sure of the corrections before sending; and consider whether it is not possible that the author has had these before him and decided against them. It may also be remarked that the same

question may receive several answers and all be correct. For example; "When was Methodism introduced into Ridgway?" The answer will depend upon the viewpoint of the historian. It might be; when the first Methodist moved into that region of country, when the first prayer meeting was held, when the first sermon was preached, when it was first made an appointment, when the first Methodist Society was organized, or when the first church edifice was erected. We have met with all of these cases. And so with other questions. Be sure, then, that the correction is a correction.

With some timidity, and yet feeling sure of your sympathy and appreciation, we submit this History of Erie Conference.

J. N. FRADENBURGH.

August 17, 1907.

NOTE.—This work is published in a limited edition from type, and will not be re-published.

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I.

THE LAND AND THE MAN.

Statesmen and Historians, Sociologists and Economists, Reformers and Philanthropists—all who have studied the subject with clear vision and unbiased heart —have recognized with large appreciation the wholesome influence of those preachers of the gospel who labored to bring to the homes of the early pioneer settlers, in brush shanty and sodden hut, log cabin and frame dwelling, the saving and comforting knowledge of Jesus Christ. Nothing could surpass their zeal, nothing exhaust their patience. Fired by the love of God and humanity, impelled by an inappeasable hunger for souls, with tireless energy, with no hope of earthly reward, they urged on their way. No danger could daunt them, no obstacles could stay their progress, no fears could turn them back, no mountains too steep for them to climb, no pass too treacherous for their feet; no deep and tangled valleys and ravines so filled with fallen timber, choked with underbrush and interwoven vines as to stay their passage; no thick and bewildering forest hitherto untrodden by man through which they could not blaze their way, no torrential water course or swollen stream could turn them from their journey, no storm so fierce or wintry blasts so cold as to cause them delay. Neither hunger nor thirst, nor want of sufficient raiment, nor opposition, nor threats, nor persecution moved them from their holy purpose to carry the gospel to the last man in the last cabin on the frontier. Rough they may have been in outward appearance or speech, but this was in keeping with their surroundings, and did not break nature's harmony. They knew the way of salvation, they could persuade men. They were independent, self-reliant, courageous, fearless, hardy. They traveled on foot or horseback—they lived under the stars.

They are to be judged by their achievements. They are to be measured, not by their intellectual acquire-

ments, the discipline they had received in college or university, and their arguments, polished by rhetoric and welded by invincible logic, but by their all-consuming zeal, tireless devotion, knowledge of the Bible and the writings of the fathers, and their rich personal experience of the things of God. They could, when necessary, disperse or conquer a mob or knock down a bully. Where the civil law did not reach, they made and executed law in their own congregation and camp. Heroes were they, bold and true—their names worthy to be enrolled among the immortals.

President Roosevelt says:

"The whole West owes an immense debt to the hard-working frontier preachers, sometimes Presbyterian, generally Methodist or Baptist, who so gladly gave their lives to their labors and who struggled with such fiery zeal for the moral well-being of the communities to which they penetrated. Whenever there was a group of log cabins, thither some Methodist circuit-rider made his way or there some Baptist preacher took up his abode. Their prejudices and narrow dislikes, their raw vanity and sullen distrust of all who were better schooled than they, count for little when weighed against their intense earnestness and heroic self-sacrifice. They proved their truth by their endeavor. They yielded scores of martyrs, nameless and unknown men who perished at the hands of the savages, or by sickness or in flood and storm. They had to face no little danger from the white inhabitants themselves. In some of the communities most of the men might heartily support them, but in others where the vicious and lawless elements were in control, they were in constant danger of mobs. The godless and lawless people hated the religious with a bitter hatred, and gathered in great crowds to break up their meetings. On the other hand, those who had experienced religion were no believers in the doctrine of non-resistance at the core. They were thoroughly healthy men, and they fought as valiantly against the powers of evil in matters physical as in matters moral. Some of the successful frontier preachers were men of weak frame, whose intensity of conviction and fervor of religious belief supplied the lack of bodily powers, but as a rule the preacher who did most was a stalwart

man, as strong in body as in faith. One of the continually recurring incidents in the biographies of the famous frontier preachers is that of some particularly hardened sinner who was never converted until, tempted to assault the preacher of the Word, he was soundly thrashed by the latter, and his eyes thereby rudely opened through his sense of physical shortcoming to an appreciation of his moral iniquity."—*(Theodore Roosevelt, The Winning of the West. Vol. 4, pp. 250-251.)*

"They were superstitious, of course, believing in witchcraft, and signs and omens; and it may be noted that their superstition showed a singular mixture of old-world survivals and of practices borrowed from the savages or evolved by the very force of their strange surroundings. At the bottom they were deeply religious in their tendencies; and although ministers and meeting-houses were rare, yet the backwoods cabins often contained Bibles, and the mothers used to instil into the minds of their children reverence for Sunday, while many even of the hunters refused to hunt on that day. Those of them who knew the right honestly tried to live up to it, in spite of the manifold temptations to backsliding offered by their lives of hard and fierce contention. But Calvinism, though more congenial to them than Episcopacy, and infinitely more so than Catholicism, was too cold for the fiery hearts of the borderers; they were not stirred to the depths of their natures till other creeds, and, above all, Methodism, worked their way to the wilderness."—*(Theodore Roosevelt, The Winning of the West. Vol. 1, pp. 132-133.)*

Another witness maintains:

"Methodism and its methods were better adapted to the religious wants of the people than any of the sects that found missionary encouragement in the northwest, and it was well said by Warren Miller, of New York, recently, at the Methodist Social Union, held in Chicago in honor of John Wesley—'that Methodism has exercised a greater influence for good over the institutions of our government, from its origin, and over the lives and character of the masses of our people than any other branch of the Christian Church, cannot be questioned by

any one who has carefully studied the inner history of our government and of our people.'"—*(N. E. Jones, The Squirrel Hunters of Ohio, p. 130.)*

The Western Reserve.

The Puritanism of England was thawed out and given a new impetus of life in the new world. "There was grafted upon Puritanism in America a new idea and a new source of power. Upon Puritanism there was added progressiveness. Connecticut was its best and first outcome and exemplar. She led the advance. It is the popular opinion that no people were less progressive or more stubbornly conservative—'hide-bound' is the vernacular of the condition—than the Puritans. That is unquestionably true of them in a hundred matters— civil, social, and religious; but it is equally true that in the great fundamentals they made easy, quickly, and surely, colossal strides beyond all the early colonists of America." —*(Mathews, Ohio and Her Western Reserve, p. 11.)*

It has been truthfully said that if Massachusetts "was sown with selected grain," Connecticut was sown with "twice-winnowed grain." The first lawful organized occupation of Connecticut was made by a few settlers who became dissatisfied with Plymouth Colony. They founded Windsor in 1633. Not long afterward, another company settled Wethersfield; and in 1636, a larger party founded Hartford. Thomas Hooker, an English clergyman, driven from his native land for non-conformity, a resident in Holland from 1630 to 1633, then a settler of Boston, came to Hartford, "being dissatisfied with the illiberal spirit that prevailed, leading into the wilderness the broader-minded men who were willingly his followers, and among whom, in their new home, he planted and nourished the fundamental thought that was formulated in an instrument on January 14, 1639, and adopted by the three towns thus compacted in a body politic. This was the first written constitution known in history, with the possible exception of the 'Union of Utrecht,' under which the Netherlands were then living, and which it is permissible to call a constitution, and it was absolutely the first in America to embody the democratic idea."—*(Mathews, Ohio and Her Western Reserve, p. 15.)*

Connecticut has furnished many great men to our country. As early as 1857, a single county—Litchfield—had been the birthplace of thirteen United States senators, twenty-two representatives from New York, fifteen Supreme Court judges of other states, nine presidents of colleges, and eleven governors and lieutenant-governors of states.

In 1742, Congregationalism was made the established religion of Connecticut. It was a congealed religion, stern and cold in morality, and choked with the rubbish of Calvinism. When it was transferred to the Western Reserve, it was mollified and melted. "The Yankee in his new home engrafted practicality upon his religion, as he did upon all things, and gradually the amenities and humanities of a wholesome life displaced the asperities and austerities of Calvinism without any noticeable abatement of the spiritual moral force that had originally moved the people with the idea of liberty."—*(Mathews, Ohio and Her Western Reserve, p. 33.)*

The charter of Connecticut, granted by Charles II. in 1662, confirmed and combined all former charters and deeds, and conveyed to that colony all the territory lying west of it, to the extent of its breadth, from sea to sea. The charter granted to William Penn by the same sovereign nineteen years later overlapped by one degree that granted to Connecticut. In 1757, Connecticut settlers began to make a clearing at Cushutunk; and in 1762, Wyoming was planted. Pennsylvania resisted this encroachment upon what she considered her territory, and a long and bitter struggle was the result. Finally, the subject of jurisdiction was left to a Board of Commissioners which met at Trenton, N. J., November 11, 1781. After long and patient deliberation, the Board decided in favor of Pennsylvania. It has been thought that there was a secret understanding that Connecticut, in exchange for her lands in Pennsylvania to which she had a clear legal claim by priority of charter, should receive a grant to lands farther west. However this may be, when she relinquished, by an act dated May 11, 1786, "all her right, title, interest, jurisdiction, and claim" to lands within the chartered limits—"lying west of a line one hundred and twenty miles west of and parallel with the western boundary line of the state of Pennsylvania," she *reserved* this

territory extending one hundred miles westward from Pennsylvania and lying between latitude 41 deg. and 42 deg. 2 min. north. This in time became known as the "Western Reserve of Connecticut." Congress, after a protracted debate, accepted the cession on May 26, and it was confirmed by deed on the fourteenth of the following September. When Connecticut sold her lands, she reserved from the "Reserve" half a million acres from the western end of the tract. These lands had been set apart for the benefit of those who had suffered in the war and hence were called "Sufferer Lands"; or, as most of the sufferers had lost by fire when Connecticut towns were burned by the British, they were called "the Fire Lands," and the latter name is still current.—*(Mathews, Ohio and Her Western Reserve, p. 139.)*

In May, 1796, a surveying party, consisting of fifty men and two women was sent out by the Connecticut Land Company to survey the lands which had been purchased. General Moses Cleveland led the party. They came by water, and landed at a little creek, now known as Conneaut, on July 4, and from this circumstance named the place Port Independence. In the spirit of the fathers, they fired a salute, pledged themselves in the water of the lake which they drank from tin cups, partook of a bountiful dinner, and made speeches. Some Indians asked them why they had invaded their lands, but they parried the question with a present of a few beads and a keg of rum. Colonel James Kingsbury with his wife and three children had joined the party at Buffalo, and became the first settler in the reserve. In June, 1797, the family moved to the site of Cleveland, and were the first permanent settlers. Their only predecessor as an actual resident of the Reserve had been General Samuel Holden Parsons, of Lyme, Connecticut. He was the grantee of the "Salt Springs Tract" in what is now Mahoning County. Lorenzo Carter and family became the first neighbors of the Kingsburys and raised the population of Cleveland to nine persons. Mr. Carter, by means of diplomacy and whiskey, was very successful in the management of the Indians. In 1800, the Reserve was organized into one county—Trumbull County. The seat of justice was Warren.

A steady increase of population resulted in the early development of the resources of the New Connecticut. They were strongly entrenched in the religious and political faith of their native state. Infidelity of the French Revolution type was rampant, but gradually gave way under the powerful assaults of truth. Intemperance was the most fearful scourge, with which lawlessness and crime kept equal pace.

The Western Reserve became a hotbed for the propagation of the abolition sentiment. Ashtabula County has been called "the political Gibraltar of the western abolitionists." Charles Backus Storrs, President of Western Reserve College, inculcated the doctrine of freedom for the slaves, as early as 1832. Oberlin College fell into line. Great men espoused the cause. We have only to mention the names of Joshua R. Giddings and Benj. F. Wade. John Brown, hero and fanatic, was brought to this county from Connecticut, as a child of five years. Just prior to his famous raid on Harper's Ferry, he and his associates made West Andover their headquarters. After the raid, John Brown, Jr., who resided at Cherry Valley was summoned to give evidence before the United States Senate, and, upon his refusal, their sergeant-at-arms was ordered to arrest him. Apprehensive that an armed force might be sent to arrest him and other fugitives, the citizens of West Andover and the neighborhood organized a secret society—"The Independent Sons of Liberty"—to defend these men with their lives, if need be. They had their signs, passwords, and badges; procured arms; and selected a place for rendezvous. A state lodge was organized, and finally a United States lodge. "The final object was to act politically and in a revolutionary manner if necessary for the overthrow of slavery. Members were called, in common parlance, 'Black Strings,' from a badge which they wore, a black string tied into the buttonhole of their shirt collars."—*(Howe, Historical Collections of Ohio, Vol. I. pp. 281-282.)*

"The whole Western Reserve practically became an integral part of the little army which began the battle for freedom and carried it on, with augmented numbers, to its finish. But it was for a long time a curiously isolated integral of the anti-slavery army, occupying a position that was advanced (physically and morally) perilously

near the frontier of the enemy's country, and performing pioneer duty that demanded the utmost courage. It is not too much to say that the region was the most conspicuous and detested piece of abolition territory in the United States, and that in zeal and accomplishment the Puritans of northern Ohio equaled, if they did not surpass the Puritans of New England and the Quakers of Pennsylvania. The Reserve unquestionably maintained more stations of the secret 'Underground Railroad' than any equal district in the country."—*(Mathews, Ohio and Her Western Reserve, pp. 174, 175.)*

Lands and Purchases.

The soldiers of the state of Pennsylvania who served in the Federal Army were known as the "Pennsylvania Line." As early as March 7, 1780, the General Assembly made a promise of "certain donations and quantities of land," to be "surveyed and divided off" at the end of the war, to the soldiers of the state. March 12, 1783, the General Assembly passed an act providing that "a certain tract of country, beginning at the mouth of Mogulbughtiton Creek"—now known as Mahoning Creek in Armstrong County—; "thence up the Allegheny River to the mouth of Cagnawaga Creek"—Conewango, in Warren County—; "thence due north to the northern boundary of the state; thence west by said boundary, to the northwest boundary of the state; thence south, by the western boundary of the state, to the northwest corner of lands appropriated by this act for discharging the certificates herein mentioned; and thence by the same lands east to the place of beginning; which said tract of country shall be reserved and set apart for the only and sole use of fulfilling and carrying into execution the said resolve." This territory was known—and is still known—as "Donation Lands." It comprises parts of the present counties of Lawrence, Butler, Armstrong, Venango, Forest and Warren, all the counties of Mercer and Crawford, and that portion of Erie which lies south of the triangle. Another act of the General Assembly exempted from taxation during life time the land which fell to the lot of each soldier, unless the same was transferred or assigned to another person. "The territory was then a wild and unbroken wilderness, and we can at this day, after a century

of progress and civilization, truly regard this section of our great Commonwealth, now filled as it is with a prosperous and industrious population that has wrought wonders of advancement and improvement, as a splendid, a princely domain, devoted in our early history to a noble purpose."

In the same act which reserved the "Donation Lands," there were also reserved lands lying south, west of the Allegheny River and north of the Ohio, and extending to the western boundary of the state. These lands were reserved to redeem certificates which had been granted by the state to her revolutionary soldiers to cover the difference in value between the continental paper currency and silver and gold, and were hence called "Depreciation Lands."—*(Pennsylvania Archives, Third Series, Vol. 3, pp. 577, 578, 761, 762.)*

"In 1788, Massachusetts sold to Oliver Phelps and Nathaniel Gorman all its lands in Western New York for the sum of $1,000,000; and in July of the same year, a treaty was made with the Indians by which Phelps and Gorman acquired the right of the former to 2,600,000 acres of the eastern portion of these lands. The tract thus acquired is bounded on the west by a line extending from a point on the Pennsylvania line which is due south from the confluence of the Canaserago Creek with the Genesee River to the said confluence; thence along the Genesee to a point two miles north of the Canawagus village; thence west twelve miles; thence northwardly to Lake Ontario, always keeping twelve miles from the Genesee. Its eastern boundary is the line of Seneca Lake and Sodus Bay. On November 21, 1788, Massachusetts conveyed this tract to Phelps and Gorman. May 11, 1791, Massachusetts conveyed to Robert Morris all its lands west of the Phelps and Gorman tract, and December 24, 1792, Robert Morris and his wife Mary conveyed by deed a portion of their lands to Herman LeRoy and John Linklean, and later to Herman LeRoy and other grantees the remainder of the lands except 'the lands lying east of a meridian line beginning at a point in the north line of Pennsylvania, twelve miles west of the southwest corner of the Phelps and Gorman tract, and running north to Lake Ontario. These lands, bounded on the east by the Phelps and Gorman tract and supposed

to contain 500,000 acres, were known as the 'Morris Reserve.' The lands conveyed by Robert Morris by the several deeds, about 3,600,000 acres, were purchased by capitalists in Holland and held in trust by the granters until the passage of enabling acts by the legislature of New York authorized foreigners to hold and convey lands. They were then conveyed to the 'Holland Land Company.' "—*(History of Chautauqua County, W. A. Fergusson & Co., 1894, pp. 128-132.)*

Moravians.

The missionaries of the Methodist Episcopal Church were not the first to penetrate this but partially explored territory. The Moravians preceded them by a hundred and fifty years and more. We must content ourselves with a single glance at their work.

In 1767, an unarmed man, short of stature, plain in address, and humble and peaceful in demeanor, emerged from the thick forests of the Allegheny River, in the neighborhood of the *Seneca* towns. This was Rev. David Zeisberger, the heroic Moravian missionary. He was accompanied by Anthony and John Papanhunk, Indian guides and assistants in his pious labors, and had pushed his way through from Wyalusing on the Susquehanna. He established a mission station at Goshgoshunk, on the left bank of the Allegheny, not far from the mouth of the Tionesta. The Seneca chief at first had received him roughly, but afterwards permitted him to proceed to Goshgoshunk, warning him however of the wickedness of the people. It is said: "Goshgoshunk, a town of the Delawares, consisted of three villages on the banks of the Ohio"—the early name of the Allegheny. The mission was established not without difficulty. There was a blind chief, Allemewi, who was awakened and baptized, receiving the Christian name of "Solomon." The missionary returned to Bethlehem and reported the progress of his work. Upon his second journey to the mission he was accompanied by Brother Gottlob Senseman, and several Moravian Indian families from the Susquehanna. They built a blockhouse and formed a little hamlet. "To this a great number resorted, and there the brethren ceased not, by day and night, to teach and preach Jesus, and God in Christ, reconciling the world unto himself." At a

later date there was violent opposition, and the mission was moved up the river to a place called Lawanakanuck, on the opposite bank, probably near West Hickory. Here they built a chapel and dwelling house, "and a bell, which they received from Bethlehem, was hung in a convenient place." This was the first bell that called to worship throughout this wild region. But Indian wars forced them to another migration. They had been invited by the Indian chief to settle in Butler County. The congregation broke up April 17, 1770, and set out in sixteen canoes, passing down the river, by Pittsburg, to the mouth of Beaver Creek, and thence to the interior of what is now Beaver County, where they established the new station of Friedenstadt, or "City of Peace."—*(History of Venango County, pp. 69, 70.)*

Early Churches.

The Presbyterians were already in possession of the land.

"The Presbytery of Erie was erected by the Synod of Virginia in 1801." The Presbyteria met at Mount Pleasant, Beaver Co., Pa., April 13, 1802—five ministers and three elders being present. The names of two other ministers were enrolled, having been dismissed from the Presbytery of Ohio; and Elder Ithiel was enrolled on the second day of the session—thus making seven ministers and four elders. These ministers were all 'settled'—at "Mount Pleasant and New Salem, Hopewell and Youngstown, Cool Spring and Upper Salem, Meadville and Sugar Creek, Rocky Spring and Amity, Moorfield and Neshannock, and Fairfield and Upper and Lower Sandy. There were 'supplications' for supplies from 'Slippery Rock, Westfield, Lower Neshannock, Breakneck, Thorn's Tent, Concord, Franklin, Big Sugar Creek, Oil Creek, Gravel Run, Upper and Lower Greenfield, Middlebrook, Presque Isle, Powers' Mills, Crossings of Cussawaga and Pyamuting." The next year supplies were asked for: "Fairview, Westfield, Poland, Warren—Ohio—Trumbull, Beula, Pyamuting, Conneautee, Outlet of Conneaut, Hilands, Salt Spring, Concord, Gravel Run, Middlebrook, Beavertown, Franklin, Titus's, Hugh McGirl's on Pithole, Andrews' on Brokenstraw, Jackson's on Conewango,

Robert Miles', Major Gray's on French Creek, Mt. Nebo, Sugar Creek, Smithfield, and Canfield—Ohio."—*(Eaton, History of the Presbytery of Erie, pp. 27-42.)*

The first church organizations in Chautauqua County dated from about the year 1808; but previous to this date the gospel had been preached in nearly every settlement. There was scarcely a log cabin which had not been visited by missionaries sent out by the missionary societies of New England and other religious organizations from the east. These early preachers were seldom learned, but endowed with large practical common sense, well versed in the Scriptures, and especially fitted for pioneer work. Some of them were possessed of great eloquence. They knew the ways of the woods, could put up with coarse fare and rough accommodations; and could get along with a mere pittance for their services. Rev. Joseph Badger, of the Presbyterian Church, did heroic service in these western wilds in the early years of the nineteenth century. The first meeting of the Presbytery held in Erie County in 1803—at Greenfield, now North East—ordained Robert Patterson to the ministry. Many of the early settlers were Scotch-Presbyterians and the first preaching was that of the Calvinistic faith. A Presbyterian church was organized at the Cross Roads in 1808 by Rev. John Lindsley, and was called the "Chautauqua Church." The same year the first Baptist Church in the county, was organized in the Canadaway settlement, now Fredonia, called the "First Baptist Church in Pompret," of which Rev. Joy Handy was the pastor. "Many of the early settlers were from New England or were of Puritan descent and thoroughly imbued with the old and established Calvinistic doctrines of that people. Between them and the Methodists, who were of a later and more liberal faith, there existed a strong antagonism, and a polemic warfare was waged between them for many years. The zealous and aggressive spirit of Methodism prevailed against all opposition and they made converts everywhere."—*(History of Chautauqua County, W. A. Fergusson & Co., Boston, Mass., 1894, pp. 194-197.)*

Presbyterianism had gained a strong hold.

Rattlesnakes.

The early preachers met with three great enemies—Indians, whiskey, and rattlesnakes. They make little

complaint of the first; we shall meet with sufficient illustrations of the work of the second; we present samples of the third. These might be indefinitely multiplied.

The township of Stow, like many other parts, was populated by numerous rattlesnakes. "The 'Gulf' at Stow's Corners was filled with these reptiles. . . . So numerous were they and so dangerous, that the settlers took turns in watching the rocks to kill all that came forth. . . . It fell upon Mr. Baker to watch the gulf one Sunday, when Deacon Butler was holding a class-meeting in a log-cabin close by. While looking down into the gulf, Mr. Baker saw a large number of rattlesnakes crawl from a crevice in the rocks and coil themselves in the sun. . . . He descended to the rock, and killed sixty-five of the venomous reptiles. The first intimation that the worshipers had of what had taken place was made known by a son of Mr. Baker, who ran to the log meeting-house at the top of his speed, crying out with a loud voice: 'Oh, Dad's killed a pile of snakes! Dad's killed a pile of snakes!' This adjourned the meeting, and the members repaired to the gulf, to continue their thanks for the victory over the ancient enemy of mankind."—*(Howe, Historical Collections of Ohio, Vol. 2, pp. 635, 636.)*

William Fenton built a cabin on the site of Warren, Ohio, in 1798, and Capt. Ephraim Quinby built a cabin in 1799. Cornelius Feather and Davison Fenton arrived a year later. The following account is taken from the narrative of Cornelius Feather and is preserved in manuscript in the Ashtabula Historical Society. It took place in Braceville township. The company of adventurers, armed with cudgels, proceeded up the rocky hill. "Suddenly the enemy gave the alarm, and the men found themselves surrounded by hosts of rattlesnakes of enormous size, and a squadron of black snakes. No time was lost. At the signal of the rattling of the snakes, the action commenced, and hot and furious was the fight. In short, the snakes beat a retreat up the hill, our men cudgeling with all their might. When arrived at the top of the ledge, they found the ground and rocks in places almost covered with snakes retreating into their dens. Afterwards the slain were collected into heaps, and found to number four hundred and eighty-six, a good portion of which were

larger than a man's leg below the calf, and over five feet in length."—*(Howe, Historical Collections of Ohio, Vol 2, p. 660.)*

Another battle with the rattlesnakes was fought some time between 1800 and 1803, on the Asa Arnold farm, on the west side of "Yankee Ridge." The record is taken from Mr. Garvin's note-book: "John Johnson's wife went out early in the morning to get her cows. In a little while she found herself surrounded with rattlesnakes, and her retreat cut off. They appeared to be in very great numbers, and the woman sought safety by climbing a dogwood that stood near by. Her cries alarmed her husband, who, when he came, was so astounded that he feared trying alone to relieve his wife. 'Polly, I can't relieve you alone, there are so many of them'; and running to his neighbor, Asa Arnold, for assistance, he came back with new courage. With large hickory poles, or withes, these two cut their way through the snakes until the beleaguered woman was relieved. Both men sickened in their work of destroying the reptiles, and had to desist and rest for a time, and then go at it again. The yellow rattlesnakes were counted and piled, and numbered no less than two hundred, while there were many black and other snakes left on the ground uncounted. Some of the sets of rattles counted as many as twenty-five."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 336.)*

We may judge of the condition and dangers of the early settler by reading descriptions of Bishop Robert's cabin, James Hillman's adventure, and an early Chautauqua pioneer home:

The Log Cabin.

This cabin was about twelve feet square. The logs were small, and round or unhewed. The door was low, so that a person of ordinary height had to stoop considerably in entering. It was made of clapboards, and hung on wooden hinges, which frequently had to be greased in order to prevent squeaking. It was put together by wooden pins, there being not even a single nail in it, nor in the whole house. It was fastened with a wooden latch, or rather a wooden pin on the inside; and with a strong tow string on the outside, which was tied to a pin in one

of the logs, when the inmates went into the fields, or from home. In the place of a window, there was a hole between two logs, near the fire place, which gave them sufficient light to eat by. It was closed when necessary with a little board fitted to its size, and fastened with wooden pegs, or small pins; and when the weather was very cold, it was stuffed with some old garments. Mostly, however, neither the closing nor stuffing was considered of any importance. An occasional puff of cold fresh air was deemed no annoyance, as they thought none but mere invalids, or the fastidiously nice, would object to any such imaginary inconvenience. The chimney was a wooden frame at the end of the house. A few of the under logs were cut out about six feet wide, to make an opening both for the chimney and hearth. The frame was raised first to the height of the opening and then to the cone, with cap and clay, or clay mortar mixed with chopped grass, and short pieces of split oak lath, about two feet long, crossing so as to form a square cornered chimney. The mortar was placed between the pieces of wood, and the inside and outside were also well plastered with the same, so that the chimney, when finished, had externally the appearance of one unbroken stone, or muddy colored brick, which appearance it retained until the rain washed the mortar away. The inside of the chimney, up to the cap and clay part, was lined with stones laid in mud mortar or with large flags standing perpendicularly. The work is frequently performed so carelessly, that the fire often reaches the wood, and holes are made large enough for animals the size of a dog to pass through, which, with careless tenants, remain unstopped for years. The floor was of puncheons well smoothed and tightly jointed so as to form an even surface. The hearth was of rude freestone, fitted in without the convenience of a stone-hammer, or any other requisite instrument, except that some of the very irregular corners were knocked off by the axe, when a very large hole would be the result in some untouched part of the stone. The crevices between the logs were filled up with chunks of wood in the inside, and plastered with clay mortar on the outside. The loft was supported with round peeled poles, laid over with small chestnut poles, each peeled and split in two, and the flat side laid under on the joist poles. The crevices were

filled with chestnut bark, or thin pieces of wood, to prevent the clay from falling through, which was laid over the hole so as to form an even surface with the highest parts of the poles. The roof was supported by rows of poles at proper distance, covered with clap-boards, which were kept in their places by other corresponding rows of poles, laid over the clapboards, so that the wind could not move them, the under row of poles being called ribs, and the upper weight poles. The latter are kept in place by blocks of wood called knees, braced by a button pole, which rested on the eave-bearers. These terms are peculiar to the cabin system, and are familiar to all who build and occupy these habitations. As a matter of course these roofs leak. The leaking, however, varies, as the boards are well or ill laid, or as the wind more or less displaces them, or as time rots their edges and outward ends. Or should none of these defects exist, in high winds and rains, water will beat in between the crevices of the boards, and in very heavy showers, it will run over their edges, when they are not entirely level, or where the joints are not properly broken.

The furniture of the cabin next calls for a brief notice. This consisted of puncheon table, supported by four wooden legs of rude workmanship, and inserted in the table by holes made with an auger. The axe, the saw, the auger and perhaps the drawing-knife, were the only instruments used in making not only the table, but the other articles of furniture also. Rough stools served for chairs. The bedstead was composed of a clapboard bottom, placed on two parallel sticks, or bedsides; and these were supported by crotches or forks, which served the purpose of bed posts. The bedstead had no end boards, the clapboards rendering them unnecessary. A smaller fixture, which served the place of a second bedstead, large enough to hold one person, was placed in another corner. A pot and bake-oven were the principal parts of the cooking apparatus. Other little conveniences of a smaller description, completed the original furniture of Robert R. Roberts. There were neither bureaus, chests, trunks, cupboards or any other thing of the kind within his cabin. There was, however, a shelf or two, or thin puncheons or board clapboards, upheld by wooden pins, stuck in auger holes bored in the logs, which served an excellent purpose,

From Hurst's History of Methodism by permission of EATON & MAINS

BISHOP ROBERTS' CABIN.

several little articles being placed on them which were occasionally used. Wooden pins, too, were plentifully stuck in the logs at convenient distances, on which were hung the various garments not in immediate or daily use. Nor must we forget the gun rack, which was always placed over the door, and consisted of two little hooked pieces of wood, or forked branches, or eagle's claws, attached to the walls, in various ways to suit the different tastes of the proprietors. It was placed above the door that it might be out of the reach of children, and also easy of access in case the Indians or some game unexpectedly made their appearance. A small peeled pole, suspended by strings from the joists which was second in order from the chimney, was also an indispensable fixture, as on this the pumpkin slices were hung in decorous ringlets until thoroughly dry, and thus preserved for future use; on it, too, wet clothes were dried in rainy weather.—*(Elliott, Life of Bishop Roberts, pp. 77-82.)*

Colonel Hillman.

Colonel James Hillman, of Youngstown, was one of the pioneers of the west, and rendered essential service to the early settlers of the Western Reserve.

He was born in Northampton, Pa., and in 1784 was a soldier under General Harmar, and was discharged at Fort McIntosh, at Beaver Town, on the Ohio, in August, 1785, after the treaty with the Indians.

His acquaintance with the country now known as the Western Reserve commenced in the spring of 1786, at which time he entered into the service of Dunham and Wilson, of Pittsburg. They were engaged in forwarding goods and provisions upon pack horses across the country to the mouth of Cuyahoga (now Cleveland); thence to be shipped on the schooner Mackinaw to Detroit.

They usually crossed the Big Beaver, four miles below the mouth of the Shenango; thence up the left bank of the Mahoning, crossing it about three miles above the village of Youngstown; thence by way of the Salt Springs, in the township of the Salt Springs, in the township of Weathersfield, through Milton and Ravenna, crossing the Cuyahoga at the mouth of Tinker's Creek, in Bedford,

and thence down the river to its mouth, whence they entered a log hut for the safe-keeping of their goods, which was the first house built in Cleveland.

At the mouth of Tinker's Creek were a few houses built by the Moravian missionaries. They were then vacant, the Indians having occupied them one year only, previous to their removal to the Tuscarawas River. These and three or four cabins at the Salt Springs were the only buildings erected by the whites between the Ohio River and Lake Erie.

From 1788 to 1796 Mr. Hillman resided in Pittsburg, and traded with the Indians in Ohio, principally on the Reserve, bringing his goods in canoes up the Mahoning. His intercourse with the Indians during these eight years, and before, afforded him the opportunity of acquiring a knowledge of their language and gaining their confidence, both of which he obtained, and by means of which he was enabled afterwards to be of great service to the early settlers of the Reserve.

In 1796, when returning from one of his trading expeditions alone in his canoe, down the Mahoning River, he discovered a smoke on the bank near the present site of the city of Youngstown, and on proceeding to the spot he found Mr. Young (the proprietor of the township), who, with Mr. Wolcott, had just arrived to make a survey of his lands. The cargo of Mr. Hillman was not entirely disposed of, there remaining among other things some whiskey, the price of which was to the Indians one dollar a quart in the currency of the country—a deerskin being a legal tender for one dollar and a doeskin half a dollar.

Mr. Young proposed purchasing a quart, and having a frolic on its contents during the evening, and insisted upon paying Hillman his customary price for it. Hillman urged that inasmuch as they were strangers in the country, and just arrived upon his territory, civility required him to furnish the means of entertainment. He, however, yielded to Mr. Young, who immediately took the deerskin he had spread for his bed (the only one he had), and paid for his quart of whiskey. His descendants in the State of New York, in relating the hardships of their ancestors, have not forgotten that Judge Young exchanged his bed for a quart of whiskey.

Mr. Hillman remained with them a few days, when they accompanied him to Beavertown, to celebrate the Fourth of July, and Mr. Hillman was induced to return and commence the settlement of the town by building a house. This was about the first settlement made on the Western Reserve. In the fall of 1797 Mr. Brown and another person came on.

The settlement of the country proceeded prosperously until the murder of the two Indians, Captain George and Captain John, at the Salt Springs, by McMahon and Story. This affair had nearly proved fatal to the settlements, and probably would but for the efforts of Mr. Hillman. The next day after the murder, for such it undoubtedly was, Colonel Hillman, with Mr. Young and the late Judge Pease, of Warren, who had just arrived, went to the Salt Springs with a view of pacifying the Indians; but they had gone, not, however, without having buried the bodies of their murdered companions. Colonel Hillman and others expected trouble, and in order to show the Indians that the whites did not sanction the act, judged it advisable to take McMahon and Story prisoners; which they accordingly did the same day at Warren. Colonel Hillman had McMahon in custody, but Story, who was guarded by John Lane, escaped during the night. On the next day McMahon was brought to Youngstown, the settlers resolving to send him to Pittsburg, to be kept in confinement until he could be tried.

The affairs of the settlement were at that time in a critical and alarming state, so much so that all of the inhabitants, both of Youngstown and Warren, packed up their goods and were upon the point of removing from the country, as they had every reason to apprehend that the Indians would take speedy vengeance. It was at this juncture that the firmness and good sense of Colonel Hillman was the means of saving the infant settlement from destruction. He advised sending a deputation to the Indians then encamped on the Mahoning, near where Judge Price's mills now stand, and endeavor to avert the threatened danger. It was an undertaking imminently hazardous. Few men would have dared to go, and it is quite certain no other man in the settlement would have had any chance of success. He was acquainted with their language, and knew their principal men, and was aware

that in his trading intercourse with them he had acquired their confidence, and therefore felt no fear. Although urged to do so, he would not take any weapon of defence, but accompanied by one Randall, started very early the next morning on his hazardous enterprise, and came in sight of the Indians before sunrise. The Indians, seventeen in number, were asleep, each with his gun and powder-horn, resting upon a forked stick at his head. Being in advance of Randall he came within three rods of them before he was discovered. A squaw was the only one awake. She immediately gave the alarm, which started every warrier to his feet with gun in hand. But seeing Colonel Hillman and his companion riding into their encampment without arms, and unsuspicious of treachery or harm, they dropped their guns and immediately gathered around their visitors.

Onondaigua George, the principal man or chief, knew Hillman, and the late murder became the subject of a very earnest conversation; the chief exhibiting much feeling while talking about it. Hillman told him frankly the object of his visit, and talked freely of the affair, condemning McMahon and assuring him that McMahon was then on his way to Pittsburg, and should stand a trial for the murder he had committed. Nothing could be done, however, until Captain Peters should arrive with his braves. They were then encamped farther up the river, near the present site of Deerfield, and were expected to arrive that day, a message having been sent for that purpose.

In the course of the day they came. The countenance of Captain Peters, as soon as he saw a white man present, scowled with hatred, revenge and defiance. Hillman endeavored to pacify him, but with little effect. During the interview, a conversation was had between Captains George and Peters in the Seneca language, in which Captain Peters endeavored to persuade the other that they ought to kill Hillman and Randall, and before the whites could unite in defense dispatch them in detail. But Captain George would not agree to it, unwilling that Hillman, to whom he had conceived a liking, should be killed. It was not known to either that Hillman was acquainted with the Seneca language, in which this conversation was held; he was, however, and it may be conceived with what interest he listened to it. Hillman succeeded after several

attempts in drawing Captain Peters aside, and offered him a considerable sum, if he would go to Cuyahoga on some business for the whites. This bribe, it seems, had its desired effect. The Indians retired a short distance and held a consultation, during which Randall became so alarmed that he proposed that each should take his horse and endeavor to make his escape. Hillman would not go, but observing that the Indians had left their guns leaning upon two trees near by told Randall to station himself, and if, on their return, one of their number should be painted black (which Hillman knew was their custom when one was to be killed) then each should seize upon the guns and sell his life as dearly as possible.

After a long time, however, they returned: Captain Peters holding up a wampum belt with three strings, and saying that they agreed to hold a council with the whites, on condition that three things should be done, as their wampum indicated. 1st, that George Foulk should act as interpreter; 2d, that the council should be held within six days; and, 3d, McMahon should be kept until the council. These things being agreed to, Hillman and Randall returned the same day to Youngstown, where they found all the inhabitants assembled, waiting in anxious suspense to learn the result of the expedition, and every preparation made for a sudden flight, in case it should prove unsuccessful. Great was their joy on seeing Hillman and his companion arrive in safety, and telling what had been done.

The inhabitants immediately set themselves about making the necessary preparations for the council. On the day appointed, two Indians made their appearance, and were conducted by Mr. Hillman to the place prepared for the council. After the ceremony of smoking, commenced the speeches, and it was generally conceded that Captain Peters had the best of the argument, and throughout the whole of the consultation showed a decided superiority over the whites opposed to him, in adroitness and force of argument, although our people had appointed three of their best men for that purpose (the late Judge Pease, of Warren, and Gov. Huntington being of the number), all of whom had prepared themselves for this encounter with Indian shrewdness. The result of the council was satisfactory to both parties; that McMahon should be tried by

a jury of his own color, according to the laws of his own country. There were about three hundred people present at the council, among whom were Mr. Hudson, of Portage County, and Mr. Eddy of Deerfield. Thus was tranquility restored, mainly through the instrumentality of Mr. Hillman, a service which was so highly appreciated by Ephraim Root, the agent of the Connecticut Land Company that he agreed on the part of the company that he would give him one hundred acres of land; the promise, however, was never redeemed.—*(Howe, Historical Collections of Ohio, Vol. 2, pp. 175-178.)*

Pioneers.

The early pioneers of Chautauqua County were remarkably generous and hospitable. The latch string always hung out. Isolated in the wilderness, subject to common hardships, participating in the same simple enjoyments, and living in complete social equality caused true friendship and genuine benevolence to be cultivated and universal. Wealth was not regarded as a passport to respectability. Their charity was not manifestful in cold ostentatious displays of liberality, nor was it that unaccountable sensibility that only descries distress in the distance, that bestows its bounties afar off. It was the unaffected and genuine charity taught in the Scripture. They would themselves repair to the cabin of their destitute neighbor, and with their own hands, and with real kindness, relieve his distress and administer to his wants. Humanity was their distinguishing trait, yet exhibited in the rough manner peculiar to the pioneer. The newcomer was treated with a cordial welcome. No unjust or disparaging reflections were indulged in, but he was received as an equal and assumed to be in every way a worthy companion until found to be otherwise. All lent a helping hand to assist him to build his cabin and make his first clearing; and often did it happen that men of doubtful character, who settled among them, by such fair and generous treatment were made good citizens, and maintained ever after fair characters.

A man with his family moved into the wilderness, and spent his first night under a temporary shelter made of poles and boughs. Early in the morning the boys were busy with their axes in cutting the second growth trees

from the Indian fields around their wigwams, and soon had a cabin 16x20, covered with elm bark fastened in place with poles and withes—afterwards covered with pine shingles three feet in length. The floor was of split chestnut logs, and the door was made of the same material; the fire place was a notch in the floor at one end of the cabin, made upon the bare earth with stones crudely piled against the wall to protect it from the fire, with split sticks laid up in cob-house fashion from the chamber floor upwards, being about six feet square at the base and tapering to three feet at the top, the whole wall covered inside and out with mud plaster. A "lug-pole" crossed the chimney at the floor, from which dangled a chain with several loose hooks, on which the good housewife hung her pots and kettles in cooking. The wood used for the fire place was usually about six feet in length. A huge back log often two feet in diameter was brought in on rollers and placed against the back of the chimney; on the top was a "back stick" about half the size of the former; in front a "fire stick" with each end resting upon a couple of holders a foot in diameter, the middle being filled with smaller wood, making the most cheerful family fireside the world has ever known. Around the fire sat the family on rude benches with perhaps a few splint bottom chairs for the parents and older portion. This stick chimney was far from being fireproof, and to protect it a huge squirt gun stood in a bucket of water in the corner, which, with the watchful eyes of the family, was usually an ample protection. Matches were unknown, and the loss of fire was quite a calamity when neighbors were many miles away. But nearly all would own a flint-lock gun and ammunition. With these and a little tow or "spunk" was a sure and ample remedy. The gun was also the chief reliance in supplying the family with meat, chiefly from the deer that abounded in the forest. During the winter venison hams could be seen in nearly every cabin suspended on wooden pins to dry around the huge chimney or from the beams overhead.

The period of bark covered cabins was of short duration. The body of the primitive dwelling was made of light poles that could be placed in position by the help at hand. As soon as the country became well settled and

sawmills could be built from which boards could be obtained, the more substantial log house took its place. These were quite uniform in size, usually about 20x24 feet, with a projection of the roof in front of ten feet resting on the beams that supported the chamber floor. This projection was called a "stoop," and under it could be seen pots and kettles, the wash tub, the wooden wash bowl, splint broom, and many other necessary utensils of the household. This house was the first work of the pioneer. Straight trees and of uniform size were selected and drawn to the place chosen for the dwelling; the neighbors were invited to the "raising," and all made it a religious duty to attend, unselfishly forgetting the duties of home. No foundation was required, but the four logs, the size of the building, laid upon the level ground. When this was done four of the best axe men each took a corner, and cut a saddle and notch to hold the logs in position, as they were rolled on skids to the proper place. They were usually made a story and a half, the upper portion being the sleeping room of the family, access to which was a ladder, or pins driven into the logs in the wall of the house, and occasionally rough board stairs. Three or four hours in the afternoon was sufficient time to raise a log house. When the body was up the logs were cut away for the door and windows, the floor laid with unplaned boards, the space between the logs filled with split pieces of wood and plastered with mud, the gables boarded, the roof made of pine shingles, and a stone chimney, with jamb and an iron crane for the pots and kettles, made for those days a very comfortable and convenient home.

The baking was performed by surrounding the kettle with live coals in a corner of the fire place, changing and renewing as occasion required. A loaf of bread baked in this manner, made of three parts of cornmeal and one part of stewed pumpkin, was a great favorite with the pioneer. No better bread was ever made. It was thought that standing in the kettle over night improved its flavor. Remove the cover in the morning and behold a brown loaf with a yellow tinge and aroma that would tempt an epicure. "Johnny cake," or brown bread baked upon a board or spider tilted up before the fire, was also in common use. To cook a spare rib, duck or turkey, they were

suspended by a tow string before the open fire place, with an iron vessel underneath to catch the drippings from which the cook would bathe or baste the parts with a ladle or spoon, giving her charge at the same time a whirl that all portions might receive the benefit of the blazing fire. Plain roast potatoes and salt was often an acceptable and even a pleasing meal for the entire family. The open fire place introduced the use of andirons on which rested the finer portion of the wood in front of the back log in building the fire. The hearth made of smooth flag stones three or four feet in width was always a necessary portion of the stone chimney.

The windows of the log house were usually made of a single sash of six or nine light of 7x9 glass. The hinges and latches of the doors were of wood. The door opened from the outside by a string passing through a gimlet hole and attached to the latch on the inside. A person not of the household wishing to enter would rap with his knuckles on the door when he would hear from within the universal custom of the day, "Come in." He would pull up the latch string and enter. The dining room, sitting room and parlor were all in one. If the family were partaking of a meal the stranger was always made welcome to a place at the table.

Nearly all the clothing and linen of the family were manufactured at home. Every farm would contain from a fourth to a half acre of flax from which was made the summer clothing. In the early winter it was the business of the farmer to prepare the flax for the spinning-wheel operated by the women. To do this he made use of a simple machine called a brake, which was followed by the hetchel and swingle, producing a soft and pliable mass twisted into a head of flax ready to be spun and woven. In nearly all the log cabins the big and little wheels were in active operation by the mother and girls. The mother would be seated at the little wheel, distaff in hand, one foot upon the treadle, the other jigging the cradle containing a little rosebud of humanity, at the same time singing a low soothing lullaby more charming than the music of the spheres. One of the girls would be seated beside a basket of tow, carding into bolts one foot

long and two inches wide with a pair of hand cards, while the sister would be moving backward and forward with nimble steps beside the big wheel full twelve feet in circumference, and spinning those bolts into yarn. During the winter and early spring the women manufactured sufficient tow and linen cloth for the summer clothing of the family and to replenish the bedding. The male portion were obliged to be satisfied with cloth made of linen warp and tow filling. The cloth was full of shives and for the first few weeks was extremely aggravating, especially the shirts, rasping and scratching the body as if with a thousand needles. The mother and the girls claimed the clear linen, and for dresses they would make a piece checked or striped with copperas, and when starched or ironed who will say that the girls were not as attractive and winsome as those of the present day? Besides the universal sunbonnet, the ladies wore for many years the calash, made by covering willow hoops with gingham or some fancy chintz. These bonnets would open and shut like a buggy cover, allowing the wearer to show to advantage her bewitching smiles and flowing ringlets. During six months of the year, she, as well as the men and boys, went about at home with bare feet. Straw hats for the men and boys were braided and sewed at home, and for winter the boys wore fulled caps, with alternate strips of black and grey or blue, brought to a point at the top, usually tipped with a red tassel.

These tow and linen clothes being manufactured into pants, shirts and frocks for the men and boys, and dresses for the women and girls, sheets, pillow cases and towels for all, they were soon engaged in the manufacture of flannel for winter garments. Every farmer owned a flock of sheep and they were carefully yarded nightly to protect them from the wolves. The wool taken from the sheep was carded at home or hurried off to the carding machine, where it was made into rolls. Soon the girls are all busy again at the spinning wheel. A piece of flannel sufficient for the outer clothing of the male portion of the family was sent to the fulling mill to be dressed and returned for winter wear, the remainder being made into skirts and sheets. For the women a piece

of fancy check of black and red was also woven and sent to the mill to be pressed, and when made into clothing was tidy, tasty and comfortable*

During the period of the log cabin feather beds were considered indispensable. The rough boarding of the gables would warp, and it was no infrequent occurrence to find the snow several inches deep, covering the floor and bedding of the chambers, a condition demanding extra bed clothing. Hence, every well ordered family kept a flock of geese, and every young lady on her marriage expected one or two feather beds, besides the linen and flannel which she had laid aside for that most important occasion of her life. Geese feathers were also a medium of exchange at the stores and with the wagon peddlers, but the equivalent value was always claimed by the women of the household.

The furniture was always plain, consisting of square-legged bedsteads with rope or bark cordage, and an awning overhead, called a "tester," around which was a drooping fringe of net work tipped with tasty little tassels. Sometimes near the window would be seen a chest of drawers, and near it a three-legged stand over which was the looking glass with ornamental frame of jigger work brought by the mother from her eastern home. Nearby stood the unvarnished cherry or pine cross-legged table and in the spare nooks and corners, when not in use, a number of splint-bottom chairs. On shelves against the wall, or in the tall cupboard, are displayed rows of bright pewter plates standing edgewise, headed by the great pewter platter, always in use at "boiled dinners" piled with cabbage, turnips, beets, potatoes and other vegetables, and near its side lies the berg of pudding stuffed with some kind of wild berries, a tempting slice of which is given to each one at the table, covered with sweet cream. Then no carpets were seen upon the floors, but as long as this was the general rule, contentment reigned and merriment and cheerful song were the heritage of the household. Spinning bees were common, especially when one of the neighboring women, by sickness or want of help, chanced to fall behind in preparing her web of tow or woolen cloth for summer use. Some

*The author of this history remembers when all the work was done at home, there being no fulling mill within reach.

one of the family with a team loaded with flax would visit every house within two or three miles, leaving enough for a day's work at each place, at the same time giving an invitation to supper at home a few days in advance. No one was ever known to refuse her share of the work, and, at the appointed time, each, with her skeins of yarn under her arm, the roses of health on her cheeks and a throb of joy in her heart, would enter this neighbor's house where she was sure to be received with tokens of affection and love.

Religious societies were few and far between, but whenever a wandering missionary made his appearance and left an appointment to preach at the log school house or private dwelling, everybody turned out to hear him. The general practice on Sunday was to call, with words of welcome and good cheer, on some new neighbor who had located in the woods, if only a few miles away. The road to one of these primitive homes was made by cutting out the underbrush and fallen timber sufficiently wide for the passage of ox teams and sleds, passing over roots and cradle knolls and winding around trees.

Flour was seldom kept at the stores and a sack of flour could not be bought; if for sale, few had the money to make the purchase, so everybody went to mill. At such times a wagon would be loaded by the neighbors with a few bushels for each, and with two or three boys for company and a yoke of oxen for a team, would creep away to mill at the rate of about two miles an hour, never returning until the next day. The miller would generally keep us over night. On the road the boys would watch for the vacancies in the corn field where would be found the melon patch, always free for all to help themselves, as they often grew by the wagon load from the new and virgin soil and no market but home consumption.

Logging "bees" were common whenever a man fell behind in preparing his chopping fallow for the spring crop or winter wheat in the fall. Then for several miles away the neighbors were invited with their ox teams to assemble on a certain day.

In the fall would always be seen long rows of pumpkins, cut in circular strips a half inch in thickness, suspended on poles attached to beams overhead to dry. This

was the main dependence for pies and dessert for the family until the apple tree came to bearing and added a welcome variety to the comforts of the table.

The first roads were made by cutting out the fallen timber, sufficiently wide for the passage of sleds, and winding around the larger trees. The wet and swampy places were made passable by corduroy or log bridges, usually called crossways. A wagon would go jumping and bounding over those logs, trying the patience of Job, and the women would universally prefer to walk. Deep and almost impassable mud holes were frequent along the main highways, and during half the year teams were often "stuck" in the mud. The long lever would lift them out, and, long before night, the men would find themselves besmeared with dirt from head to foot. Along the roads in the newer settlements woodlands prevailed, and the occasional log cabin was always a source of pleasure, "a thing of beauty and a joy forever" to the weary traveler. Men of to-day may be disposed to condole the pioneer as they read of the hardships he endured, but the old man, whoever he may be, when questioned, will say that he often sighs for the return of those days of simplicity and brotherly kindness. Then there was no favored aristocracy of wealth and so-called refinement that marks the present day, no "upper tens," no sharp lines to sunder the great heart of humanity. Very few felt themselves independent of their neighbors, "to breast alone the tide of life," and so, cherishing the type of the good Samaritan, they proclaimed good will to the world.

The grain harvest was done with the sickle and the hay crop cut with the hand scythe and gathered into windrows with the hand rake. When the grain was not lodged a good hand would cut, bind and put into shock one acre a day. Two acres was a day's work in cutting grass with the scythe, for which the laborer would receive fifty cents. The day would begin at sunrise and often continue till an hour or two after sunset.—*(Condensed from History of Chautauqua County, W. A. Fergusson & Co., Boston, Mass., 1894, pp. 297-310.)*

II.

ROBERT RICHFORD ROBERTS.

Robert Richford Roberts was born in Frederick County, Maryland, August 2, 1778, and died in Lawrence County, Indiana, March 26, 1843. His father, Robert Morgan Roberts, was a native of Cecil County, and his mother, Mary Richford, was born in Kent County. His grandfather, John Roberts, left a considerable estate at his death, but according to the then laws of Maryland the whole property went to the eldest son. The father was by occupation a farmer, and the whole family were inured to toil and the hardships incident to frontier life. The parents were members of the Church of England and zealously attached to its articles, homilies and forms. There were thirteen children, six sons and seven daughters, eleven of whom lived to years of maturity. Robert Richford was the third who bore the name. "The mother was so intent on continuing the Christian name of her husband, and her own maiden name, in the family, that she persisted in attaching them to the son that was born after the death of the two just mentioned." There was little opportunity for gaining an education, but Robert Richford made good use of such advantages as his father could afford and learned rapidly. "The children's education consisted only in the rudiments of reading, writing and arithmetic, which, in those days, formed the entire course of common school instruction."

In 1785 the father sold his property in Maryland and moved with his family to Ligonier Valley, Westmoreland County, Pennsylvania. Mr. Roberts was strictly warned by his minister before he left Maryland against the seceders and especially the Methodists whom he represented as peculiarly dangerous people. In 1788 the Methodist preachers came into the neighborhood. The older children frequently heard them, and amused themselves by making light remarks about the services. Mrs.

Roberts with Robert Richford attended once, but owing to the opposition at home did not attend again for more than a year. But the three elder sisters, Sarah, Elizabeth and Esther, were converted and united with the Methodist Episcopal Church. Sarah urged her father to the duty of family prayers. He yielded, at first using the prayer book, then, to please his daughter, using a form of his own composition. But she wanted him to pray from the heart, as the Spirit gave him utterance. At length he said gently, "My child, pray yourself!" This she did, and few were her equals in this respect.

"As their house was the place of worship, the children enjoyed the advantages of class meetings and prayer meetings, as well as preaching, together with the conversation and instructions of the preachers in the family circle. Sarah Roberts, the eldest sister, required Robert, Lewis and the younger children, during class and other religious meetings, to sit together on a bench behind the large table; and she watched them with maternal and Christian solicitude, in order to see that all were present, and that they behaved themselves in a proper manner during the various exercises. This regulation had an excellent effect upon their minds and morals, and laid the foundation of their future excellent religious life."—*(Elliott, Life of Bishop Roberts, pp. 23-24.)*

Soon the whole family were converted and preaching was moved to the Roberts home. Robert Richford gives the following account of his conversion:

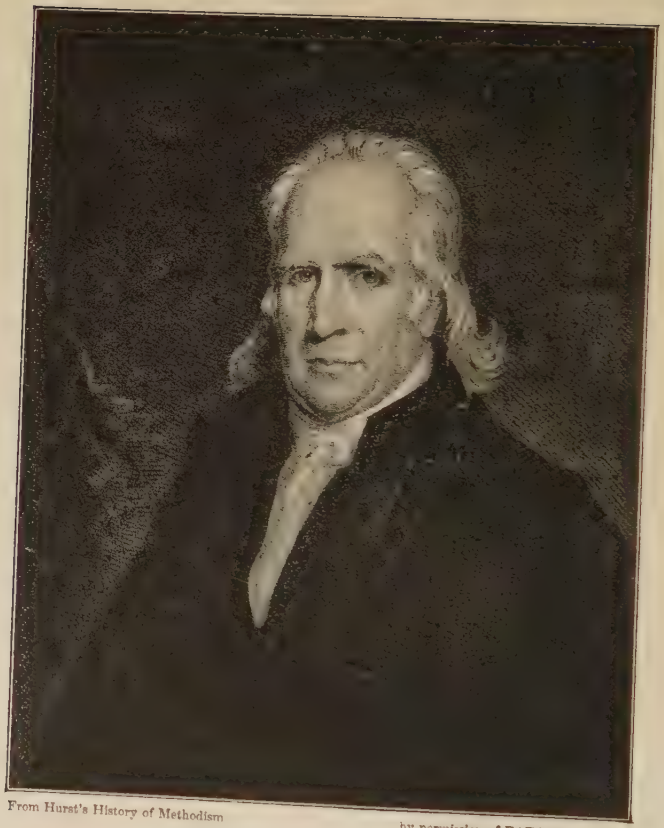
"One day about sunrise in the month of May I was in a corner of the fence praying, when, I humbly trust, my sins were pardoned, and God, for Christ's sake, accepted me. Before that time I had frequently had sweet intimations of the goodness and mercy of the Lord. My heart was tender, and I felt as if I could love God and his people. But yet, until that morning, my mind was not at rest. Then everything seemed changed. Nature wore a new aspect, as I arose and went to my work with cheerfulness; though I own, I did not then know whether I had received all that I should look for in conversion. I never had such alarming views of my condition as some have experienced. My mind was gradually opened; and although I had always led a moral life, I firmly believed that my heart must be changed. Owing

to my youth, I cannot now remember the precise day of my conversion, though the scene, as it occurred that morning, has ever been deeply printed on my memory. It happened in my fourteenth year, A. D. 1792."—*(Elliott, Life of Bishop Roberts, p. 25.)*

The only schooling Robert Richford had, after leaving Maryland at seven years of age, was less than three months in the winter of 1795-96. Most of the teachers of that day in Virginia and Pennsylvania were Irishmen. Mr. McAbee taught school at Matthew Fisher's, three and a half miles from the Roberts home. This school Robert attended, returning to do the thrashing on Saturdays. He "scutched" flax for his board at Mr. McCracken's.

Mr. McAbee imported from his native land a very peculiar disciplinary usage called "horsing." Whenever any boy of his school remained refractory after a generous application of the ferrule, rod, or cat-with-nine-tails, "horsing" was the last resort. The disobedient boy was mounted on the back of another; or, if more than one was guilty, they interchanged places as horse and rider. When thus mounted, the cat-with-nine-tails was applied with peculiar emphasis before the whole school. Immediately preceding the castigation, however, a proclamation was made, that if any boy of good character would offer himself as a surety for the culprit, the latter would be pardoned, but, if afterwards, he were to commit an offense, his surety should undergo the flogging. Now it happened that a very bad boy had incurred the penalty of the "horse." All preparations were made for his punishment. The school was in suspense. The proclamation was made, but all were silent. The cruel cat-with-nine-tails was about to descend upon his back when Robert R. Roberts stepped forward and offered himself as surety. The proffer was accepted and the boy pardoned. The result was his thorough reclamation, and young Roberts received the homage of the whole school. In this, we may see an omen of the future influence of his dignified bearing which ever commanded the respect of all classes of men.

"In the spring of 1796, Robert R. Roberts, being then nearly eighteen years of age, set out for Shenango, now Mercer County, Pennsylvania, in company with four



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BISHOP ROBERT RICHFORD ROBERTS.

others; his brother, Thomas Roberts, John Caughey, James Hubanks and William McLean. The section of country, embracing Northwestern Pennsylvania, bounded by Lake Erie, the State of Ohio, the Ohio and Allegheny rivers, French creek and Conewango creek, was then an almost uninhabited region. This was particularly true in regard to Mercer County. In order to encourage the settlement of it, the Legislature of Pennsylvania had passed an act granting four hundred acres, and allowance, to any one who would make actual settlement for five years, clear and fit for cultivation twenty-five acres, and build a house or cabin; and pay, at a certain time, twenty dollars for each hundred acres to the State."—*(Elliott, Life of Bishop Roberts, pp. 32, 33.)*

They traveled on foot, carrying their provisions on their backs. They crossed the Allegheny at a place near where Freeport now stands, and examined the country up Buffalo creek. Two of the young men now returned to Ligonier, but Robert, John Caughey and James Hubanks remained. They continued their journey in a northeasterly direction, and on the third day struck the old Venango Path which led from Pittsburg to a point at the mouth of French creek and followed this path till they came to the garrison where Franklin now stands. Fort Venango had been abandoned and the "old garrison," a strong log house well fortified, was more favorably located near the creek at the foot of Tenth Street.—*(George Dallas Albert, The Frontier Forts of Pennsylvania. Vol. II. pp. 597, 598.)* Here they remained over Sabbath.

They went up French creek to what was then called Cassewago, where Meadville now stands, and where there were then a few buildings. The flats of French creek, which were natural meadows, were beautiful and pleased them greatly; but they had been generally taken up by previous settlers. After spending a few days at Cassewago, they went down French creek again as far as the mouth of Conneaut creek, which empties itself into French creek about eight miles below Meadville on the west side. From the mouth of Conneaut they proceeded westwardly to the head of Sandy creek, following an old Indian path called the Kuskuskia Path, and leading from Cassewago to Kuskuskia, a place on the Beaver

river. When they passed over Sandy creek they stopped for the night. This place was about four miles northeast from Georgetown.—*(Elliott, Life of Bishop Roberts, pp. 37, 38.)* Leaving their knapsacks concealed, they went to the headwaters of Little Shenango, and encamped near this stream three-quarters of a mile north of the place where John Leech, Sr., afterward built his residence. They had no provisions except one squirrel which Robert Richford fastened to a stick to cook before the fire, but fell asleep and allowed to burn to a cinder. Now we have a narrative of many adventures; how they got lost as they attempted to find their camp next morning; their falling in with two other young men selecting claims; building a cabin; and the failure of their supply of provisions. Robert succeeded in borrowing a little money from Caughey. "They proceeded to Cassewago, and got a supply of provisions, which they carried on their backs upward, as the path then was, of twenty miles. The price, too, was high, as they had to be brought from Pittsburgh up the Allegheny to the mouth of French creek, and then up this creek to Meadville." They cleared and planted a few acres, carrying seed corn and potatoes from Meadville, paying for the potatoes three dollars and for the corn two dollars a bushel. The narrator says: "The crop turned out to be a very poor one. The new country swarmed with ground squirrels, which devoured the greater part of the corn before, or just after it germinated. The potato crop, however, did well, and was their principal resource."—*(Elliott, Life of Bishop Roberts, pp. 42, 43.)* Roberts and Hubanks now returned home to assist in harvesting. Reaching the mouth of French creek they hired themselves to the captain of a keel-boat bound for Meadville, and thence in the same boat worked their way down to Pittsburg, from which place they walked home.

In 1797 Robert Richford returned to Shenango with his brothers, Thomas and Lewis. Several others joined the company. Thomas Roberts selected a tract of land and with his brother Lewis returned home, leaving Robert Richford four dollars for necessary expenses. About the last of March, Robert, Stephen Riley and William Lindsay started for an Indian camp on Sandy creek to buy sugar. Robert spent his four dollars for

sugar; they got lost on their return; there was a heavy storm of rain; they could have but a little smoldering fire because everything was soaked with water; a panther prowled about their camp; and the sugar all melted away because of the rain from which it could have no protection. They had started for Sandy Lake on the Sabbath because they could then have an Indian guide. Robert thought it was a judgment on them for breaking the Sabbath. Their provisions and money were exhausted. They had nothing but squirrels and salt for three weeks and became poor and emaciated. Robert started for French creek to pawn his rifle for provisions, but at the distance of five miles from the cabin met his two brothers, Thomas and Lewis, his father and his sister Elizabeth. They brought four horses laden with provisions, and four cows.

Robert R. Roberts went to Connellsville and purchased a piroque to bring provisions down to Beaver, and up the Beaver and Big and Little Shenango. On his way to Connellsville he stopped at the house of Rev. Jacob Gurwell, a local preacher, who resided at Chestnut Ridge, Westmoreland County. Mr. Gurwell had a meeting at the house of James Stevenson, Sr., brother-in-law of John Caughey, and there at the request of Mr. Gurwell, Mr. Roberts delivered his first religious address. From early youth he had been exercised in regard to preaching; he had preached out in the woods alone, and to his younger sister; he had joined the Church in 1793, and had been appointed class leader at Ligonier; but his natural extreme timidity and feeling of unworthiness and lack of ability had deterred him from the work to which he felt himself called. Mr. Roberts reached Shenango by the new route, but such were the difficulties that this was probably the first and last time such a journey was ever attempted.

In 1798 Robert went back to Ligonier and conveyed to the new residence his sisters Sarah, Nancy and Sophia and his maternal grandfather, Mr. Richford. They traveled about ten miles each day. They crossed Wolf creek by felling trees on each side, their tops meeting in the middle. Nancy Roberts drove three cows and two pet pigs, carrying an axe on her shoulder and walking all the way. Sarah carried a spinning wheel on her

shoulder, walking all the way, and tenderly taking care of her grandfather, now a feeble old man.

The religious interests of the settlement were well looked after. "The Rev. Jacob Gurwell, an Irishman, and a local preacher of moderate talents, but of excellent Christian character and sterling worth, became a permanent inhabitant of the new colony. On his arrival in the settlement in the spring of this year (1798) he immediately commenced holding meetings. . . . Mr. Gurwell searched out and found all who had formerly been members of the Church, and exhorted them to remember their Christian obligations. It is probable that he met them in class for sometime before any formal organization took place. Soon after the arrival of Mr. Gurwell, another local preacher, Mr. Thomas McClelland, an Irishman also, became a settler in the neighborhood. He had preached two years in Ireland, under the direction of John Wesley.* He possessed excellent gifts as a preacher, had great zeal, and was a man of unblemished Christian character and ardent piety. His labors were much blessed to the new settlement. Indeed, he became, as a matter of course, the principal spiritual guide of the new settlers. He and Mr. Gurwell labored in great harmony together; and by their joint labors, the religious concerns of the neighborhood received a great impulse, while beginnings were then made whose influence continues to this day, and doubtless will remain in progress during all time."—*(Elliott, Life of Bishop Roberts, pp. 66, 67.)* The first class was formed in the summer of 1798, and Robert Richford deposited his letter and was chosen as leader. Mr. McClelland was probably the first who talked to him about preaching. His sister Elizabeth married William Lindsay in 1798, and he was then left without a housekeeper. Previous to this John Caughey had married his sister Esther. During the hunting season a large quantity of furs were secured and sold at Greensburg, and Robert and Lewis went on to Ligonier. There Robert married Miss Elizabeth Oldham. Two weeks after their marriage they started for Shenango with four horses. One Mrs. Roberts rode, the others were heavily laden with packs. One night Mr. Roberts and his bride were caught by

*He had preached four years.

approaching night while Lewis, with the pack horse that carried all the provisions, was far in advance. They had eaten nothing since breakfast, and now must remain supperless. It was February and very cold, but they were compelled to camp in the open air, the wolves howling all night around them. Reaching Shenango they began housekeeping in a cabin about twelve feet square, built of unhewed logs; a door so low that they must stoop to enter; for a window a hole between the logs covered by a board to keep out the cold; other parts similarly constructed; the whole put together with wooden pegs, not a nail having been used in its construction. The furniture was of the same rustic style; and the provisions were potatoes, pumpkins, turnips, hominy, cornmeal, venison and racoon hams, frosted and smoked.

Sugar-making employed the family in the early spring. In this work Mr. Roberts was assisted by his wife, his sister Nancy and his little nephew John, and was always accompanied by his little dog Yuno. The sugar camp was north of the Little Shenango, a short distance above the residence of William Leech and about a mile from the Methodist meeting house. The creek at that place runs close to the high ground on the south. The camp lay north of the creek upon elevated ground and within a few rods of where at a later date there was a bridge. The ground north of the camp and creek where the sugar trees were abundant was much lower. When they commenced boiling the "sugar water" there was much snow on the ground. The run of sap was good and they concluded to boil all night. Shortly after dark it began to rain very hard, the snow melted, the Little Shenango overflowed its banks and spread over the bottom, and cut the busy campers off from their home. Intersecting channels rendered the ground impassable even in the day time without bridging with trees or swimming. The main creek itself, immediately south of this sea of water, could not be crossed, the night was dark, the water still rose and soon surrounded the camp, and the night became very cold. To save the fire it was placed on some wood in a sugar trough. The little group of adventurers then mounted a fallen tree whose trunk was elevated somewhat above the water. Upon this they walked backwards and forth to keep themselves warm.

They also floated the trough containing the fire along side the "tree of refuge" so as to avail themselves of the little warmth afforded. But the bottom of the trough burned through, and they were left in total darkness in the stormy midnight, pacing rapidly the smooth log above the flood of waters, drenched to the skin and stiffened with cold. At length came welcome daylight, but it presented only a sea which they knew was intersected with many deep channels. They sought to escape from their perilous position. Mr. Roberts waded on ahead with little John on his back, feeling his way carefully till he came to one of the channels. He then placed the boy on a log or stump that stood above the swollen waters and cut down a tree so that it fell across the deep channel. He then conducted his wife and sister on this extemporized bridge, holding them by the hand as they crossed the fallen trunk. Between the channels they waded in water up to the waist. Several were crossed in like manner till they came to high ground, from which they soon reached home. The little dog, Yuno, kept his position on the large log till the water had so far subsided that Mr. Roberts could go to his rescue.—*(Elliott, Life of Bishop Roberts, pp. 84, 86.)*

Thomas McClelland.

Thomas McClelland, the Irish local preacher, convinced that God had a special work for Mr. Roberts, sent him the following peculiar communication shortly after the Christmas of 1801, urging him on to the performance of his duty:

"My Very Dear Brother: May grace, mercy and peace be multiplied unto you, and may gospel benefits be your portion in time and in eternity.

"The reason why I trouble you with these few lines is to apologize for my recent behavior to you in public, which, I confess, was not strictly right, though well meant. Pardon my rashness and Irish bluntness, as manifested to you at Brother Gurwell's. If you suffered at that time, I was sharer with you in the bitter cup. But it is all past. May I learn wisdom for the time to come.

"My body was a little afflicted sometime ago, but my soul had a comfortable realizing view of the eternal

world. My thoughts being various, they at length turned to you, when I had the following dream:

"I thought I had got free from this region of misery and woe, and was admitted into the world of spirits, standing awhile in the presence of God and the Savior, and then ranging the golden streets of the eternal city; also greeting the blood-besprinkled band, and having fellowship with the saints in light, joining with them in the song of Moses and of the Lamb.

"My mind was for sometime diverted from the sweet employment by the following representation:

"'I thought I saw your father in glorious apparel, having a crown of righteousness on his head, and in his hands palms of victory, and associated with another happy spirit that I took to be his bosom companion. I next beheld bright thrones, which as far surpassed that of Solomon as heavenly things surpass those that are earthly. There was one in an exalted station, and on it was placed a crown dazzling with brightness; it was fixed near those of the prophets, apostles, martyrs, and eminent ministers of the Gospel of our Lord. I drew nigh to behold it, and was informed it was for you.

"I thought the Savior commanded that you should be brought forward to see what was here in reservation for you. In a short time a seraph fulfilled the high command, and you were placed in the presence of the great King. As you came forward, I thought you uttered the words, 'Eye hath not seen, nor ear heard, nor the heart of man known the joys of this happy place.' The Savior fixed his eyes upon you, which kindled in your heart a burning love to him, causing you to neglect everything else. I thought he addressed you in the language of softness and affection, pointing at the same time to the throne and crown, and saying, 'Come and see what I have prepared for thee.' Being strengthened by these gracious smiles and words, you meekly cried out,

> "'"Tis mercy all, immense and free,
> For O! my God, it found out me.'

"Overcome by the Divine Presence, you fell at the glorious feet of the Savior, and poured out a flood of gratitude. He then gave you a divine touch, at which you arose, and also said to you, 'Son, thou art ever with me. All this glory shall be thine. It is true, the happiness is

great, and the reward is excellent; yet the way thereto is not only difficult, but contrary to flesh and blood.' I thought you replied, 'Make known to me the way, and in Thy strength will I walk therein.' He then said, 'Go quickly forth among the numerous crowds of earth, and let love and pity raise thy voice aloud to inform them that I am willing to save the chief of sinners from hell and a dreadful eternity. Tell them that they must repent, obtain pardon, be made holy, and be thus prepared for this place of endless joy.' I thought the words rested on your soul with the weight of a mountain, and you became pale and motionless, till at length the Lord gave you a second touch, and revived your drooping spirits. Being strengthened, you said, 'Let it not offend Thee, and I, who am but dust, will speak. I have thought it my duty to preach the gospel; but I feel myself all unfitness for such a task.' The answer given was, 'I, who have called thee to the work, can qualify thee for it.' You replied, 'That which deters me most, is, I am not holy enough to stand before those who outshine me in real piety, and to give them instruction.' The Savior then said, 'If thou hadst faithfully followed the teachings of my Spirit, thou wouldst have been holy, and might have been useful to mankind; but the time past cannot be recalled.' To this you replied, 'If I had gifts, as many ministers have, I think it would be no cross to me.' The command was then given you, 'Improve what thou hast and more will be imparted.' At this you said, 'With shame I acknowledge that in me pride remains, and I know an honest preacher is despised by many.' The answer was, 'Read that part of the first chapter of first Corinthians, which begins at the twenty-sixth verse.' You then said, 'Let me speak but once more. I have brothers and friends that sometimes criticise, and before them I have not courage to speak.' The answer to this was, 'Such of them as love me will greatly rejoice that thou doest my will; and such as are not in the way of heaven, let love constrain thee to warn of their danger. Remember what he said who lifted up his eyes in torment, "I have five brethren!" Let the thought come home to thy heart. Warn them honestly. It may be they will hear thy words. But, remember, if thou dost not follow me in the way I mark out, thou shalt have in

the lower world crosses and disappointments, hardness of heart and few consolations, and if by my aid, thou dost at last reach this blessed place, it will be through the fire, and thou shalt suffer loss. But if thou takest up this cross, and dost follow me, doing my work, thou shalt be gainer in time, and shall reap immortal joy throughout eternity!'

"After this you were conducted back whence you came. I thought you moved heavily along, and, after a deep sigh, uttered these words: 'Woe is me, if I preach not the gospel.' The distress I felt on your account awoke me, and put an end to my dream."—*(Elliott, Life of Bishop Roberts, pp. 92-95.)*

Thomas McClelland was born in Monaghan County, Ireland, March 17, 1767. His parents were members of what is called the Seceder Church, and Thomas was educated in the principles of that faith. He was brought to the knowledge of the truth as it is in Jesus, under Methodist preaching, at the age of seventeen and united with the Wesleyan Methodist Church. He was licensed to preach in 1790, and soon appointed to a station. He traveled as an itinerant four years when ill health compelled him to desist. In 1797 he came to America and, with his family, settled in New Castle, Delaware. He then removed to Maryland, where he joined the Methodist Episcopal Church and officiated one year as a local preacher. Hearing of some of his relations residing in Mercer County, Pennsylvania, he removed to that neighborhood. He labored successfully as a local preacher, preaching at camp meetings and as a supply as providence opened the way. In June, 1821, he attended a camp meeting on Beaver Circuit, where his weakened condition showed that his end was near. He started to go to Pittsburgh and reached its vicinity on Wednesday. The next morning he did not awaken—God had taken him.

"Many were the excellencies of our deceased brother. He gave evidence at an early period of life, of regeneration; and from that time till his death he walked circumspectly before men, and, we believe, uprightly before God. Among his Christian friends, he was considered and treated as a father in Christ; and while honored and esteemed by all, he manifested a willingness to be the

servant of all. Humility, indeed, shone conspicuously among the other graces of the Spirit with which he was adorned. He sought and obtained *perfect love;* and both by precept and example, he led the flock of Christ into this rich pasture.

"As a minister there was something truly apostolic in his appearance and manner; and on all occasions he evinced a thorough knowledge of the gospel of Christ. He endeavored to keep at an equal distance from dry metaphysics on the one hand, and disgusting dogmatism on the other. His was the simple, yet dignified preaching of the primitive evangelists. He studied much; and most of all, he studied to be useful. This was his constant end. And though not so extensively useful, on account of the restricted sphere in which he moved, as many of his brethren, yet he has left a track behind him, in which others may tread, and a name that will long be remembered with gratitude and veneration."—*(Methodist Magazine, Vol. 4, pp. 358, 359.)*

Roberts—Itinerant and Bishop.

"According to some accounts, Robert R. Roberts obtained license to exhort from Rev. Thornton Fleming at a quarterly meeting at Mumford's, near Meadville, in the summer of 1800. If a license was then given to him, he must have been licensed, according to the economy of the church, before that time; as licenses are not granted at quarterly meetings to exhort. They are only renewed on these occasions. It is probable that the preacher of the circuit, without any application from him, gave the license, he, however, making no use of it, and that this license was renewed, in common with others, by Mr. Fleming, at the time referred to. At any rate it is certain that no use was made of the license, and that the grant of it was intended to urge him to do what all believed was his duty. A conversation occurred between Bishop Roberts, Thornton Fleming, and H. B. Bascom, in Mr. M'Granahan's tent, at the Pittsburg Conference camp meeting in 1828, the purport of which was that Mr. Fleming had licensed him." —*(Elliott, Life of Bishop Roberts, p. 90.)*

His father, Robert Morgan Roberts, died in great peace at Shenango, February 28, 1801. "He was a meek and pious man; and lived and died a devoted Christian." The

same year Mr. Roberts, at the earnest request of James Quinn, exhorted at a watch-night service held some time in the summer at the house of James Stevenson, Sr. Joseph Shane was sent that year by the Baltimore Conference to the Shenango circuit which, however, did not include the Roberts neighborhood. James Quinn was on the Erie circuit, and these two eminent preachers helped one another by exchanging labors. Both preached on this occasion. Mr. Roberts' first regular sermon was preached at James Stevenson's in the early part of 1802. His text was, "O Lord, revive thy work!" He was then recommended by the society to the quarterly conference for license to preach, and his license was given at Holmes' meeting house on Short Creek, Ohio, on the West Wheeling circuit, and at the same time he was "recommended to travel." From this place he went to Doddridge's meeting-house, in Spah's neighborhood, Virginia, to hear the presiding elder, Thornton Fleming. The latter not arriving in time, Mr. Roberts preached. James Quinn gives an account somewhat different. He says that "some time in March, 1802, Brother Roberts came to one of my appointments, informing me that he had had no rest in his mind since we parted, and that he had determined to leave all, and that he was now on his way with his wife to offer himself to the Baltimore Conference. This startled me a little, for he had never been licensed either to exhort or preach, neither had he a recommendation from the society of any quarterly conference. I paused a little. He observed the expression of hesitancy in me, and I also saw an affecting embarrassment in him, which I endeavored to remove by observing that as Shenango was missionary ground, and the circuit had not been fully organized, I thought we could get his case brought before the Quarterly Conference of one of the old circuits, and as Brother Fleming, the presiding elder, would hold a quarterly meeting at Doddridge's meeting-house, in Ohio circuit, the following Saturday, I would write to him and the Quarterly Conference, and I doubted not they would take action in his case. He spent the night in restless tossings to and fro, and in the morning concluded he had better return home. At length he reluctantly took the letter and went to the quarterly meeting. Brother Shane providentially was

present on the occasion, upon whose recommendation, along with my own, the conference licensed him to preach, and recommended him to the Baltimore Conference, at which he was admitted on trial."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 43, 44.)*

When Mr. Roberts commenced "traveling," he sold to a neighbor, his dog, gun, and bear-trap; and the money he received from the sale of these articles furnished the principal part of his outfit. Dr. Charles Elliott came into possession of the bear-trap which he deposited in the Indiana Asbury University. Bishop Roberts was the moving spirit in planting this school. Dr. H. A. Gobin, in answer to an inquiry says: "I have heard of Bishop Roberts' bear-trap. It was in the Museum of the original Asbury University building destroyed by fire in 1877, and I have not heard of it being seen after that fire."

Bishop Roberts was buried "in a lonely corn-field on his own farm;" but he found his final resting place—January 19, 1844—by the chief thoroughfare in the Campus of DePauw University, Greencastle, Indiana: "Poetic—yea—providential justice and fitness." Upon her death, his good wife was laid by his side.

Mr. Roberts was received on trial in the Baltimore Conference in the spring of 1802, and appointed to the Carlisle circuit. His colleague was James Smith who was in charge of the circuit. He was now nearly twenty-four years of age. In 1803 he was associated with Peter B. Davis on the Montgomery circuit. He was ordained deacon by Bishop Asbury in 1804 at the session of the Baltimore Conference held at Alexandria, Virginia, and placed on the Frederick circuit with Daniel Hitt as junior colleague. The next year he was sent to the Shenango circuit "which then embraced Butler and Beaver counties, Pennsylvania, and extended into Ohio as far as Yellow Creek, where Wellsville now stands, and contained several appointments in the Western Reserve. It did not, however, embrace that part of Mercer county, where his land was located, or, indeed, any part thereof. The nearest point to his home was between twenty and thirty miles distant. At this time there was no Methodist preaching in Pittsburg; and at the request of Mr. Wrenshall and others, he agreed to serve. Having no fixed place to hold meeting in, he preached in the Court House. . . .

He continued his labors among them, regulating the society, and making a favorable impression on the public by his able ministrations, his kind manner, and dignified demeanor."—*(Elliott, Life of Bishop Roberts, pp. 128, 129.)* At the close of his second quarter he was transferred to the Erie circuit by his presiding elder, James Hunter, and was thus enabled to live in his own home. His colleague was Joseph A. Shackelford, "a man of great faith and zeal, and mighty in prayer." At the session of the conference in Baltimore he was ordained elder by Bishop Asbury and returned to Erie District. "The circuit was large, embracing all the territory now included in Erie Conference, except the part in New York State. It required six weeks to go round it."—*(Elliott, Life of Bishop Roberts, p. 34.)* But his zeal overstepped the bounds of his circuit, and he preached at the Beech Flats, near Jamestown, New York. While he was preaching in Meadville in a tavern one cold winter night with his overcoat on, he said: "If you want honor, it is more honorable to serve God than the devil. If a man wants pleasure, he need not go to Satan for it, as he has been a stranger to it for more than five thousand years. If he wants riches, were he to sweep hell he could not find a sixpence." At this a man in a corner of the house called out: "Why, sir! then money is scarce there as well as here."

"At Conneaut, near Waterford, there was a large congregation. On one occasion the snow was deep, in consequence of which he was late, and on his arrival the congregation had collected. He preached and met class. They had a lively meeting, and it was proposed to have preaching in the evening, which was agreed on. Many of the people remained. There was no sign of dinner, and as he had eaten nothing since early in the morning, he took the liberty of going into the kitchen just before night and getting a supply of what was indispensable under the circumstances. The meeting continued till nine or ten o'clock, the exercises being very interesting. On the following day, as he was about starting to Lexington the lady of the house proposed to ride along with him a few miles for the purpose of visiting a friend. As snow had fallen, of course the surface of the road was not perceptible. In passing through a beech flat

the lady's horse stepped on some roots and his foot got so entangled among them that he could not extricate it with all his best endeavor. Mr. Roberts, therefore, went to the nearest house and borrowed an axe; and by applying it to the roots, set the horse at liberty. This so detained him that night began to come on when eight or ten miles from his appointment. There was no path or track, and he had to steer by the blazes or marks on the trees which pointed out the course. About sun-down he arrived at a small uncomfortable cabin and found only some children in it, the parents not being at home. He asked if he could stay all night, and the oldest informed him that he could. He hesitated, not knowing what to do for the best. To reach his place of destination appeared impracticable, as he could not see the blazes on the trees. The appearance of things, however, in and around the house, together with the absence of the parents, seemed to urge him to go on; the children were very dirty, being covered over with bear's grease, and everything around was in keeping with their persons. While thus pondering the matter over, and asking the children some questions, the mother arrived, her personal appearance being no better than the children's. He inquired of her, also, if he could have the privilege of staying during the night, to which she cordially assented, though she informed him that they no bread, nor anything to make it of. He alighted, and a short time afterward the father himself came home from hunting. He was open and friendly, and treated the stranger with every mark of hospitality, kindly welcoming him to the best he had. He had no grain for his horse, but was abundantly supplied with good hay, which he furnished most willingly. On the day previous he had killed a large bear of three hundred pounds weight, and this accounted for the greasy clothes and faces and hands of the whole family, as well as the glossy appearance of some of the household utensils, well besmeared as they were with the oil. For supper the kind woman put a plentiful supply of fat bear's meat in a large kettle over the blazing fire, and then after a while filled it up with potatoes. When this mixture was well boiled a quantity was put into dishes and set on a table made of a slab. They sat down to the repast, but such was its uninviting

appearance that, though hungry, Mr. Roberts could eat but very little. They had no regular bed for their guest to sleep on; they furnished, however, as a substitute a moderate supply of straw spread on the floor before the fire. On this he lay, with his feet toward the fire, his saddle bags serving for a pillow and his great coat for covering. As the night was cold he did not get much sleep. Next morning the same dish was prepared, but in somewhat better order, which rendered it more palatable; or rather an increase of hunger had so far sharpened the appetite of the preacher as to overcome his fastidiousness.

"During his stay he held considerable religious conversation with the father of the family, who seemed to feel the force of what was said. Indeed, the religious views and feelings of better days were revived. In his secluded situation he had very little means of spiritual improvement, and the call of the minister reminded him of other times. At his earnest request, Mr. Roberts baptized several of his children, adding such words of exhortation as were best calculated to make good impressions on the minds of the whole household, who, as already stated, entertained him with the very best they had in the kindest manner.

"He set out after breakfast for Lexington, his next appointment, which was on the Sabbath day. Three persons, those who professed to have experienced religion some time before, and who had been raised under Baptist influence, wished to be immersed. He had never before witnessed baptism by immersion, and was at some loss how to proceed in the most appropriate manner. The weather was very cold. After preaching he went to Conneaut creek and immersed them. He then had to walk about half a mile to the place where he lodged. On arriving there his clothes were frozen quite stiff. He, however, suffered no injury."—*(Elliott, Life of Roberts, pp. 137-140.)*

In the spring of 1807 he was appointed to the Pittsburgh circuit. "It embraced at that day all the tract of country lying between Laurel Hill and Allegheny river." He passed beyond the bounds of Erie Conference and did not labor on his old field again till he came in his episcopal capacity. A camp meeting at which Bishop

Roberts was present, was held in 1828 at Shenango, within sight of his first camp; and in 1841 he held the Erie Conference at Warren, Ohio. His later appointments were: West Wheeling, 1808; in November he was changed to Light Street, Baltimore, to which he was re-appointed in 1809; Fell's Point, 1810; Alexandria, 1811; Georgetown, 1812; 1813 and 1814, Philadelphia; Schuylkill District, 1815, and in 1816, May 14th, Enoch George and Robert R. Roberts were elected to the episcopacy. The plan of this history does not permit us to follow Bishop Roberts in his extensive travels made necessary by the duties of the episcopal office. While traveling the Erie Circuit, he built a mill, thinking that his family could be maintained by its proceeds, and that he would be relieved from anxiety on that account. The enterprise, however, did not answer his expectations, and besides this, subjected him to uncharitable criticism. One more zealous than wise was heard to make the remark: "It would be well for the people if his wife were dead and the mill swept down the river."

In 1842, thirty-seven years after this enterprise, Mr. Roberts, commenting on the subject, said: "I would here advise all preachers never to quit the work of the Lord to serve tables. However fair their prospects of making money may be, they are frequently delusive, and such ministers are losers in the end. As I had little support from quarterage, I thought my family could be maintained by a mill, and I should be better able to travel without anxiety. But it was not so; it embarrassed my mind and took up my attention; and, though for a while it did well, it eventually proved a loss."

Bishop Roberts was always, in his feelings and sympathies, a westerner and a pioneer. His humble log cabin on the Shenango became his episcopal residence, and when, a few years later, he changed his residence, it was to plunge into the wilderness and settle in Lawrence County, Indiana, where a little cabin had been erected for his reception by his brother Lewis. It was without chimney, door, windows, floor or "loft." The wolves howled about the cabin the first night of its occupancy; but a large fire kept burning in front of the open space where a door was yet to be placed intimi-

dated the gang. This was his last move. Death called him away March 26, 1843.

We wish that we knew more of the family of Robert Morgan Roberts. We have almost no information of Bishop Robert's mother. She drops from our sight without mention. We have already seen that his oldest sister, Sarah, was the religious leader of the family. Elizabeth, his favorite sister, was noted for her kindness and liberality. Dr. Elliott, speaking of her first year at Shenango, says: "She would carry with her own hands provisions to the hungry within her reach. And when the neighbors called at their cabin or passed by, she would inquire if they wished to eat, and would always give them freely of the best she could furnish. And, moreover, when she saw persons passing near the house, whom she suspected of being hungry, she would go to the fence, hail them as they passed, carrying them victuals to relieve their hunger, if they could not stop, or inviting them in to partake of her supplies. But her benevolence did not stop here. From Ligonier she took with her four coarse linen under bed ticks; and as many of the new settlers were very much in need of clothing, she cut them all up to make clothes for those who needed them most. In short, she became the common benefactress of the hungry, the ill-clad, the houseless and the stranger; and whenever any were sick her best services were rendered to them most freely and kindly. She was the first woman who went to that settlement. There was no other nearer than where Mercer now stands, a distance of nineteen miles, or Meadville, a distance of twenty-two miles." She married a religious man, William Lindsay.—*(Elliott, Life of Bishop Roberts, p. 51.)*

"The character of Bishop Roberts is a theme for pious rather than curious minds. It displays nothing bold, and is associated with nothing tragic or romantic. He never commanded conquering armies, nor directed the sacking and burning of towns or cities. He never met a challenged foe or friend in mortal combat. He knew not that he ever fell among thieves, or escaped an ambush, or suffered imprisonment or shipwreck. His life is not a region of mountains and valleys—those so deep and covert that the sunbeams cannot penetrate them, and those so lofty as to be crowned with summer snows. Yet, like

a rolling country, it has charms of some sort, even as the prairie, with its groves, and wild flowers, is by no means devoid of nature's graces and enchantments. He who loves nothing but crags and cataracts, need not read this description; but whoever delights to trace a stream in its gentle meanderings through fields, which it moistens and fertilizes, may feel some interest in this brief notice.

"Bishop Roberts was comely in his person. His stature was about five feet, ten inches. His frame was heavy and robust, and in middle and later life corpulent. But his old age was not helpless; and up to within a year of his death, (beyond which we do not see him), his walk and all his motions indicated that he was formed for physical action and endurance. God, who called him, at a given period, to a work which demanded much physical force, endowed him, in this respect, for his vocation. He sat, stood and moved with great dignity, in private and in public, without any effort or stiffness. There was great uniformity in his appearance and manners. He was never caught in a slight overt swell, or momentary pompousness, as though the inner man were slightly high-blown, or the sails of his soul were unreefed under the sudden pressure of a breeze of favor or applause. And as he was not easily puffed up—a mood which we challenge all willing or unwilling witnesses to charge on him—so neither was he wont to be cowered. He endured ill treatment, if necessary, with the calm dignity of unaffected meekness. We once saw him tested in this way; and in no circumstances did he ever win from us greater admiration.

"He had large—not gross—features. His countenance expressed as much of manly benignity as the human face can well set forth. His eye was blue; and its calmness was particularly noticeable. Under provocations to inward change, it did not report much that seemed worthy of notice, except that the provocation had taken little or no effect. In a word it was not a kindling eye. It did not, under the colorings of inward emotion, sparkle with inflamed lustre. We cannot describe the feature of the Bishop better than to say he had a calm, blue eye. His personal presence,—'tout ensemble'—was truly venerable, and commanded great respect.

"His manners were wholly suited to his profession and his sphere. He was exceedingly unaffected, which is more important than any other single item in reckoning up the severalities of what is called 'good manners.' His artlessness was manifest to all, for it was unequivocal as sunshine. Every glance, and smile, and cadence, was in the spirit and style of true simplicity. This being uniform, imparted a particular charm to his cheerful domestic and social fellowships. He was, in heart sincere. And when an actor is without disguise, his movements will, of course, seem unconstrained. His were so. In private and in public, naturalness was so prominent in the Bishop's character, that the most unpracticed observer would scarcely fail to remark it.

"We shall err, if we conclude that this simplicity had in it any thing improperly juvenile or childish. Incompetent judges, who know not his station and character, might blunder, and infer that, as he was plain and unpretending, so, also he was without merit and consideration; but there was little danger that he should be so mistaken by sagacious and experienced observers.

"Nor must it be inferred that he had not the talent, or inclination, to judge of the manners of those with whom he mingled. None noticed more promptly than he did, the improprieties of behavior which occurred under his observation. We have seen him blush like an embarrassed child, at the errors and self-exposure of others in the conference-room, when he had no manner of concern in the misfortune, except an interest of sympathy for the perpetrator of the folly. On one occasion, when a rule of conference prescribed that no member should speak the second time on any resolution, till all others, who desired it, had enjoyed the opportunity, two brethren arose together. The Bishop awarded the floor to the elder, who had not yet spoken. But the younger, who had already made two efforts, commenced declaiming in the most impassioned tones: 'That brother,' said the Bishop, 'is now up the third time, and here is a much older brother on his feet, who has not spoken at all. The rules give him the floor, and I wish he might be permitted to speak—I think the conference wish to hear him.' Meanwhile, the younger speaker was under full way and, in the heat of his endeavor, never paused to hear what the

Bishop said. The members on all sides were staring at his effrontery with astonishment, and could scarcely restrain their indignation. The Bishop said no more; but his face was crimsoned with blushes for the misfortune of the young orator, who had placed himself in a position so repulsive before his brethren and the spectators.

"The religion of Bishop Roberts was deep, ardent, uniform and active. His piety was deep. Early subdued by divine grace, the spirit of religion had become as a second nature.

"Some of us were so late in our return to God, (blessed be His name that we were ever brought to love Him!) that our religion, though it makes joyful in Christ, seems scarcely to sit easy or naturally upon us, as it does on those who were early and faithful in their profession. Like scholars without early advantages, who are always apt to betray the defects of juvenile training, by incorrect orthography, or some little matter, and whose science, though extensive, does not appear to form a part of their mental constitution, (as it does in cases of precocious scholarship); so sinful tempers and habits, long indulged and strongly fortified, do sometimes, after the heart is changed, mar the symmetry of Christian character. But Bishop Roberts was an example of the intimate blending of our holy religion with all the sanctified elements of the being. There was an unconstrained religiousness in all his types of manner—in every mood, which was exceedingly proper and attractive. He never seemed to strive to be religious, but appeared to be spontaneously so. Doubtless, he did strive; but the effort itself had become so much a habit, that it did not look like striving.

"His piety was ardent. It was not light without heat—a phosphorescence which could neither kindle nor consume. It is true, that he was well trained in Christian doctrines and ethics. He was sufficiently meditative; and his intellect was religious. But this is so common, especially with the ministers of Christ, that it need not be testified of those who occupied prominent ecclesiastical stations. But ardent devotion is another thing—less common, and not certainly to be inferred from any man's sphere, however responsible or prominent. But none could be intimate with the Bishop, and note his manners in private and in public, without gathering sufficient

proofs that his heart, as well as his understanding, was deeply imbued with the Spirit of Christ, and was controlled by the impulses of charity and inward godliness.

"On this point, we testify what we have witnessed in various circumstances, and at different times. We never saw him at class meeting; but we observed him at prayer meetings and love feasts. There he seemed to forget that any other dignity ever attached to him than that of the humblest follower of the Lamb. In 1841 we saw him rise to speak in a large love feast. He commenced thus: 'Brothers and sisters, I feel a desire to rise and tell you what Jesus has done for my soul.' Struck with the simplicity and the commonness of his language, we immediately treasured it up in our memory. Had a stranger to Bishop Roberts entered the door at that moment, he would probably (but for his position in the pulpit) have set the speaker down as a plain old farmer, of good sense and sincere piety, but far less episcopal in his manner than half of the brethren present. And he would have inferred, from his manner, that his whole heart was absorbed in the one and great and glorious interest of personal religion—of seeking and enjoying the in-dwelling God. Sanguine temperaments, though chastened and subdued, when kindled by fire from heaven, as was the heart of Bishop Roberts, are apt to glow, as his did, with intense ardor. We have said he had not a kindling eye; but he had a flaming heart. He was no stranger to deep emotion. We have seen him when grace was a flame in the soul, and he scarcely knew how to express his rapture. We remember that once, as he sat behind a preacher who spoke with great zeal, he burst out in a loud and passionate exclamation, and might have been pronounced, by certain Christians of the colder sort, 'beside' himself.

"But it may be asked, how so much ardor could have been blended with the calmness, or evenness, which we have ascribed to him. We answer, that it depends in part, that his religion was also uniform. It did not kindle up, to blaze a moment, and then expire. It was a lamp well fed, and always lighted. We often find ardor blended with variableness; and this begets a prejudice in our minds against it. But, then, this variableness is an accidental, not a necessary accompaniment of glowing Christian zeal. Angels are all ardor, yet never waning in

their holy zeal and raptures. So of glorified saints, who 'rest not day nor night.' And as in heaven, so on earth there may be in us unremitted ardor. Paul, Fletcher, and (near the close of life) the godly Payson, are examples to the point. Bishop Roberts belonged to the same class in the great teacher's school.

"His piety was active. No monkish tendencies restrained his inward zeal. In a hermit's cell, or the ascetic's cloister, he would have been as an eagle caged. A continent was narrow enough for him. Like the 'angel flying through the midst of heaven,' his charity sought audience of nations. Think of the expanded field of his ministry; and instead of gradually diminishing it, as advancing age might have suggested, in the very last spring months of his life he breaks away from the assigned bounds of his episcopal toil, and, unappointed by all but God, plunges into western wilds, on extra missions toward the setting sun. We know not how the miasmatic agencies of the unsettled regions through which he then traveled affected his health, or were remotely connected with his death; but we think of him in these extreme wanderings as we think of the setting sun, when, in his pure and cloudless occident, he seems to pour his brightest beams over the landscape, as he pauses a moment to bid the hemisphere adieu.

"As a preacher, his manner was earnest rather than impassioned. He spoke with great fluency, and his words were well chosen. They did not seem to be 'sought out,' and yet they were 'acceptable.' He never labored for thoughts or language. They came spontaneously, like water flowing downward. He was a student, yet his sermons never 'smelt of the lamp.' To the writer he was one of the most impressive speakers, and yet we can scarcely tell why. He had the same unaffected manner in the pulpit, which rendered him so agreeable in private.

"His discourses were didactic, yet by no means wanting in hortatory effect or pathos. They were very systematic, without any apparent labor or pains to make them so. His eye, as we have already described it, did not speak to the audience by intense, wild flashings, but its calm and benevolent expression most pleasingly impressed the hearer. He was free from defect—was, as an orator, in this respect perfect.

"It is said of Curran, that in his common moods he was rapid and wholly uninteresting—that his person was diminutive and his attire slovenly—that his gestures were ungraceful, his countenance spiritless, and his eye perfectly destitute of the sparkle of genius, or even the light of intelligence. When he commenced a forensic address, the witnesses say he was inanimate and repulsive, and that a stranger would have been tempted, by his unpromising appearance, to withdraw from the court room. But as he pursued his argument, and his heart waxed warm under its inspiration, the man was strangely transformed into the orator. It is affirmed that his very stature seemed to change, and he rose in the eye of the spectator into a form of the most imposing and commanding dignity. His unmeaning features were remolded, and became all animate and seemingly immortal with the kindling fervors of his roused and glowing genius, until—to use the language of a celebrated writer—'he alone seemed to be majestic in creation.'

"This was not Bishop Roberts. He was no such orator as Curran. Yet he was an orator. We hazard nothing in emphatically re-affirming that he was an orator. For eloquence is as various as beauty. It is now a torrent, and now a gently flowing stream—now a rushing tempest, and now a soft refreshing breeze. But it is always something that charms the inward sense, which was precisely the effect of the Bishop's happy efforts.

"His delivery was uniform. It was a full current from the beginning, and flowed on evenly to the end. He commenced with a pitch of the voice which all could hear distinctly. He never committed the most glaring of all errors in a public speaker—that of restraining the voice at the beginning, so that not a fourth of the audience can gather his meaning for the first ten minutes, and, of course, must lose the force of what remains. Unlike Curran and many others, the first sentence of his lips began to find favor with the hearer.

"We will add—not so much for his memory's sake, as for the good of Christ's living ministers—that Bishop Roberts preached from experience; not that he spoke of himself, but from himself; that is, he testified what he had felt and therefore knew. When he proclaimed that 'Christ Jesus came into the world to save,' it was not a

mere speculation, affirmed to him by Scriptural authority, sacred as it is; but it was also an experimental verity, assured to him by unequivocal consciousness—by the witnessing of the Divine Spirit with his own. He was not—as we fear many are in the sight of the great Shepherd—a hireling, whose profane end is worldly gain. He made merchandise of none. He was not a nurse applying the spoon or bottle, to feed others on what himself had never tasted, and could not relish. He first feasted his own soul on the life-giving promises, and, then, like a mother to her infant, he poured out the 'sincere milk of the word' from his own overflowing bosom, to the precious nurslings of Christ's growing family. Happy pastor, who thus cherishing the flock, is himself fed in distributing to others!

"Let us, in conclusion, glance at the character of Bishop Roberts, as it was unfolded in his last and most responsible relation to the Church. The functions with which he was clothed, by the free and competent suffrages of his ecclesiastical peers, (and by the act of the whole Church, represented in his peers), brought upon him the severest embarrassments of his ministerial life, and afforded the surest test of his integrity and worth.

"He was a Bishop. That office he derived from the purest source, and executed by the highest warrant known upon earth. In harmony with its holy origin and perfect sanction, (we speak not now of carnal successions, or other wanton fables), his episcopal duties were exceedingly onerous, and influential to an unrivaled extent. His incumbency was not like that of a mere diocesan, with a flock of two, five, or ten thousand souls. His concurrent jurisdiction was over hundreds of thousands. The clergy alone of his supervisions, were more than the membership of three or four surrounding dioceses of a sister Church.

"In this elevated sphere, he proved to all how richly, for self-control and public duty, the grace of God endowed him. He still 'magnified his office.' What was worthy of special notice in his episcopal career, may be set forth under the heads of meekness, diligence, decision and discretion.

"And first in order was his meekness. In him the 'Bishop' did not spoil the man, nor mar the Christian, nor, by exalting, minify the minister. Bishop Roberts

was never in the way of Mr. Roberts, Brother Roberts, or Rev. R. R. Roberts. The apostle did not hinder the disciple. If *primus inter pares,* (first among equals), he did not forget the important fact that his peers placed him first, and that through them 'the Holy Ghost made him overseer.' It was a pleasant thing to sit beside him in the parlor, or before him in the conference room, and note with what Christian modesty and meekness he indulged his free communings with all the flock of God.

"In 183- a declaimer against Bishops lectured in N., where we were stationed. He described them as lordly and tyrannical, passing through the country in a style not much less magnificent than that of the finical Borgia, the pompous son of the Pope. The citizens became indignant at Methodism, which fostered, as they supposed a high blown aristocracy. A few weeks later, Bishop Roberts providentially came along, and spent a Sabbath with us. The news spread on all sides, that one of the puffed up magnates would preach at eleven o'clock. The house was early over-filled with the curious and the prejudiced, to witness display. In due time forth came the Bishop in his worn calico 'robe,' (which probably cost twelve and a half cents per yard), and all other vestments in strict keeping with its splendor. Seldom were a people more surprised than at his appearance and address. And as the good old man preached Jesus in his usual artless tones and manner, the strong premature current of indignation was changed to the most unbounded admiration. The next day the irreligious on all sides were uttering cold denunciations against 'the hypocritical vilifier of Methodist Bishops'; and not long after, the seceders, to whom that man had lectured, gave up their new church, returned in a body, and left no relic, as we are aware, of their former disaffection towards Episcopal Methodists or their Bishops.

"As to his diligence, enough has been said to prove that he was not an idler in the vineyard. No man could consecrate his energies more undividedly to the cause of Christ. Through the infirmities of age and the power of disease, he failed in a few instances to perform the labor which fell to him in the division of the work. But the only wonder is, that he did not oftener fail. And it is admirable that some of his colleagues, as though a new life

inspired their sinking age, and renewed in them their palmy vigor, should continue to traverse the continent, like the apostle 'taking pleasure in infirmities, that the power of Christ may rest upon them.' We have had, as yet, no sinecures in the high places of Zion; and from what is past, there seems no special need to guard with dread suspicion against that misfortune. The spirit of our superintendents has been strongly antagonistic thereto; and if more than are needed for their duties were set apart for the office we presume the evil would find a cure. The course of Dr. Fisk, and the voluntary surrender of his prerogatives by Bishop Roberts, in 1836, which the conference so suddenly (and perhaps wisely) declined to accept, warrant the hope that Bishops will not so multiply as to become an irreformable reproach, or an over-burden to our Zion. God grant, in His mercy, that like Roberts and his colleagues, we may retain in this high office men who shall continue abundant in labors, and who shall feel, 'it matters not where I fall so that I fall at my post.'

"Decision was a trait in the character of Bishop Roberts. When necessary for public ends, he was immovable as a rock. Not that he was obstinate. It is a legal principle that 'the law minds not little things.' Neither did Bishop Roberts. He would not contend for trifles, nor for what merely concerned himself. There must be something which he deemed worthy to inspire decision, and then it was inspired. If the Church was concerned in some measure that seemed to threaten danger or expose to harm, he stood in the breach. Peaceable as he loved to be, and retiring and self-sacrificing as he usually was, when duty demanded, he was ready to 'speak with the enemy in the gate.' In our Church judicatories, when disorder arose and long forbearance proved unavailing, with what effect did he finally put forth his presiding power, to reprove inattention, and command order in business and debate. Many will recollect examples in which he instantly hushed the confusion of the conference-room, and secured the prompt and decorous attention of every listless member to the subject in hand. Yet all this was generally done with a spirit and manner so conciliatory, as to provoke no other than the kindest feelings.

"Finally, though he was decided, he was also discreet. Like a judicious commander in the battlefield, he would

throw himself into any posture of responsibility or danger, if some exigency rendered it his duty. But never would he do it wantonly, or for mere love of power. He invoked no episcopal prerogatives where the law of the Church did not prescribe their use. Like the high priest of the theocracy, he would, when permitted, gladly lay aside Urim and Thummin. He loved his robe of office only when he must execute its functions. He knew when as well as how 'to be exalted and abased;' and of the two, the latter was preferred.

"It follows that he was concentric in his official movements. He never plunged into spheres which did not need and claim him. He was as careful not to transcend, as he was prompt to approach the line of duty. Like the morning star (for thus had Christ appointed radiant goings forth), he was content to shed a lustre on his own ordained circle, without infringing on remote or smaller bodies, for he remembered that all the stars are held 'in His right hand'; and that, if harmony prevails, each lends a grace to others, by diffusing another charm, or revealing another glory, in that moral hemisphere which does contain them all."*—*(Elliott, Life of Bishop Roberts, pp. 392-403.)*

"It is certainly no small tribute to his character to say that the greatest apparent defect was the excess of a very amiable quality—modesty. In his early life it rendered him painfully diffident, and throughout his career it deterred him from many bold and energetic measures which his position and abilities justified, and which have been of wide influence in the Church. He often referred facetiously to instances of his early diffidence. For a long time after his appointment as class leader among his rustic neighbors, he could not assume courage enough to address them individually, and he had actually to be superseded by another leader till he conquered this timidity. In his first attempt at public exhortation he suddenly sat down, appalled at the intent look of a good man, whose favorable interest he took for disapprobation. At another time when he was expected to exhort,

*This appreciative article was contributed to the Ladies' Repository, April 1844, by Rev. Leonidas Lent Hamline, D. D., editor, elected to the Episcopal office by the General Conference which met in May.

he was so alarmed as to retire in agony and conceal himself in a barn. In the third attempt he proceeded some time with good effect, but, fearing he had made a blunder, stopped short in confusion. In after years this extreme diffidence became a subdued modesty, not interfering with his ordinary duties, but deterring him from most novel or experimental plans, however hopeful, and leading often to ludicrous mistakes among those who did not know him. When stopping in his travels among strangers he usually assumed no other pretentions than those of a private Christian, and frequently it was not until the family worship disclosed his spirit and talents that his ministerial character was supposed. Under such circumstances he has sometimes attended class meeting with his host, and received warm and pointed exhortations from zealous leaders."—*(Pittsburg Christian Advocate, Aug. 28, 1844; quoted from Zion's Herald.)*

Zachariah Paddock relates the following anecdote of Bishop Roberts:

In 1821-22 I was preacher in charge of the French-creek Circuit, which included a part of the territory embraced in what was my brother's ample mission field. Bishop Roberts commenced his ministry in the same region some fifteen or twenty years previously, and was still widely known and eminently popular. Indeed, it was doubtful whether any other preacher in all that country was held in anything like equal estimation. Go where one might every tongue was eloquent in his praise. Anecdotes innumerable were told of him, some of which are well worth repeating. The following may be accepted as a specimen: "Mr. Roberts, dressed very plainly, mounted a French pony, and wearing a huge Quaker hat, was on his way to an appointment, when converging roads brought him into company with a gentleman, also on horseback, who at once evinced a disposition to be sociable—it may be offensively so. He soon asked Mr. Roberts where he was going. The response was 'I do not exactly know.' 'You know what you are going after, do you not?' asked the gentleman. 'Yes, very well,' was the answer. 'Well, then, what is it?' 'I am in pursuit of my Master's sheep, sir,' replied Mr. Roberts. 'Your master's sheep! How long have they been lost?' 'About six thousand years,' returned Mr. Roberts.

Here the gentleman again scanned Mr. Roberts from head to foot, and, utterly failing to comprehend him, said: 'Go on, you fool, I guess you'll find them.' When he put spurs to his horse and was soon out of sight. Reaching a small house of entertainment a few miles further on, he ordered a mess of oats for his horse; and, going out to the horse shed with the landlord, began to tell him what a strange sort of a man he had passed on the road. 'And don't you think,' said he, 'the fool told me he was looking for sheep which had been lost six thousand years!' The landlord at once comprehended the case, and said to him: 'I am sure from your description that the man you passed is the Rev. Mr. Roberts, one of the ablest preachers in all our country; you did not understand him. Using a Scripture figure, he spoke of fallen men as wandering sheep; and you know it is about six thousand years since the first transgression.' While he was yet speaking Mr. Roberts came in sight. 'Yes,' said the host, 'it was Mr. Roberts, as I supposed; yonder he comes; I was expecting him at my house to-day.' The stranger now saw what a terrible blunder he had committed; and feeling he could not face a minister of the gospel whom he had treated with such indecency, said to the landlord: 'Put the bits in my horse's mouth, and let me go; Mr. Roberts' horse may eat the oats.' The unfortunate man had barely time to retreat, when Mr. Roberts rode up, and enjoyed greatly the close of the drama." *(Zachariah Paddock, Life of Benjamin G. Paddock, pp. 111, 112.)*

On returning to the West, after a General Conference, he once applied at the house of a Methodist family to which he had been recommended for entertainment. He was, as usual, humble in dress, and dusty and weary. The family, taking him to be a rustic traveler, permitted him to put up and feed his horse, and take his seat in the sitting room. Supper was over, and no one took the trouble to inquire if he had taken any on the way. The preacher of the circuit was stopping at the same house; he was young, frivolous and foppish, an occasional though very rare example among Methodist preachers, and spent the evening in gay conversation with the daughters of the family, alluding occasionally and contemptuously to the "old man," who sat silently in the corner. The good

bishop, after sitting a long time, with no other attention than these allusions, respectfully requested to be shown to bed. The chamber was over the sitting room, and, while on his knees praying with parental feeling for the faithless young preacher, he still heard the gay jest and rude laugh. At last the family retired without domestic worship. The young preacher slept in the same room with the bishop. "Well, old man," said he as he got into bed, "are you asleep yet?" "I am not, sir," replied the bishop. "Where have you come from?" "From east of the mountains." "From east of the mountains, aye—what place?" "Baltimore, sir." "Baltimore, aye—the seat of our General Conference—did you hear anything about it? We expect Bishop Roberts to stop here on his way home." "Yes, sir," replied the bishop, humbly, "it ended before I left." "Did you ever see Bishop Roberts?" "Yes, sir, often; we left Baltimore together." "You left Baltimore together?" "Yes, sir." "What's your name, my old friend?" "Roberts, sir." "Roberts! Roberts! Excuse me, sir, are you related to the bishop?" "They usually call me Bishop Roberts, sir." "Bishop Roberts! Bishop Roberts! Are you Bishop Roberts, sir?" asked the young man, leaping out of bed, and trembling with agitation. Embarrassed and confounded he implored the good man's pardon, insisted on calling up the family, and seemed willing to do anything to redeem himself. The bishop gave him an affectionate admonition, which he promised never to forget. The venerable and compassionate man knew the frivolity of youth; giving him much parental advice, and praying with him, he would not allow the family to be called, though he had eaten nothing since breakfast. The next morning, after praying again with the young man, he left before the family had risen, that he might save them a mortifying explanation. This fact was a salutary lesson to the young itinerant; at the next Conference he called upon the bishop, a renewed man; he wept again as he acknowledged his error, and became a useful and eminent minister. Bishop Roberts often alluded to the incident, but, through a commendable kindness, would never tell the name of the young preacher. —*(Stevens' History of the Methodist Episcopal Church, Vol. IV., pp. 90-91.)*

III.

"FEAR NOT, LITTLE FLOCK; IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

Shenango and Salem Classes.

As we have already learned, Robert R. Roberts, Thomas Roberts, John Caughey, James Hubanks and William McLean moved from Westmoreland County, Pennsylvania, in 1796, and settled within the bounds of the present Salem Charge. This settlement was east of the Little Shenango, and about two miles from the present location of the old Salem Church. Robert R. Roberts was the leading spirit of this little band of pioneers. He was a member of the Methodist Episcopal Church before coming to the settlement, and it is supposed brought a certificate of membership. These early settlers were soon followed by others of their Methodist neighbors, among whom were Jacob Gurwell and Thomas McClelland, both Irishmen and local preachers, who commenced holding meetings in log cabins and groves wherever a little group could be gathered. The first sermon was preached in the log cabin of James Stevenson on the farm now occupied by his grandson. In the summer of 1798 they formed the first class within the bounds of Erie Conference. The following were the names of the class: Robert R. Roberts, Lewis Roberts and wife, Thomas McClelland and wife, James Stevenson and wife, William Lindsay and wife, John Caughey and wife, William McGranahan and wife, John McGranahan and wife, John Rogers and wife, John Hornell and wife, William McLean and wife, William Stewart and Nancy Wilson. The wives of Lindsay, Caughey and John McGranahan were sisters of Mr. Roberts. Subsequently Thomas Dumars and wife were added to the class. Mrs. Dumars also was a Roberts. She is de-

scribed as "a woman of large frame, strong, agreeable voice, and of remarkable gift and power in prayer; and she would be called upon frequently to offer prayer at the close of the public service." When Roberts entered the ministry in 1802 he was succeeded by William McLean as leader of this pioneer class. Mr. McLean was a man especially well qualified for a class leader. Notwithstanding a very serious difficulty in his hearing, making it necessary to use an ear trumpet, the class would not consent to his resignation, and he held the position until his death in 1839. About the year 1802 a second class was formed, called the "South Class," consisting of twenty-two members, among whom were: George McFetridge and wife, Thomas Dumars and wife, James Dumars and wife, John Waters and wife, Jacob Gurwell and wife, Bradson Gibbins and wife, William Gurwell and wife, Thomas Jolly and wife, James Walker and wife, and Morris Dunlavy and wife. John Leech and wife were added the same year at a little later date, and completed the twenty-two members credited to this class. Mr. Leech settled at Leech's Corners. He was an ardent Methodist and became prominent both in Church and State. He died in 1864 at the advanced age of ninety-seven years. A very large number of his descendants are now prominent members of the Methodist Episcopal Church. These societies belonged to the old Shenango Circuit of the Baltimore Conference. In 1802 the preacher in charge was Joseph Shane, and the membership numbered sixty-two. In 1805 Mr. Roberts was appointed to the Shenango Circuit. In 1812 the membership had increased to four hundred and fifty-six, and the territory extended from Lake Erie to the Ohio river at Beaver. From this date the Ohio Conference supplied the charge with ministers until 1820. In 1817 the charge became a part of the Erie Circuit. From 1820 to 1825 it belonged to the Genesee Conference. In 1822 the Erie Circuit was divided, and the southern part was called "Mercer Circuit." In 1825, at the first session of the Pittsburgh Conference, Alfred Brunson and Edward Stevenson were appointed to the charge. This conference held its session at Salem in 1828, Bishop Roberts presiding. A camp meeting was held in connection with the Conference on the ground now owned by George

Emrick, at which there were more than one hundred conversions. The sessions were held in the church immediately adjoining the lot where the present church stands. In 1834 Salem became a distinct charge, with Theodore Stowe and Alfred Sturgis as circuit preachers. It was a central point in the Conference, and before the advent of railroads was frequently visited by distinguished preachers. At the first session of the Erie Conference in 1836, Ahab Keller and C. C. Bert were appointed to the charge which still embraced a large territory. Other charges and appointments were set off until 1854, when the following societies belonged to the Salem Circuit: Old Salem, Linn's school house, Sugar Grove, North Salem, Bethel, the society which constituted the nucleus of the present Centenary Church, the society where Fredonia now stands; Cottage Chapel and "Harry of the West."

In 1861 the charge was divided, leaving to the Salem Charge, Sugar Grove, North Salem and Fallowfield. The first class organized at North Salem was as early as 1842. It met at the house of Benjamin Jones, now the J. Lawton place. Special meetings had been held in Mr. Jones' log barn by Henry Winans and Rufus Parker. Among the first members were Cornelius McLean, Sam'l Chess and wife, Benjamin Jones and wife, Mrs. Armitage and Mrs. Palm. The class met in the house of Mr. Chess; Mr. McLean was the leader. At about the same time another class was formed in the same neighborhood which met at James Taylor's. John Stevenson was the leader. The North Salem Church was erected in 1856, and the two classes united.

The first class at the Sugar Grove appointment was organized at the house of David McGranahan, near Atlantic, in 1829, by Thomas Carr, and consisted of the following members: James Kilpatrick, leader; Thomas Leech and wife, John Cline, George Cline, Margaret Cline, Samuel Watt, Francis Orwig and wife, Drusella McGranahan and Ruth Jacqua. The meetings were held at the houses of David McGranahan and Thomas Leech, and at the Falling Mill, and school house. In 1867, under the pastorate of G. H. Brown, the society commenced the erection of the present house of worship.

About the year 1807, the first meeting house was built at Old Salem on the lot adjoining the present church. It was about 26x32 feet, and constructed of hewed logs, with shingle roof. Another church, about 40x45 feet, took its place in 1828. "The pulpit was a semi-circular box with 'pounding board' around the top as high as a man's waist, and was entered at the side by a flight of some half dozen steps." This was replaced by a third church in 1852. A parsonage was built at the "Corners" about 1833. It was sold twenty years later, and another parsonage erected near the church.

The first class at Fallowfield was organized at a very early date. Preaching services were held in private houses until 1843 or 1844, when a small frame church was built near where Clinton Hazen now lives. Adam Kean and wife and John McEntire and wife were among the first members. This chapel served as a place of worship until 1874, when the present neat and comfortable church was erected on a lot donated by R. Hanna.

A Sunday school was organized in the Old Log Church at an early date, and has been continued up to the present time. In the winter of 1831 a remarkable revival occurred among the Sunday school children, resulting in many conversions. In 1851 a school was organized at North Salem; and in 1833 one was organized in the house of Thomas Leech at Sugar Grove. This school was subsequently moved to the school house, and later to the church. There was also an early organization at Fallowfield.—*(History of Mercer County, Brown, Runk & Co., Publishers; pp. 603, 604; Gregg, History of Methodism, Erie Conference; Vol. I, p. 30; Prof. J. A. Leech, Manuscript Centennial History of Salem Charge, 1898.)*

It would be an interesting task to trace the history of the members of these pioneer classes of Methodists, but records are few and traditions uncertain. We must content ourselves with the mention of a few names.

A. C. McLean, in a letter to Prof. J. A. Leech, of Leech's Corners, says: "William McLean grew to manhood in Ligonier Valley, Westmoreland County, Pennsylvania., his father, Andrew McLean, having settled there with his family shortly after the Revolution. Both his father and mother were devout members of the Meth-

odist class at Ligonier. His father was known as a local preacher, and left in manuscript form a book of his sermons, which he closes with the following prayer, from which we may judge something of his Christian life and character:

" 'O Lord Jesus, Thou who didst suffer as man, hunger, cold, nakedness, perils, and sword, contradictions of sinners against Thyself and at the last gave Thyself freely up to death to purchase a universal redemption for a fallen world. Give, Lord Jesus, Thy children, grace and strength according to their day, and supply with food and other necessaries of life convenient for us, and give us hearts to receive all things with gratitude and thankfulness, with a good heart and good will, not grudgingly, nor with sinful covetousness. Stamp Thy image on our hearts, O Lord, and may we be so changed as to become in our measure as meek and as lowly-minded as Thyself. Be mindful of the world universally, and may the powers of anti-Christ be broken, and may the long prayed-for period usher in Thy Kingdom Come. O Lord!

" 'Now, Lord, with humble submission, I give all up to Thy disposal, believing all that Thy prophets, Thyself, and Thy apostles said will surely come to pass in due order and time and place. So be it, so be it, Lord. Amen.'

"His mother was Margaret Bell, a sister or near relative of Rev. Bell, through whose influence the name of Robert Richford Roberts was enrolled on the class book of the Methodist Society at Ligonier, an act for which the grand, good bishop afterwards said he was never sorry.

"When the Roberts family left Ligonier and settled on the Shenango, William McLean was among the first to join them, taking with him his wife, Elizabeth Ross, and settling on the farm now occupied by J. T. McLean. They were among the original founders of the Shenango, or old Salem Methodist Class, the first class formed in what is now the Erie Conference District, and, after Bishop Roberts, their first leader, in which capacity he served for many years, and was esteemed as an excellent Christian man, and a zealous and devoted leader.

"He raised a family of nine children, all of whom were active and earnest members of the Old Salem Church. They were: Andrew, John, Margaret, Wil-

liam, Cornelius, Jane (Leech), Eliza (Stevenson), James Ross and Jacob Young. Three of these sons, John, William and Cornelius, became Methodist preachers, and the other three were at different times class leaders of the Old Salem Church. It was at a meeting of the Pittsburg Conference, held at Salem in 1828, and presided over by Bishop Roberts, that John McLean was received on trial. He served as an active minister for forty-four years, during which time he filled some of the highest stations in the Pittsburg, Erie and Eastern Ohio Conferences. He preached in Cleveland when it was a small village. I have heard my father tell about him preaching in Butler in homespun clothes—spun and woven by his mother and sisters, and pulled into what was called thick cloth by Thomas Leech. I want to be present at the centennial meeting of the church if possible. Old Salem has a glorious history, of which the people thereabouts should feel proud. The influence on the development and highest good of our country that went out from the labors of these founders of Methodism has been as great as has the influence emanating from Bunker Hill or Stony Point, and our children may as profitably learn something of the lives of those men as the lives of our heroes in war."

The excellency and triumph of the Christian religion was exemplified in the happy death of George McFetridge, who departed this life on the 20th of April, 1839, at his residence in Salem township, Mercer County, Pa.

He was one of the veterans of Christ, who joined the Methodist Episcopal Church under the ministry of the Rev. Mr. Wesley. From that time to his death, he was a firm and constant member of the Church. He, with his family, emigrated to America in A. D. 1784, and settled in Carlisle, Pa., and in 1798 removed to what was then called the back-woods, (now Mercer county), where he endured many hardships and privations, which are common to new settlements, and where the yell of the savage and howl of the wild beast often greeted their ears. But the heralds of salvation found their way to those scattered settlers in the wilderness; this caused Mr. McFetridge again to rejoice; and his house became a home to the weary minister of the gospel, as well as a place of worship, which he esteemed as a great privilege to his last

hours. It was his delight to have ministers, and pious persons visit him.

When his children would visit him, he would call them around him to join in prayer with him; and he frequently requested his neighbors to hold prayer meetings at his house. The Sabbath before his death, when a meeting was held in his room, he requested, one more class meeting with his friends below, to hear their prospects above. While he commenced to sing with his usual strength the first verse, his voice failed, but he would still respond, "Amen" to suitable sentences. He lingered a few more days on the shores of time, frequently speaking of the unsearchable riches of Christ, and the unbounded love of God, that had preserved him so many years. When one told him he had served God so many years, he would reap his reward, he replied: "No, no, if one good word, thought, or action, would save me I would be lost. I feel the most worthless, the least, indeed, of all His followers. If I am saved, it will be through the mercy and grace of God. O how free for every child of man! Who will accept of it on the most glorious terms? Who will not be a follower of the meek and lowly Jesus?"—*(Pittsburg Conference Journal, Aug. 1, 1839.)*

Hon. John Leech, son of Thomas Leech, and Phoebe, his wife, of Warrington, York County, Pa., was born November 29, 1767, and died May 1, 1864, at the advanced age of nearly ninety-seven years. He was united in marriage with Miss Jane Morrison, November 25, 1783. Mr. Leech moved to the Glades, Somerset County, in 1792; and in 1802 to Salem, on the Little Shenango, Mercer County, Pa. He was reared a Quaker, but shortly after his marriage, he was converted and united with the Methodist Episcopal Church. He was for many years a member of the Pennsylvania Legislature, both in the House and Senate.

In April, 1861, a census of his family showed ten sons and two daughters, 104 grandchildren, 136 great-grandchildren, 47 grand-children-in-law, and 6 great-grandchildren-in-law—a total of 305—with himself and wife, 307.

"As a religious man and a Methodist, he was warmly attached to his Church, without bigotry, and his services in that way as a member, a leader, a steward, a trustee,

and sometimes as sexton, had a great influence in building up the Church in the entire region where he lived. . . . At their log cabin, before it was chunked, Bishop Whatcoat preached within its walls, and slept before bedsteads were put up."

Dr. Elliott was with him the Sabbath before his death, and says: "I had much interesting conversation with him, and there found him waiting, like Simeon of old, for the coming of his Savior."—*(Dr. Charles Elliott in The Pittsburg Christian Advocate, Aug. 6, 1864.)*

"C. M. H.," of Jefferson, Ashtabula County, O., returning from a visit to a camp meeting on Curllsville circuit in the fall of 1857, says: "We called on an old veteran, who has seen ninety winters—J. Leech. He was sitting in his room reading his Bible, and that without glasses; though he had used them for forty years, yet for some four years he can do without them. He had read his Bible through forty-six times, and was reading it through the forty-seventh time. He spoke of his love for God and his Church, and his hope of heaven, saying he was waiting his Lord's coming, with readiness to meet him."—*(Pittsburg Christian Advocate, Oct. 6, 1857.)*

John Leech raised a large family, all of whom were active and earnest workers in the Church. Three of his sons, John, Samuel, and Joshua, became Methodist preachers, and served as active ministers, traveling or local, many years.

Samuel Leech was born in Westmoreland County, Pa., in 1801. He grew up to manhood in Salem, attending such schools as the neighborhood afforded at that time. He embraced religion in 1816, was licensed to preach in 1834, and received on trial by the Erie Conference in 1836. "Mr. Leech was a large man, well built for service and endurance in the itinerancy, of sandy complexion, and quick, impulsive feelings, that required a good amount of grace and watchfulness to control."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, pp. 23, 24.)* He located in 1846, and lived on his farm. He served the Church well in the local ranks. He died at Leech's Corners, March 30, 1875.

Joshua Leech was born at Leech's Corners, April 2, 1808. The early part of his life was spent as a steamboat captain on the Ohio and Mississippi rivers and along

the southern coast. Later he engaged in the dry goods business in Leechburg, Pennsylvania, and still later in the same business at Leech's Corners. He was united in marriage with Miss Sarah Long, of Little Shenango, in 1833. He engaged in farming in Clarion County soon after his marriage. Here he was licensed as a local preacher, and in 1841 was admitted on trial in the Erie Conference. He was discontinued in 1842 and moved into Western Ohio where he entered the ministry of the Wesleyan Methodist Church. At a later date he removed to Missouri where he died Oct. 4, 1868, after twenty-three years spent in the ministry.

John Leech was admitted on trial in the Pittsburg Conference in 1826, and appointed to Mercer Circuit. He had been ordained previously a local deacon. He was received into full connection and ordained elder in 1828. His appointments were: 1826, Mercer; 1827, Meadville; 1828, "Peregrine Buckingham and John Leech without stations, at their own request"; 1829, without appointment, "in consequence of affliction"; 1830, name disappears from "General Minutes," doubtless located.

John Riley was born in Queen Ann County, Maryland, Dec. 19, 1779. He moved with his parents into Somerset County, Pennsylvania, in 1783, and thence to Westmoreland County. In 1800 he removed into Mercer County, and settled on a farm now owned by Cyrus McGranahan, about one mile northwest from the old church, where he lived all his days. He was married to Miss Barbara Simons in 1804. To the worthy couple were born ten children. John Riley was a life long Methodist, and a local preacher for many years. He was recognized as one of the greatest Bible students of his day. He died March 19, 1864, at the ripe old age of eighty-five years. —*(Communication from a descendant of the family written in 1899.)*

John McGranahan was born in Cumberland County, Pennsylvania, Nov. 12, 1780, and died at his residence in Sugar Grove, Mercer County, Sept. 2, 1868. He settled in Mercer County with Robert R. Roberts and others in 1879. He married Nancy Roberts in 1801 by whom he had twelve children. He united with the Methodist Episcopal Church in 1804. He was an earnest student of

the Bible and Clarke's Commentary. During the last ten years of his life he was blind. All this long night he was never heard to complain, but always said: "It will be all right by and by." When the last struggle came and he could no longer speak save in monosyllables, his daughter asked him: "What is your prospect? Is it all right before you?" He replied, "yes" and quietly passed away.

Esther Caughey, wife of John Caughey, and sister of Bishop Roberts, died at the residence of her son in Salem, Mercer County, Pa., March 8, 1839. She was born in Frederick County, Maryland, July 25, 1878. When about six years of age her father with his family moved to Westmoreland County, Pennsylvania, where she lived until she was united in marriage with John Caughey, a native of Ireland. Soon after her marriage they removed to Salem and settled on the same farm, where she died. She was one of the first four women who visited this then howling wilderness before there was one acre of land cleared and with her own hands split the first rail ever made in all this region of country. She united with the Methodist Episcopal Church at the age of thirteen and remained a faithful member until called to join the Church triumphant. She endured the trials and deprivations of a new country with fortitude and hailed with joy the visits of the Methodist preachers. It was always a pleasing reflection to her as well as to many others, that this settlement was commenced in a truly religious manner; the first prayer meeting being held beside a log before a cabin was built. She was remarkable for her liberality and delight in waiting upon the people of God on quarterly meeting and camp-meeting occasions, and was peculiarly fond of entertaining the preachers of the Gospel. Her husband died October 11, 1834. She was the subject of great affliction for a long time and was unable to talk much during the last few weeks of her life. When William McLean visited her and sung a hymn, she seemed in ecstacy and strove with her remaining strength to clap her feeble hands. She lingered until the morning of the eighteenth when her spirit took its flight so quietly that it was scarcely known when she ceased to breathe.—*(Pittsburg Conference Journal, April 4, 1839.)*

Springfield.

The early introduction of Methodism into Springfield, Pa., may be traced to the marriage of Mr. John Mershon to a Methodist lady. He settled in the western part of the town in 1796, cleared a few acres of land and built a log house one mile south of where the Methodist church of west Springfield now stands, but managed to spend the winter for two or three years in Greene County where he had two sisters married to brothers named Brush—all substantial Methodists. Mr. Mershon, though strictly a moral man, was not a professor of religion, and his marriage to Miss Bathsheba Brush in 1799, was the occasion of her prompt expulsion from the Church. But her Christian life so soon atoned for the breach of discipline that she was deemed worthy of a church letter which she brought with her to Springfield. In the spring of 1800, having heard of a local preacher at Franklin, Ohio, named Joseph Bowen, Mrs. Mershon induced her husband to write to him, inviting him to preach at their house. He came in September and preached six sermons. Later in the season he came again, thus preparing the way for James Quinn, the presiding elder of Erie District, who organized the class soon after Conference in the spring of 1801, "near Lexington," a government trading post, five miles distant, and at that time the only place that had a *name*, west of Erie. Mr. Mershon's house, where this class was formed, was of the better class, having a good bark roof, with floors of the same material above and below, while some of Mr. Quinn's preaching places were without floors of any sort. In this house also the first quarterly meeting in Erie County was held, Dr. Bostwick acting as presiding elder in the place of Thornton Fleming. Like most of the early quarterly meetings, it was the scene of converting power. The members of this first class were: John and Bathsheba Mershon, Daniel and Elizabeth Monroe, brother and sister of Rev. Joshua Monroe and Andrew Stull. Though Mr. Mershon was appointed class-leader, he had no witness of pardon until the next year. While John Cullison was preaching on the text, "We would see Jesus," the troubled leader "felt eternal life spring up in his soul." The year 1804 was memorable. Andrew Hemphill found nine members in the society; four were awakened under his first sermon,

eleven under the second, seventeen under the third, and at the end of his year there were one hundred members, nearly one-third of the members of Erie Circuit being at West Springfield. Mrs. Mershon's brothers came in 1803, and on the land of one of them, Jared Brush, was built the first church edifice in the old Erie Conference, known in our early annals as "Brush's Meeting-House." Mr. Gregg says it was "erected previous to 1810." The exact date is 1804, the year of the great ingathering under Hemphill. Joshua Monroe describes it as a "house built of round logs, and covered with clapboards." It stood in a dense forest.

In 1805 David Best and James Shackelford were appointed. Soon after Conference, Mr. Best and Mr. Roberts, who was on the Shenango Circuit, were authorized to exchange places, but Mr. Roberts continued to live in his own house at Shenango. The appointment lay in a circuit of four hundred miles, and the average of travel for each preacher was one hundred miles per week. In 1806 Mr. Roberts was returned to the Erie Circuit with James Watts as junior preacher. The work was so enlarged that it required six weeks to go round and the regular work of the preacher was one sermon on each week day, and two on every Sabbath.

Robert R. Roberts gives an account of his labors at this church on an "exceedingly cold" Sabbath in 1806-7. Having been unexpectedly detained Saturday night in a cabin in a "beech woods"—a belt of which still exists—1876—south of Conneaut Lake—by starting very early Sabbath morning, he reached the place just in time for service. After preaching he immersed three persons in Conneaut creek, one of which was John Randall, a pillar of Methodism. It is stated in Gregg's "History of Methodism" that "Rev. George Stuntz was powerfully awakened by a sermon preached by Rev. Jacob Gruber, presiding elder, at a quarterly meeting held in the Brush Meeting-House in July, 1810, from the text, "Be not deceived; God is not mocked." He labored successfully as a local preacher for about fifty years. Judged by its effects this was a most remarkable discourse, for at least forty other persons are known to have been awakened at the same time. In the fall of 1814, Gary Ball ran away from home to attend a Methodist meeting near Keepville

and was soundly converted. His testimony created a stir in the neighborhood. Prayer meetings were held, and on the 7th of January, 1815, John Graham formed a society in the southeast part of the town, at the house of William Webber, now known as the "Fair Haven" church. Of the original members, fourteen in number, six were received into full connection, as follows: William and Susanna Webber, Alexander and Nancy Davis, and James Salisbury and wife. The following were received on probation at the same time: Daniel and Catherine Ball and their daughter, Susanna, Henry and Hannah Ball and their son Noah, and Samuel and Catherine Gulliford—all relations of Mr. Webber, who was appointed class leader. Daniel and Catherine Ball were Presbyterians, and soon returned to that Church; but of their fourteen children, thirteen became Methodists. Some time prior to 1815 "Brush's Meeting-House" was abandoned, and services were held in a log school house on the Ridge Road. This was burned in 1825, and the society met until 1829 in the log house of Amasa Stewart. In 1821, a personal difficulty between two members divided the society. Twenty-one members seceded, and formed a "Reformed Methodist Church," with Levi Cass as their pastor. This "reform" movement was characterized by one of the preachers: "These Reformers are sheep without a fold, who can only live by picking straw through the fence."

A new organization was formed in the eastern part of the town in March, 1823 or 1824. This was another result of the secession. This class consisted of the following members: Jonathan and Eunice Snow, Gary and Polly Ball, and Walter and Delia Derby. Mr. Derby was appointed leader. A small log building was erected on the corner of his farm, principally at his own expense, where the Church held meetings until 1833. In 1825, a parsonage was provided for the preachers at West Springfield, built of hewed logs, and having one large room with a "recess" across one end for two beds. Nathaniel Reeder was the first occupant, and two or three years later the families of both the circuit preachers lived in it. In 1833, a frame house with two good rooms was built, in which the first to live was Lewis C. Todd. He had just renounced Universalism, and during the year wrote and

published his book against the soul-destroying heresy; but soon after he renounced Methodism most heartily, and returned to his former faith.

In the spring of 1858 another parsonage was built. In 1867 a good brick church was erected at East Springfield and dedicated, free of debt, by Bishop Calvin Kingsley.

The "Cottage" church was commenced in 1830, but was not finished until 1836. It consisted of two parts, each 25x30 feet, separated by a board partition which could be swung up to the ceiling and fastened with hooks when all the room was needed. This was occupied until the brick church was erected in 1854, on a site donated by Mr. Z. Thomas, and East and West Springfield were formed into a pastoral charge.

One feature of Methodism is well illustrated by the history of the venerable church of West Springfield. During the first seventy-five years of its existence, it had ninety preachers, including supplies, but never had a "vacancy" in its pastorate. Churches with a "settled ministry" can produce no parallel case in all their history. —*(Rev. J. S. Albertson, in the Pittsburg Christian Advocate, Dec. 21, 1876; E. M. Kernick, Manuscript. He gives, up to the close of his pastorate, twenty-seven presiding elders and ninety-six preachers.)*

In 1833 the church in the eastern part of the town was abandoned, and the next year a frame church was erected at Springfield Cross Roads, now East Springfield, and seated with slab benches. When finished several years later, it had a high pulpit and a "gallery" on three sides.

This circuit furnished at least seven preachers: Jared Mershon, Israel Mershon, D. E. Day, Edwin J. Kinney, Ansel Webber, Edward A. Squier and George J. Squier; and two missionaries, Louisa E. Blackmar and Henry H. Hall.

Franklin Methodism.

The first white man settled within the bounds of Venango County was a Scotchman, John Frazer by name, who was engaged in business at Venango. In 1753 Edward Shippen, of Lancaster County, wrote to Governor James Hamilton: "Weningo is the name of an Indian town on Ohio"—now Franklin—"where Mr. Frazer has

had a gunsmith's shop for many years; it is situate eighty miles up the said river beyond Logstown, and Cassewago is twenty miles above Weningo."—*(Minutes of the Provincial Council of Pennsylvania—"Colonial Records"—Vol. 5, pp. 659-661.)*

The Baltimore Conference in April, 1804, appointed Thornton Fleming Presiding Elder of the Monongahela District, and Andrew Hemphill, preacher in charge of the Erie Circuit, which included Franklin. That year Mr. Hemphill organized a class at Gregg's, now Pioneer, on Oil creek, of which John Gregg, Hannah Gregg and Sallie Stevenson were members. He also organized the class at Pithole settlement, composed of the Dawsons, Siggins, Kinnears, Hendersons, Alcorns and others. Some time in the fall of this year Mr. Hemphill, in company with William Connelly, who served as a guide, traveled from where Titusville, on Oil creek, now stands, to Franklin, Pa., along a blind path. He had an appointment to preach and was refused the privilege of occupying the school house; thereupon taking his stand under an old chestnut tree on the diamond, he delivered the first Methodist sermon to which the Franklin people ever listened. There were probably at that time no Methodists in Franklin, and but few members of any denomination.

Franklin is the place where George Washington held his celebrated conference with the wily Captain Joncaire, when the French claimed all the western territory. It was in 1753. In his journal Washington says: "We set out about nine o'clock with the Half King Jeskakake, "White Thunder" and the Hunter, and traveled on the road to Venango, where we arrived the 4th of December, without anything remarkable happening but a continued series of bad weather. This is an old Indian town, situated at the mouth of French creek, on the Ohio, and lies near north about sixty miles from the Logstown, but more than seventy the way we were obliged to go."—*(History of Venango County, p. 51.)*

Christian Frederick Post, Moravian missionary, came within sight of Ft. Venango Aug. 7, 1758, when it belonged to the French, and says: "I prayed the Lord to blind them, as he did the enemies of Lot and Elisha, that I might pass unknown. . . . The Lord heard my

prayer and I passed unknown till we had mounted our horses to go off, when two Frenchmen came to take leave of the Indians, and were much surprised at seeing me, but said nothing."—*(Post's Journal, Early History of Western Pennsylvania, Appendix X.)*

William Connelly, one of the earliest Methodists of Franklin, settled at Oil Creek—that being the name of the settlement where Titusville now stands—in 1801 or 1802. Afterwards he removed with his family to Meadville, where he taught school, and subsequently, about 1809, to Franklin, where he resided until his decease in 1871 in the ninety-fourth year of his age. In 1795 William Connelly had passed through Franklin, or Fort Venango, as one of the surveying party, with his uncle Reese, to survey the triangle at Erie. In 1810 Jacob Gruber was Presiding Elder of the Monongahela District and John Monroe preacher for the Erie Circuit. Among his appointments in Venango County that year were "Pithole" and "Mrs. Mitchell's." The appointments to preach were then private houses, except at Mercer, where the school house was used, and Brush's meeting house—now West Springfield, Erie County—built of logs, believed to be the first meeting house in the Erie Conference. The same year Mr. Monroe formed a class at Franklin, consisting of seven members—William Connelly, wife and daughter, Rebecca; John Lupher and wife, and William McElheny and wife.

In 1812 Jacob Young was Presiding Elder of Ohio District, and on his second round of quarterly meetings, he went to "the mouth of French creek," or Franklin. William Connelly, who was a local preacher, accompanied him on a mission to Brokenstraw and the "mouth of Conewango," or Warren. James B. Finley seems to have held his first quarterly meeting at Oil Creek, Venango County, November 9 and 10, 1816. The year following, with John P Kent and Ira Eddy, he held a quarterly meeting a few miles south of Franklin, possibly at the old meeting house on Sandy creek. In 1816 William Connelly donated a lot for the erection of a church edifice, but the building was not commenced until 1833. It was completed the following year. The cornerstone of the present building was laid in 1867 during the pastorate of J. H. Tagg, and the new church was

dedicated by Bishop Matthew Simpson—who had also laid the cornerstone—in 1869.

The General Conference of 1820 changed the boundary line between the Genesee and Ohio Conferences, running it from Erie, Pa., to Waterford, thence down French creek to the Allegheny river, placing all north of this line in the Genesee Conference. This change of boundary divided Franklin, giving a part to each of the conferences.

Centennial Anniversary of Methodism in Franklin.

The author can do no better than to present an account of the celebration of the Centennial of Methodism in Franklin, which he prepared for the Pittsburg Christian Advocate in its issue of July 21, 1904.

"Beginning last Friday afternoon, and continuing four days, appropriate exercises commemorate fittingly the centennial of Methodists in Franklin. An event so rare in the changeful oil regions, where whole communities have flourished a brief space and vanished utterly, very naturally attracts unusual attention. For the nonce John Wesley's ardent followers, grazing knee-deep in rich pastures, own the town and all its belongings. Their cup of rejoicing overflows. To them everybody takes off his hat, and extends joyous greetings, for ten decades of ceaseless labor in the Lord's vineyard is something to cherish, to talk about, and to be proud of. Congratulations and kind wishes crowd thick and fast, warming the heart and quickening the pulse of people second to none on top of God's green earth in high endeavor and Christian activity. The best in the shop is their just desert, and it is given ungrudgingly."

Such is the beginning of a report of our centennial from the versatile pen of that veteran newspaper writer and author known throughout all Oildom, J. J. McLaurin. This most appreciative report appeared in the Oil City Derrick, and many other papers have given large space to this rare occasion.

In 1804 Thornton Fleming, of the Baltimore Conference, was appointed Presiding Elder of Monongahela District. There were at that time two circuits within the bounds of the present Erie Conference—Shenango,

with Joseph Hall as circuit preacher, and Erie, with Andrew Hemphill, who, the previous year had been admitted to the itinerant ranks on trial. He was a gospel preacher in the best sense—"affectionate in his address, simple in his manners, original in thought, pure in heart." He was a delegate to the General Conferences in 1824, 1828 and 1832. He passed to his heavenly home August 27, 1837, his last words being, "Happy, happy."

Mr. Hemphill had formed a class at Gregg's, on Oil creek, below Titusville, near Pioneer, consisting of three members—John Gregg, Hannah Gregg and Sally Stevenson. Mr. Gregg in his "History of Methodism, Erie Conference," gives him credit for the organization of the first class at Pithole.

The following are some of the names of the original members: Henry Kinnear, George and Jane Siggins, James Dawson, Sr., and Elizabeth, his wife, Thomas and Hannah Dawson, James Dawson, Jr., Phoebe Dawson, William and Mary Kinnear, Andrew and Dinah Kinnear, and the Widow Allender. The first quarterly meeting in this part of the country was held in a barn at Gravel Run, near Waterford, in 1802. George Siggins and Isaac Connelly walked all the way, and from this meeting a great revival spread throughout the whole surrounding country.

At Titusville Mr. Hemphill had made an appointment to preach at the mouth of French creek. Mr. Connelly had helped survey the district, and knew every blind path and blazed trail, and offered his services as a guide, and so the two trudged on through the woods. Reaching Franklin, Mr. Hemphill was refused the school house in which to preach, and took his stand under a chestnut tree on the "common" and preached the first Methodist sermon of which we have any record in Franklin, the congregation standing or seated on the green grass. The traditional tree was protected by Judge Irwin and Dr. Gillett, and remained as a historic landmark until destroyed by a bonfire kindled to celebrated the surrender of General Lee, in 1865.

The first class at Franklin was organized in 1810 by Joshua Monroe, who traveled Erie Circuit with Jacob Dowell as "second preacher." The names of the members were: William Connelly, wife and daughter, Re-

First M. E. Church, Franklin, Pa.

becca, John Lupher and wife, and William McElhaney and wife. The first church building was erected in 1833, on Buffalo street. The present edifice was dedicated by Bishop Simpson in 1869. The membership of the church is now 650. Its piety, its missionary enthusiasm, its strong organization, its liberal benevolence and its religious work made it one of the foremost churches of the city.

The program of the grand anniversary was admirable, and felicitously adapted to the auspicious occasion. The services were inaugurated Friday afternoon. Mounds of flowers adorned pulpit and platform. Dr. J. N. Fradenburgh, Presiding Elder of Franklin District, read a paper full of historic incident, on "Methodism of the Olden Days in and About Franklin." He spoke of the struggles and achievements of the pioneer Methodists, and paid generous tribute to their courage, fidelity and endurance. The work of the early Presiding Elders was briefly reviewed, with anecdotes illustrative of their character and the times in which they lived. Jacob Gruber was appointed in Monongahela District in 1810. It embraced all the country between Laurel Ridge and Lake Erie, including Clarksburg, in Virginia, and Armstrong County in Pennsylvania. The circuits of four weeks embraced thirty or forty appointments each, and, with one exception, were supplied with a single preacher. Mr. Gruber said to them, as they went forth to their work: "Hard work, but good and certain pay—bread and meat given, and water, living water sure, including grace and glory; everything that is good here, and a crown hereafter." The Rev. Henry Boehn says of him: "He had a German face and a German tongue, and often looked quizzical. He wore a drab hat, and a suit cut in Quaker style. With a rough exterior but a kind heart, it was necessary to know him in order to appreciate him. A more honest man never lived; a nobler soldier of the cross never wielded 'the sword of the Spirit.' As a preacher he was original and eccentric. His powers of irony, sarcasm and ridicule were tremendous, and woe to the poor fellow who got into his hands; he would wish himself somewhere else. I heard him preach scores of times, and always admired him; not only for his origin-

ality, but at all times there was a marvelous unction attending his word."

In 1812 Ohio District, which embraced Franklin, was traveled by Jacob Young, one of the notable characters of his time, "and a man of such evangelical simplicity and purity, such good sense in counsel and perspicuity and pertinence in speech, so entertaining in conversation, and of such cordiality in manners and saintliness of character that the most obstinate opposers and most fastidious critics were won by him, notwithstanding the faithfulness of his administration."

In 1816 James B. Finley became Presiding Elder, and did heroic work for the Master. He was a great man, and was always master of the situation, a great camp meeting preacher, "with a voice like thunder." These Presiding Elders visited Franklin as often as their herculean labors would allow, and make frequent mention of the Franklin class.

William Swayze followed in 1819. Hon John Swayze McCalmont was baptized by Elder Swayze. When his parents presented him for baptism, they gave his name as "John." Mr. Swayze inquired whether he had a middle name. They answered that he had not. Mr. Swayze said: "He ought to have a middle name, John Swayze, I baptize thee, etc." And John Swayze it was. Other early Presiding Elders were Gideon Draper, Glezen Fillmore, Wilder B. Mack, Joseph S. Barris, Hiram Kinsley and Alfred Brunson. We have no space to speak of their work. We may judge of the character of the pastors when we learn that of the thirty who served from the organization of the Conference in 1836 until the beginning of the present century, fourteen were made Presiding Elders and sixteen members were elected delegates to General Conferences.

Among the Methodist ministers who joined the Erie Conference from Franklin Charge may be named J. W. Lowe, W. M. Bear, I. C. T. McClelland, John Graham, R. S. Borland and S. H. Prather, four of whom have been Presiding Elders and members of General Conference.

Friday evening a fellowship meeting packed the church to its utmost capacity. Pastors of the various churches in the city felicitated Franklin Methodism on

its splendid record, and former Presiding Elders W. P. Bignell, Milton Smith, J. M. Bray, C. O. Mead, and former Pastors D. C. Osborne (who witnessed the greatest revival ever held in the church, in 1858-59), and H. G. Hall abounded in reminiscences, and spoke tenderly of deceased preachers who had served the appointment.

The feature of Saturday was an old-fashioned love feast, led by D. C. Osborne, followed by the administration of the sacrament of the Lord's Supper. Old members were brought in carriages, and seated in easy chairs at the front. Some had not been able to attend church for years, and to many this was doubtless their last visit. It was pathetic to listen to the testimony of these saints of God—the experience of many running back more than sixty years. The once familiar faces of the Plumers, McCalmonts, Ridgways, McClellands, Lytles, Hugheses, Kinnears and Mayses were gone, or were represented by one or two survivors. David Smith, J. H. Smith, David Vincent, John Smiley, John Gildersleeve—these and others had crossed the stream. At this service the pastor, Dr. A. C. Bowers, read a beautiful letter from the Rev. J. H. Tagg, who was pastor when the present edifice was dedicated, whom the infirmities of age kept at his home in Cleveland, Ohio. To this aged saint the congregation sent a loving message.

Sunday morning Bishop Fowler preached a great sermon on a great theme—"The Exaltation of Christ"—to a vast audience. In the evening the house was crowded again to listen to President W. H. Crawford, who delivered an eloquent discourse. The special feature of the day was the afternoon meeting in the park. A stand had been erected on or near the spot where Andrew Hemphill stood one hundred years ago. The Sunday school marched to the park in a body, several hundred strong. The Epworth League was there, the Brotherhood of St. Paul was there, the church was there, their friends were there—it was a notable gathering. The Rev. D. C. Osborne, the oldest living pastor, was the principal speaker, and delighted, uplifted, inspired the audience with his cheerful but earnest talk. Dr. Crawford also addressed the multitude with words full of wisdom and power.

Monday evening Bishop Fowler delivered his lecture on "Abraham Lincoln." And so ended this most inter-

esting occasion with its choice program delightfully carried out.

Andrew Hemphill.

There is an appreciative memoir of Andrew Hemphill in the "General Minutes" from which we learn the following facts. He was born in the north of Ireland, and emigrated to this country about the beginning of the last century. He was brought to a knowledge of salvation in 1800, and at that early period of his Christian experience, he exhibited remarkable zeal and activity in the service of his Master, and indeed this characterized his ministerial labors throughout his whole life.

He entered the traveling connection of the Methodist Episcopal Church in 1803, and served the Clarksburg Circuit in the Baltimore Conference. The following year we find him on the Erie Circuit enduring privations and hardships on the very frontier of that vast field, extending, at that time even to Upper Canada. We need not follow him to his many circuits and stations. We find him in almost every section of the Baltimore Conference when a circuit was in compass almost or quite equal to the present greatest districts. In the remarkable success which crowned the labors of the self-sacrificing men of that age, amid obstacles innumerable, our brother had no inconsiderable share. "He was, in the best sense of the word, a revivalist; he acted on the principle, that he is the best preacher who wins the most souls to Christ. As a preacher, he was grave, simple, sincere, pure in doctrine, original in thought, affectionate in address. He performed all the duties of a Methodist preacher. He was careful to fold the sheep of the Lord's pasture, he kept the fence in good order, he paid particular attention to the organization of the societies, and the improvement of Church property. He was scrupulously punctual as to time, and until his afflictions toward the close of life considerably embarrassed his movements, hardly ever missed an appointment."

He was appointed to the Carlisle District in 1834, and this proved to be his last appointment. His vigorous constitution was undermined by many a storm and his strength gave way. He was importuned by his friends

to take a needed rest which he so well merited, but he could not be persuaded.

"During a ministry of upward of thirty-four years he had never faltered in his itinerant course, and the very idea of location was abhorrent. He determined to die in the front rank of veterans and effective soldiers. He never gave up his sword until Christ called him from the walls of Zion; then he surrendered it to the hand which gave it, but carried the honors of his triumph to the city of his repose. The religion which he professed and recommended, sustained him when severe affliction pressed heavily upon him; and although he was sick a long time, yet he never uttered a murmuring word, but cheerfully bore his sufferings as a Christian. He remarked that he was not tired of life; but if it pleased God to order it otherwise, he was ready. The valley of the shadow of death was illumined as he approached it, and over death and the grave he shouted 'glory.' His last words were, 'happy, happy!' He died fifteen minutes before five o'clock on Sabbath morning, August 27, 1837, after a severe illness, in the sixtieth year of his age. His funeral sermon was preached on Monday by his old friend, Henry Smith, at his own request, to a large and sympathizing congregation, from Acts xi, 24: 'He was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.'"—*(Minutes of Conferences, Vol. II., pp. 575, 576.)*

Among the pious laymen who did so much for early Methodism, George Siggins deserves mention. He was the elder son of John Siggins, and was born in the parish of Drumkliff, County of Sligo, Ireland, in 1778. When fifteen years of age, his father emigrated to America, and settled at Spring Creek, Centre County, Pa. Here in 1800, George was married to Jean, eldest daughter of Rev. William and Jean Young, of the same place. His mother-in-law's maiden name was Simpson. The chronicle which I am following, written by the grand-daughter of George Siggins, says: "The father of William and John Simpson was the great-great-grandfather alike of General Ulysses Simpson Grant, Jefferson Davis, and my father, George Simpson Siggins." In 1801, George Siggins moved to Pithole, Venango County, Pa.; thence to Warren County, below Tidioute, and finally to what is

now known as West Hickory, Forest County. "One of my first memories of my grandfather, George Siggins, is one of the family sitting before the great fire-place, where huge logs fed the flames that were roaring up the black throat of the chimney; and of step-grandmother cooking and baking before the fire, where on the ample hearth she had drawn the glowing coals. Here they would gather night and morning for family worship." At "Hickorytown," he was instrumental, in having a little meeting-house built, and also a school house. He organized debating clubs, and encouraged the young people to take part. He attended Methodist quarterly meetings far and wide, and was ever ready to assist in the services.

George Siggins, after having served the Church long and well in his generation, passed to that better country in 1865. He was a man of courtly bearing; generous in all his impulses; sincere and cordial in his kindly and Christian greetings, to all; strict in integrity; firm in adhesion to principle; and, all in all, a noble, manly man. He maintained a high standard of morals, and sought to model his life after the example of Christ.—*(Two manuscript volumes of Records of the Siggins, Dawson, Connelly and Kinnear Families.)*

Methodism in Youngsville.

The Methodist Episcopal Church was the first organized in Brokenstraw township. William Connelly, a local preacher, preached near the site of Youngsville in 1809. In 1812 Jacob Young and Bishop William McKendree spent a night at the house of Darius Mead, and on the following day the Bishop preached, and Mr. Young formed a class consisting of the following members: John Gregg and wife, Jacob Goodwin and wife, William Arthur and wife, Anna Mead and Philip, her son; Betsey Ford, Polly Arthur, and Polly Campbell—eleven persons. In 1813, this appointment became a part of Chautauqua Circuit, Ohio District, Ohio Conference—John McMahon, preacher-in-charge, Jacob Young, presiding elder. In 1820 the Chautauqua Circuit became an appointment of the Genesee District, Genesee Conference; and in 1825 it was connected with the Erie District, Pittsburg Conference. In 1828 Youngsville was formed from Chautauqua Circuit; and in 1834 it became a part of the

Jamestown District. For the year 1840 only, the district was named the "Youngsville, Warren, and Smethport." In 1850 Lottsville and Wrightsville were taken from the circuit. In 1874 Garland was added to the charge.

From the beginning until 1818, the meetings were held in private houses, barns, and school houses. The congregation then entered their first house of worship, the building of which was commenced the preceding year. This was replaced by a commodious church edifice in 1827 which continued in use until 1882 when the demands of the large congregation required a still larger building. *—(History of Warren County, D. Mason & Co., Syracuse, N. Y., 1887, pp. 418, 419.)*

IV.

LAYING FOUNDATIONS OF STRONGHOLDS; AND SOME OTHER THINGS.

The first settlement made in Northwestern Pennsylvania was at or near Meadville. In 1787 David and John Mead, "who had been inhabitants of the beautiful Wyoming Valley, but at this time and for two years previous had been living in the town of Sunbury, attracted by the reports of a goodly country on the borders of the Venango river, bidding adieu to their families and turning their backs upon civilization, plunged into the then unbroken wilderness west of the Susquehanna, and after a wearisome journey of many days over rugged mountains and across turbulent streams, following Indian trails and guided by that changeless star which glittered in the firmament then as now, finally reached that goodly valley, where since has grown the now busy city which bears their name. It was then covered by one dense forest; but fortunately the flats, now known as Dunham flats, to the west of the stream and above the confluence of the Cussawago with the Venango, had been cleared and cultivated by some unknown hand, perhaps, by the French or the natives, and was now covered by luxurious prairie grass, above which the brilliant wild flowers nodded a salutation to their lonely visitants from the abodes of civilization. For some days they moved up and down the valley, but no place seemed so inviting for habitation as these fat acres on Dunham flats, and here they determined to fix their homes." They returned to their homes and persuaded several sturdy pioneers to accompany them back to their newly-found lands. In 1788 came Thomas Martin, John Watson, James F. Randolph, Thomas Grant, Cornelius Van Horn and Christopher Snyder. With the exception of Grant, they all settled on the west side of the river, now Valonia, and the tracts

above. Grant chose the section on which is now Meadville, and made his home at the head of Water street. "Soon tiring of the frontier, he transferred his tract to David Mead, who thus became the proprietor and real founder of the city which took his name."—*(Bates, Our County and Its People, pp. 129-132.)*

Methodism in Meadville.

When the first Methodists came to Meadville we can not tell, but certainly in the early part of the last century; nor can we tell when the first small organization was made, but we know when the first organization was made that grew into a church that still thrives. Methodism was organized into societies in the surrounding country before it was organized in Meadville. The territory was embraced in the Pittsburgh District of the Baltimore Conference until 1804, when the name was changed to Monongahela District, and in 1812 was again changed to Ohio District, and became a part of the newly-formed Ohio Conference. In 1821 this district was attached to the Genesee Conference, the Buffalo or Erie District, and so remained until the formation of the Pittsburgh Conference in 1825. Meadville was a part of the old Shenango Circuit, and then of the Erie, French Creek and Meadville Circuits before it became a station.

In 1800 Peter B. Davis was on the Circuit, and formed a class at "Mumford's," about six miles from Meadville, near French creek, now in Fairfield township. Classes at "Benn's" in what is now Troy township, at State road, four miles east, and at Woodcock precede that at Meadville. The first record of Methodist preaching was in 1806, by Robert R. Roberts, then traveling the Erie Circuit. It was in a tavern on the northwest corner of the Public Square and Strawberry alley, now Centre street. No organization seems to have been formed until 1824 or 1825, though itinerants and local preachers had proclaimed the gospel in various places, especially in the old log Court House, which stood where the office of the late Judge Derickson now stands.

One of the early itinerants says: "Salem, or Leech's, Mercer County, was the head of the Conference. (Circuit he probably meant.) From Salem we went zigzag to Lake Erie, taking two or three appointments in the

northeast corner of Ohio; thence along the Ridge road, in Erie County, Pennsylvania, to some seven miles short of Erie, where we turned east through McKean and Waterford; thence south through Gravel Run to Meadville. Meadville was not on the plan, but I determined to make the attempt, and sent on an appointment, and after preaching at 11 o'clock on Sunday at the Run, rode ten miles to Meadville and preached, my colleague doing the same. We preached at the Court House and had large congregations. At first we had some trouble in finding lodgings, but soon numerous doors were opened to us. From thence we went east through Titusville to 'Dawson's'; thence to Oil Creek and Franklin; thence to Mercer County, and round to Salem, four hundred miles."

The names of the members of the first class at Meadville were: John Lupher and wife, Wesley Bowman and wife, Griffith Bennett and wife, Hannah Lowrey, "Blind Betty," Sarah Johnson, and Margaret Johnson. John Lupher was the leader. These ten persons constituted the germ of the present Methodism of the community. Soon they were joined by Nancy Mattocks, Richard Hope and wife, Isaac Myers, and Robert Adrain and wife, Jabez Goodrich and wife, and Thomas Benn. Their first place of meeting was the loft of Mr. Lupher's blacksmith shop, of which the stone first story is still standing on the southeast corner of South Main and Arch streets. This was by no means the only place of meeting. Their class meetings, prayer meetings and week night meetings were held in the houses of the various members of the class. These meetings were frequently in the house of Isaac Myers, where many persons were converted.

The society exchanged the blacksmith loft for the brick church on Arch street. This building was planned in 1829, but was not finished for some time. The deed for the lot was made August 13, 1839. It stood where St. Bridget's Church now stands, the property having been sold to that congregation. "The church was never formally dedicated, possibly because they did not quite know when it was entirely finished, which was not for a long while after they were using it, but it was consecrated to the service of God, if ever a church was so consecrated, by the conversion and sanctification of hundreds of souls."

First M. E. Church, Meadville, Pa.

The site of the present church was purchased in 1865. The original Building Committee consisted of Rev. Jonathan Hammett, D.D., O. Coburn and Harvey Henderson. The magnificent edifice—popularly called "The Stone Church"—costing, together with the lot, more than $80,000, was dedicated to the service of Almighty God July 29, 1868, Bishop Matthew Simpson and Rev. William Morley preaching, and Bishop Calvin Kingsley assisting in the dedicatory services.—*(George W. Haskins, Seventy-Fifth Anniversary Paper, Meadville Morning Star, Feb. 4, 1901.)*

In the autumn of 1818 Jabez Goodrich emigrated from Chatham, Connecticut, to Western Pennsylvania, and thenceforth resided in Meadville, or its vicinity, to the close of his life. Sally Goodrich, his wife, had united with the Methodist Episcopal Church at State Road in 1818. They were married in 1820. A. S. Goodrich, late of the Erie Conference, was a son of this worthy couple. In June, 1825, Jabez Goodrich was converted at a camp meeting held a few miles from Meadville. "He returned to his home and family an exceedingly happy man, and immediately entered upon the discharge of the duties of the Christian life. He established family worship and exhorted his ungodly neighbors daily to break off their sins by righteousness, and their iniquities by showing mercy to the poor." This exhibition of Christian zeal, very unusual at that time and in this place, exposed him to a great deal of petty persecution, which he bore with patience, and even counted it joy that he was deemed worthy to bear the reproach of Christ. God was greatly pleased to honor his instrumentality, for in a short time his house began to be thronged at the hour of family worship by irreligious persons requesting the privilege of uniting with the family in praise and prayer. Brother Goodrich's house being small, a weekly prayer meeting was instituted at another place for the benefit of those anxious inquirers; several were converted and a Methodist preacher on an adjoining Circuit was requested to organize into a class the society which literally commenced and for a time worshiped in Brother Goodrich's house. This was the origin of Methodism in Meadville."—*(President John Barker, in the Pittsburg Christian Advocate, Dec. 13, 1859.)*

The Forestville Charge.

The Forestville charge has formed part of five Conferences: Baltimore, Philadelphia, Ohio, Genesee, Pittsburgh, and Erie. It has been included in eight districts, and four circuits. The latter were Erie, Chautauqua, Lake, and Forestville. Forestville Circuit—so-called first in 1829—embraced Villenovia, Arkwright, Perrysburg, Dayton, Nashville, Sheridan, and Silver Creek. In the winter of 1808-9, George Lane of the Philadelphia Conference visited Sheridan and preached at the house of Daniel G. Gould a number of times, and formed a class consisting of Mr. Gould and wife, Stephen Bush and Elijah Risley. In the spring of 1810 a class of 10 members was formed in Villenovia. The same year the Genesee Conference that met in a corn barn at Lyons, New York, sent three preachers to the "Holland Purchase" embracing all of New York west of the Genesee river. "Billy Brown" was the one sent to Chautauqua County. In 1812 Benjamin G. Paddock was sent and organized classes in Hanover and Villenovia. The first sermon preached at Forestville was at the house of Jehiel Moore in the winter of 1812, when a class consisting of William McClenathan and wife, Samuel Johnson and wife, Daniel Farnham and wife, and one other whose name cannot be ascertained, was organized. The first quarterly meeting was held in Samuel Johnson's barn by James B. Finley of the Ohio Conference, probably in 1816. The quarterly meetings were great occasions, and resulted in many conversions. The hospitality of the people was most generous and whole-souled. "Men, women and children came from far and near; on foot, on horseback, in wagons or sleighs, ox-sleds or carts; and the ability of the resident members was taxed to the utmost to entertain them over Saturday night and the following Sabbath; some taking home with them, five, ten, twenty, and 'Father Corbin' is said to have entertained as many as forty."

In 1851 Forestville and Sheridan were united in one charge, and the remainder of the circuit set off as Villenovia Circuit. In 1862 the pastor, E. A. Ludwick, raised a company of volunteers, was commissioned as Captain, and went to the war. In 1875 Harvey Henderson, pastor, made out a list of seventy preachers who had served the circuit in sixty-three years.

In 1825-6 a small church, costing but little more than $500, was erected on a lot afterward occupied by Julius Gould. This church was burned in 1827 and a new church, with gallery on three sides and pulpit about half way between floor and ceiling, was completed in 1834. When Hiram Kinsley, presiding elder, dedicated this church the prejudice against instrumental music was such that he felt it necessary to inform the Lord: "All the instruments of music we dedicate to Thee, are these voices Thou hast given us"—yet there was a solitary flute allowed to pitch the tune and assist the air. This house of worship was burned in 1872—having been moved to a lot on Main street in 1862 when the new church was dedicated.

In the diary of J. B. Finley for the year 1815 he says: "Friday, 21st, rode sixteen miles further down the lake to Brother Webb's. This is a new country; everything scarce and dear, and hardly to be had at all. Wheat three dollars per bushel; corn two dollars, and pickled pork twenty-five cents per pound. These new settlers must learn to live by faith and many of them have, and are a people of good works." Here is something worthy of thought:—the opinion of a physician and an ardent Methodist as to the wonderful excitement in the early meetings: "Then shouts of glory! hallelujahs! and amens! with manifestations of what was called 'the power,' characterized nearly all *good meetings*. But there were reasons for these that can never be measured by the gauge of piety. Their surroundings with savages on the border and beasts of prey at their very doors; their isolated locations, far from neighbors; the stillness of the day that only echoed the sounds of the woodsman's axe; the ominous silence of the night, broken only by the cry of the panther or the howl of the wolf, were well calculated to inspire awe and stir their passional and emotional natures to the profoundest depths. Physical conditions, change of climate, dress and diet, and occupations, in a series of years change greatly the physical constitution of man. Forty or fifty years ago nearly all diseases were sthenic or inflammatory and required prompt depletion. Now, they are asthenic or typhoid, and require stimulants and tonics. Physical changes are equally manifest, produced by like causes. It will be observed also that as the

moral and intellectual elements of Christian life and character are developed, the emotional element is held under restraint, so that, with out present surroundings, habits and associations, it would be utterly impossible for a Whitefield with his eloquence, or Peter Cartwright with his magnetic power to arouse the human soul to such emotional demonstrations."—*(History of the Methodist Episcopal Church of Forestville, N. Y., by A. R. Avery, M. D., printed at Forestville, N. Y., 1876.)*

Amos R. Avery.

The author of this history of our Church in Forestville is worthy of more special mention in this connection: Amos R. Avery, M. D., was born in Brookfield, Madison County, N. Y., May 8, 1805, and died in New York City, April 14, 1881. "Whatever concerned the people's good was always a matter of personal interest to him: whether it lay in the direction of civil, social, religious or educational matters; and in all these he was a leading and indispensable factor. His culture was extensive. In all departments of polite literature, as well as in the line of his own profession, he kept abreast of the times. His moral sense was highly developed. His respect for real worth was great. His contempt for the shams, the hollow-heartedness and illiberality of men and the bravery of his manly heart made him appear severe towards some, and where they passed under his notice they were not spared. The educational interests of the town had in him a wise and warm advocate. As a physician, his success placed him among the first. He was a tender man. His tenderness made him especially welcome to the families of his patients. He was a Christian man. His faith made him a strong man in the room of suffering, and at the bed of the dying. He was a member and lover of the Methodist Episcopal Church. Loyal, faithful, liberal, a strong supporter of all its interests, a defender of its doctrines and usages, a constant and interested worshipper, with a warm and active sympathy, he came down to his latest day, without abatement of love or slackening of zeal for its welfare." He came to Forestville, N. Y., in 1833. —*(Pittsburg Christian Advocate, May 18, 1881.)*

Probably the last piece of writing of Dr. John Peate

was the following tribute to his old-time friend, Dr. Avery, communicated to the author:

"As my mind runs back over more than fifty years in the ministry, many noble laymen in the Methodist Episcopal Church in thought rise before me. But take him for all and all Dr. Avery, of Forestville, N. Y., holds the most prominent place. He was above the average size, with a large, well-formed head, and a voice that showed self control and high culture. He was a well educated physician and practiced his calling in Forestville for about fifty years. He lived in a pleasant cottage home at the edge of the village, with a thorn hedge on two sides of it. He had a nice garden with choice fruits and flowers which he always attended to himself and shared liberally with his friends and neighbors. He was a lover of learning and always had a new book on his table, and a fresh line of thought in his mind; and yet he never made any boastful display. He had at times, like John Wesley, a quiet playful humor that was always healthful and refreshing as a fountain in a desert land. He was a great lover of children and often talked to them in an instructing and pleasant way that pleased them very much. For years Forestville was said to have the best district school in the county, and this was largely due to Dr. Avery's influence in securing the best class of teachers. His bright, manly, intelligent ways in the community and in the church commanded the confidence of his fellowmen in a remarkable degree. His religion was not of the ranting, flashlight kind, that goes out in a moment and leaves you full of wonder in the dark. His life was like the gentle flow of a great river through an Arcadian landscape, in its march to the sea. People liked to meet him in the street and the oftener the better. In a quiet way he looked after all the interests of the church and no preacher ever went away without his full salary, whether he was popular or not in the community. His wife was a most superior woman and a lover of learning, like himself. About a year before he died, he and his wife had read to each other during the winter nights Bryant's translation of Homer, besides the current literature of the time. A few months before his death he wrote me an account of his wife's death, and of her loving, hopeful talk about

the anticipated meeting beyond the grave. His influence over my own life was elevating in showing me how a hardworking man in his profession might rise up to knowledge, manhood and the highest expression of the Christian life. His life was gentle, and the elements so mixed in him, that nature might stand up and say, 'this is a man.'"

Dr. W. P. Bignell says: "For intelligence, desire to advance in every way, religiously and intellectually, the community, for a broad view of Christianity and his own Church, for charity and true benevolence and usefulness, in all of which he was ably aided by his wise and devoted wife, I think Dr. Amos R. Avery, of Forestville, Chautauqua County, N. Y., stands first. That Forestville church stood famous among our appointments for so many years, and that educationally the Forestville Free Academy, was so well known, far and wide, and sent so many bright students to the colleges of New York, was largely due to the untiring efforts of Dr. Avery. A quiet, undemonstrative Christian, an able and successful physician of large practice, loving the Church and willingly sacrificing time and means for its prosperity, given to hospitality, toiling for others rather than for himself, he died a comparatively poor man, but rich in the love and respect of the entire community. A fine writer, he contributed frequently to our Church literature, and the columns of the Pittsburg Christian Advocate contained numerous contributions from his pen."—*(Letter to the Author.)*

Our Church in Sheridan.

Francis Webber is probably the first person who lifted his axe against the dense forest around Sheridan. This was in 1804. Two years later, a mail route was opened between Buffalo and Erie, and post offices were established at Westfield and Canadaway—an Indian name meaning "running through the hemlocks"—two miles west of the Centre. The first religious meeting was held at the house of Orsamus Holmes in 1807, and was conducted by Rev. John Spencer. This pioneer minister of the Presbyterian Church died in 1826 and was buried in a little plot of ground donated by him to the town for burial purposes. His epitaph reads: "He was the first Gospel Minister who traversed the wilderness then called

the Holland Purchase, and was the instrument, under God, in forming most of the Presbyterian and Congregational Churches which existed in this region when he rested from his labors in 1826, aged 68 years. He trod a useful but laborious path to immortality in the ardent and unremitted exercise of doing well."—*(History of Chautauqua County, W. A. Fergusson & Co., 1894, p. 621.)*

Experience of Rev. George Lane.

Methodism was not far behind. From 1796 to 1812, Western New York was largely unoccupied but was counted within the bounds of the Philadelphia Conference. In 1808 a circuit was formed, called the "Holland Purchase," which embraced most of the state of New York west of the Genesee river, and George Lane was appointed to this wilderness charge. Sometime in the winter of 1808-9, he learned that there were a few members of the Methodist Episcopal Church in the west part of Sheridan, and determined to visit them. The following account of his journey was related to Samuel Gregg by Hon. E. T. Root, formerly of Jamestown, New York, as he recalled the story told him by Mr. Lane: "Mr. Lane started from Buffalo in a one-horse sleigh to visit and preach to them. On his way up he overtook Mr. Gould and wife in a two-horse sleigh, who were members of the Methodist Episcopal Church, and resided in the place just mentioned, and who had been east on a visit, and were returning home. The snow was deep, and, as is usually the case in that region, badly drifted. Night came on them while in the woods some distance below the Cattaraugus creek, and they became so buried in the snow that they could get their sleighs no further. After disengaging their horses from the sleighs, each person mounted a horse, and rode on the bare back to Mack's Tavern, where they spent the remainder of the night. Next morning they succeeded in getting their sleighs, and before night reached Mr. Gould's house, where Mr. Lane spent a few days and preached several times, and during his stay in the place formed a class consisting of Stephen Bush, Daniel Gould and wife, and Elijah Risley. This was undoubtedly the first Methodist preaching and the first class formed in Chautauqua County."—*(Gregg, History of Methodism, Erie Conference," Vol. I., pp. 80,*

81.) This interesting account of the hardships connected with the introduction of Methodism into Chautauqua County, we may supplement by another still more thrilling relating to the return journey—or, is the former a pale reflection of the latter? Mrs. George Lane furnished the following relation from her husband's diary: Mr. Lane says: "This day"—it seems to have been January 23, 1809—"I started from the house of Brother Bush, where I found a Society of eight members, for Buffalo, a distance of fifty miles.

"At Cattaraugus I fell in company with a man and his wife, and a child eighteen months old, and two single men, who were all traveling in the same direction. The gentleman and his wife and infant, and one of the other men, rode in the sleigh. The other man and myself were on horseback.

"When we came to the lake we were obliged to travel on the ice along or near the beach. The wind had blown the ice into such ridges it was nearly impossible to cross them; in some places they were very high, and the cakes of ice were frozen togethr so loosely that we were in danger of falling through into the water. The wind blew like a hurricane, and caused the snow to fly as though it had been falling fast from the clouds. We were all the while nearly blinded by the flying snow, and we found it almost impossible to proceed on our way.

"After traveling about nineteen miles on land, and six on the ice, the night closed in upon us. What to do under the circumstances we could scarcely determine. The horses driven to the sleigh gave out. The snow had fallen to such a depth that it came above the body of the sleigh, which greatly increased the labor of the horses. For some distance the winds had kept an open space between the rocky shore on the right and the snowdrifts on the left. This space had been wide enough thus far for the sleigh and horses, until at length the drift crossed the open space and closed it up, so that we could proceed no further. What to do we knew not; we first tried to force our horses through the drift. We who were on horseback first made the attempt; the snow was not only deep but very hard packed by the strong wind and intense cold. The horses reared and sprang, and reared again, and struggled hard to get through, and appeared as

though they were floundering in deep mire, and after a long while they succeeded.

"After getting safely through ourselves, I left my horse with the other gentleman and went to aid in bringing the sleigh through. After treading down the snow as well as we could, the owner of the horses took one side and I the other, with whip in hand, and tried to force them through the drift, which was accumulating at a fearful rate. But the horses, after repeated attempts, gave up the struggle, and would make no furher exertion. What expedient to try next, for a moment, we were at a loss. The night was upon us, the weather excessively cold, and our animals as well as ourselves exposed to great sufferings. The icicles had formed upon their legs, which rattled against each other as they traveled or stood shivering in the cold. The wind was blowing a gale from the northwest, and we were opposite a ledge of rocks, which rose to the height of sixty feet for some distance along the shore, against which the snow was accumulating most fearfully. To remain where we were, even for a short time, would be certain death. Some of our company advised to try to find an opening through the rocks into the woods where we might encamp for the night, though we had neither fire nor food, nor shelter, nor sufficient clothing to keep us warm or prevent us from freezing. But counter advice prevailed, and it was soon determined to unharness the horses and leave the sleigh. One of the travelers on horseback gave his horse to the lady, and her husband, with the child in his arms, mounted one of the horses driven to the sleigh, while the other was rode by the traveler who gave his horse to the lady. Thus equipped, we determined by the blessing of God, to make a desperate effort to reach the public house at Eighteen Mile Creek, many miles distant.

"To get clear of the snow-drift we were obliged to strike off on the lake, but we found the ice exceedingly rough, occasioned by the high wind when the lake was freezing. The snow-drift, which we had to avoid on the shore, had increased to an enormous height, and was said the next morning to be sixty feet high. We had traveled but a short distance when the horse which carried the man and child stumbled and fell, pitching both into the snow, which so completely covered them that they could scarcely

be seen. They were dug out, however, and reseated, and in a few moments we were on our way again. My own mind had been greatly sustained and comforted throughout this journey of peril, and I confidently believed that He who saved St. Paul and the ship's company from perishing by sea would save us from perishing on Lake Erie. About nine o'clock at night we arrived safely at a public house kept by Mr. Ingleson, at Eighteen Mile Creek, and felt we were under unspeakable obligations to our almighty Preserver.

"The next morning the owner, with others, went in search of the sleigh, but could find nothing of it. The snow had covered it, and it could not be discovered for months. After the snow had disappeared, the sleigh, with a hundred dollars of money, which had been left in it, was found, and the faithful dog who had remained to watch it was also there, dead by the side of his master's property.

"I started again for Buffalo, but found the wind so high and the snow so drifted that, after traveling ten miles, I was obliged to stop at the house of Brother Titus. At night a few travelers came in, to whom, with the family, I was requested to deliver a discourse; but, according to a long established practice, I sought a place for secret prayer, and for want of a better retired to a log stable, but found no room there; so I went around the stable and cleared the snow away with my feet, (for it was two feet deep), and kneeled there before the Lord to implore divine aid in delivering His message to the people; nor did I ask in vain, but found help from above."—*(George Peck, Early Methodism Within the Bounds of the Old Genesee Conference," pp. 235-238.)*

The class was formed at the log house of Stephen Bush nearly one mile east of Sheridan Centre. The date is 1809. Mr. Gould was the class-leader. The "Holland Purchase" Circuit appeared as "Shitockway" in 1812. In 1819 Lake Circuit included Sheridan and extended along the lake from North East, Pennsylvania, to Silver Creek, New York. In 1829 Sheridan was on the Forest ville Circuit; and in 1836 Sheridan Circuit embraced, Silver Creek, Irving, Versailles and part of Perrysburg. In 1850 Sheridan was connected with Forestville and

Villenovia; in 1851 Forestville and Sheridan formed a new charge; and in 1867 Sheridan became a station.

For two or three years meetings were held in the house of Daniel G. Gould; as early as 1812 a school house east of the present town and on the north side of the main road was used. The house of William Griswold became a regular meeting-place at an early period. Subsequently meetings were held in a school house at the Centre—this being destroyed by fire—then Seth Ensign's house—then the school house near the site of the present church building. About 1833 or 1834 the church was built.—*(Historical Sketch of Methodism in Sheridan, printed at Silver Creek, 1878, J. S. Albertson.)*

Portland and Brocton.

It has been claimed that Methodism was introduced in Chautauqua County, New York, by Dr. Lawton Richmond, a local preacher, in 1809 or 1810, and that he had the honor of preaching the first sermon for this denomination in Western New York. There is sufficient reason to doubt the validity of this claim. We are unable to state where this first sermon of Dr. Richmond was delivered, but it could not have been far from the present town of Portland, in which the village of Brocton is situated. The Methodist Episcopal Church was the second church formed in the town of Portland, and William Dunham was the first member. As early as 1816 Mr. Dunham held meetings in his log cabin, and soon called about him a few of like spirit who were formed into a class on the ninth day of June, 1817, by Curtis Goddard, whose Circuit at that time extended from Cattaraugus, New York, to Erie, Pennsylvania, and was known as Chautauqua Circuit. The members of this class were ten in number as follows: William Dunham, Lucy Dunham, Isaac Baldwin, Parthena Baldwin, William Cowell, Barbara Cowell, Abiel Flint, Mary Flint and Simon Burton—one name not given. The first revival, held in Mr. Dunham's log cabin, was conducted by John Summerville and Robert G. Hatton. The meetings were continued two or three weeks and resulted in large ingatherings, and old settlers were accustomed to speak of this protracted effort as the "great reformation." Three classes were formed in 1818, located in different parts of

the town; but they were subsequently united into one class for the better accommodation of the preacher who, in those days had a large field to cover. With no regular preaching, this class continued to flourish and add to its numbers. In 1835 a church was erected at Portland Centre. In the early history of Methodism in this neighborhood a class known as the "Harmon Hill Class," was formed, consisting of eight or ten members. Early in the 50s this class, with a few members from the Portland Church—then residing in Brocton—formed a society known as the "Second Methodist Episcopal Church" of Portland township, which for many years was served by the pastor located at Portland, the charge being known as the "Portland and Brocton" Charge. In 1894, when J. M. Farrell came to Brocton, it was made a separate charge. When the society was first organized, in the early 50s, services were held in Brocton in the school house on the same lot where the new church now stands. In 1853, the church in which the Methodists worshipped for many years, was erected on the lot purchased of Oliver B. Elmore for $100. It was conveyed to James A. Hall, Sidney V. Keyes and Oliver B. Elmore as trustees of the Methodist Episcopal Church of Salem, which name the village of Brocton bore at that time, and known as "Salem Cross Roads." The cost of the building was $2,500. Here the society worshiped until the erection of the present modern and commodious edifice. This is located on Main street in the heart of the city. The lot cost $3,000, and the new church property is valued at about $20,000. The cornerstone was laid June 14th, 1903, and the building dedicated.

Methodist Churches in New Castle.

In 1804 a class was regularly formed at what we know as "King's Chapel," and the first Methodist service was held in New Castle by William Richards, an exhorter. Mr. Richards was a Revolutionary soldier who located in the vicinity of King's Chapel, and is buried in the adjoining cemetery. Several persons living in New Castle joined the class, and meetings were held alternately there and in New Castle.

In 1810 the Circuit preacher, James Watts, formed a class in New Castle and established a preaching appoint-

ment there. The members of that class were John Beven and wife, James Squires and wife, Michael Carman and wife, Arthur Chenoworth and wife. William Underwood and wife, Robert Wallace and wife, Philip Painter and wife, and Mary Squires, afterward Mrs. Frederick Reinholt.

Jacob Young served four years as Presiding Elder, during the period of war with Great Britain, and left this record: "Our quarterly meetings were attended with great displays of the goodness and mercy of God. I look back with great satisfaction on the years I spent in this rough but delightful field of labor." In 1815 the society in New Castle succeeded in the erection of a meeting house. It was a plain log structure which answered a noble purpose in its day. There were three small windows with panes of oiled paper. The seats were slabs with round sticks as supports. The location was the corner of South Jefferson and Lawrence streets, and a part of the lot was a burying ground. This lot was acquired by deed dated June 27, 1820, from Benton Rust and Jane, his wife, to William Richards, Marenus King, James Squires, Robert Reynolds, Michael Carman, trustees, and by quit claim from Henry Falls.

In 1821 New Castle Circuit was formed. The preaching places were New Castle, King's Chapel, Eastbrook, Mount Jackson and Edenburg.

About 1835 the second church building was erected in New Castle of brick, one and a half stories high with basement rooms for classes. A platform ran across the front, to which several steps led, and there were two doors, one used by the women, the other by the men, as they sat on opposite sides of the church. Among the members of this early day were the families of Judge John Reynolds, James Squires, Michael Carman, David Crawford, Joseph Justice, Henry Emery, John Locke, Thomas Painter, Thomas Campbell, "Father" Solomon Waite, Frederick Reinholt, John Cunningham, Jacob Guest, Dr. Poppino. Mrs. Guest seems to have been the last survivor of the little company. New Castle belonged first to Baltimore Conference, then to the Ohio, and then to the Pittsburg. In 1836 Erie Conference was formed; and met for the first time in New Castle in 1845, Bishop Leonidas L. Hamline presiding.

In 1847 New Castle was made a station, with Reuben J. Edwards as pastor. He is affectionately remembered as a most excellent young man who brought a bride with him to the new pastorate. These young people had a hard experience, for the little church was poor and neglectful in the support of its pastor, but they left the church better than they found it, for there was a revival each year, and it is recalled that there were one hundred and sixty conversions, most of them mill men. Up to 1847, when New Castle became a separate church, with a pastor, sixty itinerants had traveled the Circuit, two at a time, often an older man with a younger. These were men of a heroic stamp, for in the early part of the century they faced the perils of the wilderness. Some of them served both as preacher and Presiding Elder. They formed classes, established societies, organized churches, conducted camp meetings and built colleges. They were not all rude, uneducated men. There were those among them who, as the western country advanced, became great editors and learned presidents of colleges. Some became poets and authors, as well as preachers of rare eloquence. Such were James B. Finley, Charles Elliott, Alfred Brunson, W. H. Hunter and a long roll of honored names. The first Sabbath School Superintendent whose name we can find is Samuel Swift.

In July, 1854, the second church building was torn down and a new church commenced that still stands at the corner of South Jefferson and Lawrence streets. The Building Committee consisted of Cyrus Clark, with Joseph H. Thomas and Richard Brown. Edward Lewis was the architect. John Long made the bricks, John Reynolds was the stonemason, Hamilton and Craig were the builders. The dedication occurred early in 1855. The Brown brothers left New Castle for Youngstown in April. They were still here on that occasion. Bishop Calvin Kingsley preached the dedicatory sermon from the text: "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!" 2d Chronicles 6-18.

In July of the same year Conference was held in the new church with Bishop Thomas A. Morris presiding. The New Castle District was now formed, Moses Hill,

Presiding Elder. The Women's Foreign Missionary Society was organized, Mrs. Cyrus Clark, President. The Ladies' and Pastor's Aid Society was organized by Dr. Youmans in 1875.

In 1883 Conference again met in First Church with Bishop Randolph S. Foster presiding, and some of us can still recall the impression made by his sermon Sabbath morning. The Women's Home Missionary Society was organized during Conference by Mrs. R. S. Rust, and we have the great honor of being the first auxiliary formed within the bounds of the old Erie Conference. Presidents and Secretaries have come and gone, but Mrs. George Greer, as Treasurer, abides with us to this day, faithful still.

When in 1886 N. H. Holmes came to the pastorate, the feeling was growing that a new church building with modern improvements and more suitable rooms for the large Sabbath school would be needed in the near future. So we find in the minutes of the Secretary of the Board of Trustees the following record: "March 1, 1887, Trustees, M. S. Marquis, George Greer, C. P. Norris, G. W. Green; George E. Treadwell, Secretary, and George Greer, Treasurer. The proposition of Ira D. Sankey to donate to the Methodist Episcopal Church, according to the terms of the discipline, the lot on the corner of Jefferson and North streets, valued at $4,000, accepted, and Trustees engage to put a church costing $25,000 upon said lot. On motion, Ira D. Sankey was added to the Building Committee. It was resolved to proceed at once to collect in the subscriptions already made and arrange for the building of the new church, $3,000 to be gathered in before the contract is let."

The minutes of July 14 of the same year, record that plans of Architect S. W. Foulke were adopted and the cut stone work was given to J. C. Hart. September 6 the pastor, N. H. Holmes, and Architect Foulke being present, it was determined to defer building for the present, by unanimous consent. The fine foundation was carefully covered and left to stand for the winter.

The contract for the church building was let early in 1885 to John Taylor, of Bradford, and on April 19, 1888, a day so stormy that very few could be present, the cornerstone was laid with appropriate ceremonies by

Alfred Wheeler, D.D., Presiding Elder. The old church on South Jefferson and Lawrence streets was sold to the German Catholic congregation and the Methodists worshipped in the Opera House until the basement of the new church could be used. Then the congregation moved into the Sabbath school rooms and remained there several months until the auditorium was completed.

The parsonage on North Jefferson street was sold to increase the building fund for the church. May 26, 1889, a beautiful Sabbath, was Dedication Day. It was necessary to raise a large sum of money to complete payments. Bishop John H. Vincent preached the sermon and dedicated the beautiful building to the service of God. The minute book of the Secretary is a clear revelation of the great amount of time, thought and labor that was freely given by the pastor and his Building Committee of five busy business men before this monument of their labor of love stood complete.

Epworth Church is a legitimate child of the First Methodist Episcopal Church, New Castle, Pennsylvania, born in the midst of a gracious revival in the spring of 1874. Twenty-eight members of the First church formed the first class and later the foundations of this strong, healthy, progressive church. At the Conference of 1874 J. A. Ward was appointed pastor and the church was called "First Ward." At the close of the year one hundred and fifty members were reported. In 1876 J. W. Blaisdell was the pastor and the church was called "Second Church." In 1878 during the pastorate of O. L. Mead the parsonage was burned and the early records of the church lost in the fire. About 1881 the name of the church was changed to "Pierson Street."

During the pastorate of H. E. Johnson the church was burned and a larger and finer building erected and at its dedication was named "Epworth." At the present time (1906) the church has six hundred members and over one hundred probationers.

Growth of Methodism in Youngstown.

"Mr. John Young, for whom the city of Youngstown, O., is named, with the help of Colonel James Hillman, built the first house in this vicinity in the summer of 1796. In the following spring a Mr. Brown, Uriah

Holmes, and Titus Hayes arrived from the East, and the town was platted in that year. Colonel Hillman subsequently became a member of the Methodist Society. He was the Sheriff of the Western Reserve, a man of great force of character. His shrewdness and high reputation among the native tribes saved the village from a general massacre soon after the town was established. His wife, Katy Hillman, 'the first resident white woman in Youngstown,' was also one of the early members of the Church.

"Methodism began its career in the wilderness of Western Pennsylvania and Eastern Ohio in 1800. Self-sacrificing, itinerant preachers followed closely after, or kept company with the sturdy pioneers, who grappled with the hardships of pioneer life, and prepared the way for the pleasant homes, commercial prosperity and religious blessings which we enjoy to-day. In 1803, the Baltimore Conference appointed Shadrack Bostwick a missionary to Deerfield Circuit. He visited Youngstown, where he found a small log house built by the citizens and occupied by the Presbyterians for a church. He asked permission to preach in this humble sanctuary, but was refused. Judge Rayen invited him to preach in his barn, and there the first Methodist services were held.

"A class was formed consisting of Moses Crawford, Isabel Scott Crawford, his wife; John Hogue and wife, Isaac Powers and Jeremiah Breaden, six in number. At this time Mr. Crawford was conducting a class, about six miles distant, walking there and returning each Sabbath, with faithful regularity. When under mental excitement a stammer in his speech was apparent, but in prayer his tongue was loosened and he became eloquent. His wife was a quiet woman of decided character and exemplary life. Isaac Powers for 58 years was an earnest and faithful member of the Church until his death, May 9, 1861. George W. Maltby records: 'His patriarchal appearance, fervent prayer and exhortations, apostolic counsels and admonitions, all remain fresh in memory. His accustomed seat in the altar is vacant and will never be filled with his like again.' Two years after the organization of the society, Mrs. Leah Frazee Powers, his young wife, became a member and for fifty-nine years her sweet spirit and gentle manner were a benediction to all who

met her. John Hogue was born at Cookstown, Ireland, near Londonderry, between 1775-80. He learned the tailor's trade and went to Ayr, Scotland, to work as journeyman tailor, living opposite the home of Robert Burns, of whom he was a great admirer. About 1800 he landed in Pittsburg, where he worked at his trade. Mr. Carroll, of Mercer County, Pa., went to Pittsburg to prove up his land title, taking his daughter, Elizabeth, as a witness. Mr. Hogue met her and an attachment sprang up which resulted in marriage. Mr. Hogue lived at the turn in Front street opposite Baldwin's mill. John Fletcher Hogue, the eldest son, who recently died at an advanced age, was fond of narrating the incident of sweeping Judge Rayen's barn, situated near the site where the Mahoning Valley Hospital now stands, and extemporizing rough benches for seats, all of which he heard many times from his parents' lips. Mr. Hogue died in 1843, and his wife in 1850, at Millbrook, Mercer County, Pa., her old home, where they had moved some years previous.

"In 1804 Shadrack Bostwick was again appointed to Deerfield Circuit. The charge was then more than four hundred miles in circumference, and the hardships of the four weeks' round were almost incredible. The journey was made on horseback, along blind paths, marked by blazed trees, across swollen, unbridged streams, through treacherous morass and swamp, and over rugged hills. Often the weary itinerant was compelled to spend the night, cold and supperless, in the woods, with no protection save the overarching boughs of the friendly trees.

"At the expiration of this year Dr. Bostwick located and returned to the practice of medicine, first in Youngstown, and later in Canfield. He, however, continued to preach with great acceptability to the people until his death, which occurred September 10, 1837. A young man by the name of Robert R. Roberts was appointed to the Circuit in 1805, who afterward rose to distinction in the Church and worthily filled the office of bishop.

"For a time the little society worshipped in the log school house which stood on the diamond. Soon the meetings were moved to the home of Mr. Crawford (the first class leader), a log building standing on Front street, west of Hazel street. The quarterly meetings,

great events in those days, were held in such large buildings as could be secured, the ball room of Mr. Holland's tavern being sometimes used on such occasions. A lot was purchased about the year 1810 on Phelps street, north of the present edifice, for the sum of $20, and a small, unpretentious building was erected thereon. In 1828 the society built a substantial brick church on the site where the old church now stands, northwest corner of Front and Phelps streets. It had a gallery on both sides and at one end and accommodated quite a large congregation.

"Two years later came the most serious reverse the Church has ever suffered. About fifty members, representing the greater portion of the society, seceded and formed a new organization—the Methodist Protestant Church. This division was keenly felt by the remaining few. Although the most active and influential of the flock withdrew, the indomitable energy which characterized the early Church soon succeeded in repairing the breach. At the time of the schism it was confidently predicted by many that 'the days of the Methodist Church were numbered.' Whatever the future may have in store, the prophecy has not yet proven true. The past at least is secure.

"A commodious frame building took the place of the brick church in 1841, which was enlarged and remodeled in the pastorates of G. W. Maltby and John Peate. The charge became a station in 1842, and we find this interesting entry of that date: 'The charge estimated for the support of the preacher, consisting of himself, wife and one child, $305, including $40 house rent.' The entire sum was paid in full.

"Ground was broken for the beautiful temple in which we now worship, in the month of May, 1883. It was a gala day. Mrs. Dr. O. D. Paine, the oldest living member, cast out the first shovel of soil, the pastor's wife the second, then many ladies representing various denominations sprang forward, emulating their zeal. Eighty years after the establishment of the society the cornerstone of the new church was laid with appropriate services, Bishop Andrews officiating, and the building, completed at a cost of over $70,000, was dedicated to the worship of Almighty God by Bishop Bowman, December 20,

1885. The text was from Acts 20:35: 'It is more blessed to give than to receive.' . . . With the completion of Trinity Church the society entered upon a most prosperous period and now numbers 1,239 members, all of whom live within reach of the church, not counting the large number who reside at a distance and still claim a membership with us.

"The first Sunday school in Youngstown was organized in 1826, in the pastorate of Robert Hopkins. William H. Fitch was Superintendent, Alva W. Upham and Samuel Black were teachers. We are told that 'Upham was a Universalist and Black a non-professor of religion,' not a very favorable beginning for a work which has since contributed so largely to the success of the Church. In 1843, 35 scholars were reported; in 1883, 355; in 1903, the enrollment is 920, not including the cradle roll of 100.

"The coming of Richard Brown to Youngstown in 1855 meant much more for both Church and city. He came penniless, but his rich endowment was character. Among the many self-sacrificing men and women who have toiled with the spirit of loyalty and devotion, which we may well emulate, no one has left so deep an impress upon the life of the Church as the one whom we love to call 'Uncle Richard.' While a successful man of business, accumulating a fortune, he was deeply religious and ever had an open hand for every cause of philanthropy. Though passionately attached to the church of his choice, he loved all churches seeking to elevate and bless humanity. He was a staunch advocate of the temperance cause, and sought by precept and example to stay the terrible havoc of the drink habit. His nature, full of good humor and sunshine, was attractive to children, and for nearly twenty years he served as Superintendent of the Sunday school, that department constantly growing in numbers, interest and spiritual power. He made possible by his generosity and tireless activity the beautiful edifice in which we now worship. Upon him fell the heavy burden of care and responsibility in its erection, which tested to the full capacity the powers of human endurance. He was kingly in presence, liberal in thought, and abounding in charity to all. He fell asleep from which

there is a happy awakening in the Land beyond the Shadows, on September 8, 1903.

"The Belmont Avenue Methodist Episcopal Church (formerly Henrietta Street Church), was organized Sunday, September 30, 1877, at the home of Henry A. Evans, on the corner of North and Lincoln avenues. For some time previous to this date prayer meetings had been held in the homes of the people living in the vicinity of Belmont avenue, North avenue, Covington street and in the territory lying between West Federal street and the river and west of Spring Common. These meetings, which were attended not only by Methodist families but by people of other denominations as well, resulted in a request being sent to the annual Conference, held early in September, 1877, for the appointment of a pastor to take charge of what was to become a church. In response to this request the bishop appointed G. F. Oliver, who preached his first sermon under a cluster of big oak trees a short distance east of Belmont avenue, and about where Grant street is now located.

"At the time of its organization the membership of the church was composed of twelve persons—Henry A. Evans, Sarah R. Evans, F. J. Kaiser, Henrietta C. Kaiser, W. L. Campbell, Kate Campbell, Mrs. Ruth LaMont, Mrs. Margaret Shaw, Catherine Conrad, Abigail McKinley, Thomas Woolbridge and Mary Woolbridge.

"On Sunday, October 7, the Sunday school was organized with Henry A. Evans as Superintendent, and Walter L. Campbell, Secretary. Shortly after the organization of the Church a storeroom situated on West Federal street was secured where the services were held during the construction of the church building on the corner of North avenue and West Rayen. So rapidly was the erection of the new church pushed forward that the building was enclosed by Thanksgiving Day, and early in January, 1878, the church building was so far completed as to make it possible to hold the regular services in it. The formal dedication of the church occurred Sunday, February 10, 1878, Rev. I. C. Pershing, D.D., officiating. The property cost about $4,000. The dedicatory services of the church were followed by a series of special religious meetings. The society enjoyed such growth and prosperity during the following years that in 1890 it

found itself in need of a larger and more commodious place of worship. The church was incorporated under the laws of the State in September 1890, as 'Belmont Avenue Methodist Episcopal Church.' A little later the lot where the present building now stands was purchased and plans for the present church secured and adopted. In the spring of 1891 the ground was broken, Mrs. Catherine Conrad, the oldest member, removing the first shovelful of earth. The opening services of the church were held Sunday, February 14, 1892, sixteen years after the dedication of the first building. Rev. C. A. Holmes, D.D., of Allegheny, preached morning and evening. The property cost $30,000, and the amount required by the discipline not having been secured, the dedication was deferred until Sunday, September 23, 1900, at which time the present church building was formally dedicated by Bishop Thomas Bowman. For years this congregation was burdened by a heavy debt, but by heroic effort the last dollar of indebtedness was paid in May, 1903, and on Sunday, June 7, a jubilee service was held, and amid general rejoicing 'the old note was burned.' The church is well located in the residence part of the city, and is a good, large, substantial church edifice, and has a strong, aggressive, growing membership.

"During the year 1888, a number of the Methodist families residing on the South Side conceived the thought of holding a series of meetings for prayer and counsel together in their different homes. As a result of these meetings the subject of establishing a branch of the Methodist Episcopal Church on the South Side and the providing of a place of public worship soon became a matter for thoughtful and prayerful consideration. Preparations began to be made at once looking to the accomplishment of this noble purpose, and on September 17, 1888, there was laid at the intersection of Hillman and Duquesne streets the cornerstone of Wesley Chapel, Rev. A. N. Craft, D.D., then pastor of Trinity Methodist Episcopal Church, officiating, and with an actual membership of but seventeen faithful and believing persons, the work of the spread of Methodism in the name of the Lord was begun in what was then called the southern portion of the city. In September, 1891, the name was changed to that of Epworth Methodist Episcopal Church.

From this humble beginning has grown one of the most healthy children of Methodism in our city to-day. This has not been accomplished, however, without the church having passed through those seasons of discouragement and trial, but with no backward step and with an eye single to the upbuilding of the cause of Christ at all times. In 1899 the church was rebuilt, and re-dedicated March 18, 1900.

"It should ever be remembered that Grace Methodist Episcopal Church had a providential beginning in answer to prayer and the keeping of a covenant made with Almighty God by Frank G. Schafer for the recovery of his wife and children from severe illness. In keeping with this vow, Mr. Schafer erected a chapel on Wilson avenue, called Rose Hill Mission, and turned it over free of debt to Dr. R. D. Gibson, Prof. E. M. Faust, Prof. F. Treudley, P. M. Haas and James Law as Trustees of the Christian Endeavor Society of Youngstown, Ohio. Union Sunday school services were held on Sabbath afternoon, with occasional services at other times. After a varied experience in this line of work it was found best by the workers to turn the chapel over to some church thoroughly organized for such work. Mr. Schafer being a Methodist and the pastor and people of Trinity being deeply interested in the Mission, it was turned over to the Methodist Episcopal Church. Accordingly, on January 6, 1901, Grace Methodist Episcopal Church was organized. The church was named in memory of Mrs. Grace Schafer, wife of F. G. Schafer. Mr. Schafer conditioned the transfer of the property on the perpetual maintenance of a Flower Mission, which should make a weekly distribution of flowers to the sick of all classes.

"Our beloved Uncle Richard Brown owned the old Lett homestead on the corner of Shehy street and South Forest avenue, which he was holding to be used for church purposes. This beautiful corner lot, with a fine house, he deeded to the society on the condition a new church edifice would be erected. Accordingly the Building Committee, Rev. J. W. Van Kirk, Frank G. Schafer, Harry W. Lindsay and Charles D. Wise, decided on the present plan of a stone-veneered building. It was a great undertaking for a few working people. But with the untiring energy of the committee the church has property worth

$21,000, with $5,500 indebtedness, partly covered by subscription.

"The church is centrally located. It has a radius of a half mile of a growing and prosperous district from which to draw. It is on the opposite corner from the Shehy school, to which hundreds of children are daily going. The church and grounds are beautiful for situation, 'the joy of the hill.' . . . The cornerstone was laid August 24, 1902. The church was dedicated June 21, 1903. The church was organized with forty-seven members and now has a roll of one hundred and thirty-five. The Sunday school has grown in proportion.

"The Wilson Avenue Methodist Episcopal Church was organized in 1883, as a part of the Lowellville Charge, of which J. R. Roller was pastor. Notwithstanding the many discouragements, the growth of the church has been marked. Several sweeping revivals have been held, perhaps the most far-reaching in its results having occurred during the pastorate of G. T. Norris in 1893. Upon the organization of Wesley Chapel (now Epworth Church) in 1888, it was united to Haselton Church under the pastorate of G. J. Bliss, but in 1889, each of these churches having became somewhat stronger, they became stations, and W. L. Askue was appointed pastor of Haselton Church. During the pastorate of G. L. Davis, in 1892, an elegant parsonage was built at a cost of about $3,000. At the Quarterly Conference in July, 1897, the name was changed to the Wilson Avenue Methodist Episcopal Church. October 8, 1897, a new church building was authorized by the Official Board, and a Building Committee appointed. Plans were procured as speedily as possible, and on November 8 the contract for the building was awarded to the Heller Bros. Company. Ground was broken November 11, and the cornerstone laid with appropriate services on Sunday, December 4. The building and furnishing complete is estimated at about $5,000. The church is well located, and evidently has before it a promising future."—*(The author is indebted to the Historical Souvenir—"Centennial Services of Trinity Methodist Episcopal Church, Youngstown, Ohio, October 18-25, 1903." Rev. E. O. Buxton, D.D., pastor.)*

The Conversion of Mrs. Powers.

Isaac Powers relates the conversion of his wife, and his own new and rich experience. "My companion had always been of a religious turn of mind, inclining to the Baptist Church. She was entirely unreconciled to my union with the Methodist Episcopal Church, though she never opposed me. A camp meeting was to be held in the east part of Hubbard, near what is now called the Veach Meeting House. Jacob Gruber was then Presiding Elder, and was to have the direction of the meeting. A number of us from Youngstown concluded to take a tent. We did so. The meeting was a powerful one. One night there was an extraordinary display of divine power. Saints were shouting, and sinners were crying for mercy. My wife came to me and, taking me by the hand, requested me to go forward with her to the altar and ask Rev. Mr. ——— to pray for her. I was astonished, knowing her uniform opposition to such things. I, however, readily complied. The minister directed her to kneel, which we all did. He prayed earnestly in her behalf. In the midst of the prayer she sprang to her feet and shouted aloud the high praises of God. I took her by the hand and was conducting her back to the tent, when something suddenly impressed me that I had no religion. I became most miserable. The noise around became exceedingly offensive, and I resolved at once to go out of its hearing—started; but the further I went the more plainly was it heard; so it seemed, at least. My misery was doubly intensified. The very 'pains of hell got hold upon me.' Not only my mind, but my body was sorely oppressed. Every joint in my body was wrenching from its socket. I found it impossible to run away from my wretchedness, and turned back to the camp; entered the tent where they were engaged in singing and shouting, and, in rather an angry mood, said to them: 'You are serving the devil in good earnest!' The ill-natured remark somewhat dampened the ardor of their spirits. In a short time I asked my wife to take a walk with me. She arose to go, at the same time taking James Bradford, her brother-in-law, by the arm, and inviting him to accompany us, which he did. She afterwards told me that she was afraid of me, such was the vindictiveness of my look. At the solemn hour of midnight we

started off from the encampment. We had not proceeded far before my feelings strangely relaxed, and in a few minutes I was entirely relieved of the terrible burden which seemed to be crushing me to the earth.

"My mind now being diverted from my own misery, I discovered that my friend, Mr. B., was groaning under a tremendous burden of agony. At length he exclaimed: 'O, if I don't get religion to-night I shall be in hell before morning!' We came to a halt and he requested us to pray for him. He fell flat upon his face and groaned and cried for mercy. My wife led in prayer in his behalf, and I followed her. Before the second prayer was concluded, poor Mr. B. bounded (I feel confident in saying,) ten feet from the place where he lay. He did not first get up on his feet, and then make the leap, but it was rather a bound from a prostrate to a standing attitude, as if thrown by some strong invisible hand, which he always afterward declared was the fact, at the same time he roared in a stentorian voice, 'Glory to God!' He at once started off for the camp ground, not walking, but 'leaping and praising God.' His conversion was a marked one. He obtained the pearl of great price, and I am quite confident he never lost it. He has gone to rest. The result of this meeting was the addition of fifty to the Church. It had another important result to me personally. Up to this time I had looked upon the experience of Christians as entirely similar, and this was the cause of the terrible temptation related above. Now it was apparent, upon sober reflection, that this was not fully correct. There is a sense in which the experience of all Christians is alike. They are *alike in kind,* not in *degree* and *minute detail.* Had I been apprised of this fact the enemy had not acquired the terrible advantage he did.

"I now felt myself confirmed in the faith and hope of the gospel, and determined, like Joshua of old, 'As for me and my house we will serve the Lord.' And not only this, but that my house should be a home for God's ministers. Accordingly, in 1806, in building a new house, for we had hitherto lived in a miserable cabin, I determined to build also an apartment for the preachers who might choose to make a temporary home with us. So a prophet's room was provided and furnished with a bed, a

table, chairs and candlestick. Many of the old veterans did me the honor to rest in this humble apartment, and to partake of my homely fare. Among these I may mention Jacob Gruber, Jacob Young, Thornton Fleming, James B. Finley and Dr. Elliott, with many others too numerous to mention. A table which I made for Dr. Elliott to decipher the dead languages upon is still a relic of my household."—*(Reminiscences, in the Pittsburg Christian Advocate, July 28, 1857.)*

The Meeting of Dr. Elliott and Mr. Powers.

Rev. E. B. Cummings, of Indianapolis, relates the following incident: *(Communication of Mr. Cummings to the author.)*

"In the spring of 1856 the venerable Charles Elliott, D.D., retired from active service, re-visited the scenes of his early ministry in the Mahoning Valley. For a number of days my mother's home in Poland, Ohio, was graciously favored with his presence, and I was privileged to take him in our carriage wherever he wished to go. Father Powers, who had been one of the notable laymen of the pioneer church, still lived at his home about half way between Poland and Youngstown. On the morning set apart for the visit, Dr. Elliott showed unusual alertness. He was eager for the start. He had hastened my driving. His body swayed with the impetus of emotion. Now, he speaks with quick, disjointed words; then, in silence his eyes were fixed above and beyond the passing scenery. I was profoundly impressed with the manifest adumbration of the glory to be revealed.

"The intended meeting had not been pre-announced. When we reached the gate Dr. Elliott evidently recalled the familiar surroundings. He was out of the carriage before the horse had stopped. His eager body outran his feeble limbs. His knock at the door still sounds in my ears. All he said to the woman who opened the door was, 'I want to see Brother Powers.' He was directed to the open door at his right. At the threshold his impetuosity was stayed. He stood still, one hand outstretched, the other resting on the head of his staff.

"Before us, in a rocking chair, sat an old man gazing into the flickering blaze of an open fire, his snow-white hair falling upon his shoulders. He turned his chair, and

those great blue eyes began to widen. The rubbish of years rolled away and he was young again. He stood erect. His pale features became aglow with ardent memories. There was instant recognition, but no word had yet been spoken. Then Dr. Elliott's cane fell to the floor. With outstretched arms, each embraced the other. The white locks intermingled. The fountains of tears broke forth. An inarticulate language conveyed the thought of each to the understanding of the other—and they were comforted.

"Then these two old worthies sat for hours as calm and placid as though no storm of passion had ever beaten upon them."

Burton, Ohio.

Because of carelessly kept records, and of there being no particular custodian for them, but little can now be learned relating to the early history of Methodism in Burton, Ohio. Mr. Gregg says: "The class at Burton, Ohio, was formed in 1811, and consisted of Samuel Burton, leader; Olive Burton, Seth Hayes, Elizabeth Hayes, Lydia Hayes, Sue Hayes, Polly Russell, Susanna Babcock and Mr. Durand and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, p. 247.)* About all that can be known of the organization of the Church in Burton is found in the Pioneer History of Geauga County, from which we quote the following extract: "The date of the founding of the Methodist Episcopal Church is not clear. Mrs. Polly Russell fixed it, and Rev. Witter states it in his semi-centennial discourse as about 1806. It seems more probable a Methodist exhorter appeared about that time. The Revs. Charles and Ewen are mentioned as the first regular preachers. They were sent by the venerable Bishop Asbury. Elijah Hayes well remembers hearing them preach in the first academy, he thinks about 1808. The first class was started by Elder Winans and a Mr. Riley. After the society was formed Samuel Burton was the first class leader."

"Seth Burton says he was baptized by 'pouring' at Luther Russell's house in the year 1812 by Elder Young, and thinks the church was organized about 1811. He names the members at that time: Lebbeus Herrick, Priscilla Herrick, Seth Hayes, Sr., Elizabeth Hayes, Ira

Hayes, Oliver and Sybil Hayes, Enos Hayes, Lorin and Daniel Hayes, Mrs. Eli Hayes, Mrs. Joseph Hayes, Samuel Burton, Olive Burton, Polly Moss, Betsey Moss and Susannah Babcock. Elijah gives the same date as Burton—1811."

Considerable prejudice existed against the Methodists. It is related that Mr. Coe lectured his students and advised them in school not to attend the meetings. When he was through Daniel Todd rose, and in his cool way, announced a prayer meeting at Brother Durand's that evening and invited all who were present to attend.

The struggles of this little society for existence in a community where other and stronger denominations were striving for first recognition, were best known to those who participated in the struggle, and who are now gone to their reward.

The society at first met for religious services in the homes of its members, and afterward for a time, worshipped in a school house, which stood near where the Congregational parsonage now stands.

About this time the society became very much reduced in numbers, and just as much discouraged, and in order to have a church home, a few of the members took their certificates of membership and united with the Congregational Church. After the Congregational Church was erected, which was in 1836, by an arrangement between the two societies, the Methodists used their church to worship in, holding services usually in the afternoon. About the year 1845 the society had so increased in numbers that the members felt able to build a church, and consequently a building was erected on the lot where the present Methodist Church now stands. It seems from the records in possession of the society that the building was erected before the lot was paid for. In 1849, at a meeting of the church trustees, consisting of Joel T. Merriman, Russell Humiston, Asa Wilmot, Joseph Hyde and Burritt Wilmot, it was decided to start a subscription to buy the ground on which the meeting house stands. At this time Wm. Sampson was Presiding Elder, and Ahab Keller, preacher in charge. The sum required to purchase the lot was $40, and was finally raised, paid over and a deed secured May 17, 1841. In 1872 an addition of 30 feet on the east side of the church lot was pur-

chased for $60. Joseph Hyde, Elijah Hayes, Asher Forrow and Elizar Hayes were trustees when this second purchase was made, and H. N. Steadman was pastor. In 1889 an addition consisting of a prayer meeting room and kitchen was made to the west side of the building. A. J. Hiatt was pastor when this addition was built.

V.

ENLISTED FOR THE WAR: 1800-1809.

Peter B. Davis was appointed to the Shenango Circuit in 1800. The classes in the Roberts neighborhood being well supplied with local preachers, he confined his labors to other more needy settlements. Mr. Davis became a member of the Baltimore Conference in 1799. He was ordained deacon in 1802, and elder in 1804. He served Allegheny in 1799, John Cullison in charge of the circuit. His later appointments were as follows: 1801, Federal. Baltimore District, again with John Cullison; 1802, Clarksburg, Pittsburg District; 1803, Montgomery, Alexandria District, with Robert R. Roberts as junior preacher: 1804, Richmond, Virginia Conference; 1805, Gloucester; 1806, located.

Memoir of Peter B. Davis.

The following memoir is from the pen of Mr. Hezekiah McClelland:

"Peter B. Davis was born in Gloucester County, Virginia, in the year 1771. His father died while he was an infant, and before he had attained his fifth year he was left an orphan by the death of his mother. Being thus left fatherless and motherless, his education devolved upon his uncle, Dr. William Brooks.

"In the fifteenth year of his age, he was awakened to a sense of his lost condition, under the preaching of Thornton Fleming. In much bitterness of soul, and sorrow for his sins, he sought the Lord until Jesus appeared for his deliverance, and set his feet upon 'the Rock.' Some time after this, he united with the Baptist Church. Finding himself, however, drawn toward the people among whom he had received his first religious impressions, and being convinced of the truth of their doctrines, he did not continue long with the Baptist denomination, but became a member of the Methodist Episcopal Church. When asked his reasons for so doing, he

would modestly reply: 'When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.'

"It was not long before he was impressed that it was his duty to 'call sinners to repentence.' This impression he resisted by connecting himself in temporal business with a gentleman in Richmond County. The impression, however, still followed him, and to elude, if possible, the call of God, he left his present residence, and set off on a journey to Kentucky. But while on his way, in Frederick County, he was stopped by sickness, and for a while his life was despaired of; but he was visited by a Methodist friend, who took him from the Inn where he lay sick to his own home, and nursed him with all the tender solicitude of a father, until his health returned. Mr. Davis, having thus exhausted his funds, was obliged to postpone his intended journey, and engaged in business with his friend who had administered to him in his sickness, with whom he continued two years. Here 'the word of the Lord came to him again'; but he continued disobedient until the Lord chastened him a second time by bringing him near to the grave; at which time, being conscious of the neglect of his duty, he promised in the most solemn manner, that if the Lord spared his life, he would no longer 'confer with flesh and blood,' but would immediately arise and publish the 'glad tidings of salvation.' He was restored—and his vow was not forgotten.

"How long he exercised his gift as a local preacher, I have no means of knowing; but in May, 1799, he was received into the itinerant ministry in the Baltimore Conference, and was appointed to the Allegheny Circuit. In 1800 he was sent to form a new circuit on the Beaver and French creeks. Here he succeeded in making 'full proof of his ministry,' in the awakening and conversion of souls, while he was subjected to all those privations and hardships which are peculiar to newly settled places. While laboring here, a circumstance occurred, which, as it illustrates the watchful care of divine providence over God's servants, may be worthy of recording. Mr. Davis lost his horse, and was obliged to pledge his word for part of the payment toward another at a specified time. The time had nearly expired, but he found himself unable to redeem his pledge, which gave him no little concern,

as he considered his character might be compromised by a failure of this kind. While his mind was occupied on this subject, as he was passing the postoffice, the postmaster called to him and asked if his name was Davis. Being answered in the affirmative, the postmaster told him that there was a letter in the office for him. Upon opening the letter, he found enclosed the exact sum he needed to liquidate the debt, an unexpected present from a friend residing in the circuit which Mr. Davis had traveled the preceding year. The letter enclosing the money contained these words: 'You are travelling in a new settlement, and perhaps may want a little money.' This circumstance he kept in grateful remembrance, as he often mentioned it as an instance of the truth of that scripture which saith, 'The Lord will provide.'

"After travelling several circuits with acceptance and usefulness from this time till 1805, he entered into the married state with Miss Peggy Mann, and the succeeding year he located and settled in King and Queen County, Virginia, where he spent the remainder of his life. Though like most men who occupy public stations, he had some enemies, he had many warm friends, during the eighteen years he lived in this place as a local preacher.

"On September 15, 1824, Mr. Davis was called to preach a funeral discourse for a young man, at which time he complained of being unwell. He hastened home, took his bed, and continued to grow worse, until his disease finally terminated in death. He was not conscious, however, of the alarming nature of his disease, until apprised of it by his attending physician, who told him that death was not far off. Mr. Davis received the information with much fortitude and composure, saying, 'I think I must be much sicker before I die.' On Tuesday, understanding that my friend was sick, I hastened to see him. On entering his room, he said with much cheerfulness, 'I am glad to see you. I have my friends, and I have my particular friends. You are the first person I thought of at the commencement of my sickness, and had thought of sending for you, but concluded you would hear of my case, and come and see me.' He then mentioned the information he had received from the doctor on the Sabbath, and added, 'I was surprised how little it affected my mind, but concluded that if I were not now

ready to go, perhaps I never should be, for I have been a long time trying to serve the Lord'; and then added, 'My temporal and spiritual affairs are in a pretty good condition, and my family are provided for.'

"On Thursday I called again, and found him fast sinking under his disease. He said, I am very poorly; but I want to be decided.' I did not fully comprehend what he meant by being 'decided.' He looked wishfully at me and said, 'I know not how it is, but as soon as I see you I think about preaching.' During the night he often seemed absorbed in the contemplation of eternal things, observing, 'We see things very different now from what we do in health.' After slumbering a short time, he awoke, called me to his bedside, and said, 'I am now decided; I shall never come back; I shall return no more; that is, I never shall get well again.' I now understood what he meant by being 'decided,' namely, his being persuaded that he must die.

"'We need,' said he, 'A great deal of patience to die.' I reminded him that Jesus would help him safe through the dark valley. He replied, 'You can look at me, and see me die, and judge how it will be with you when you die. O eternity! thou pleasing, dreadful thought.'

"At times his mind, through the violence of the disease, was somewhat deranged; but on recovering its wonted tone, he would delight his friends by the expression of some sublime thought. 'I want to go,' said he; and then repeated as his last words:

> "'Cease, fond nature, cease thy strife,
> And let me languish into life.'

"'Tell me, my soul, can this be death?'

"At half past eight o'clock, on Saturday morning, his happy soul took its flight to another world."—*(Methodist Magazine, Vol. VIII, pp. 118-120.)*

It was the twenty-fifth of September.

Joseph Rowen, Who Explores Erie Circuit.

Theophilus Arminius says in the Methodist Magazine:

"In the fall of 1800, Joseph Rowen made an excursion toward the head of French creek, and visited Meadville, Waterford, and Presque Isle, and formed the plan of a four weeks' circuit, and in the spring of 1801, Joseph

Shane was sent to Chenango and James Quinn to Erie Circuit; the latter circuit has since been enlarged, divided, and sub-divided, so as to cover all the territory lying between the Allegheny river and Lake Erie, extending down Lake Erie into the state of New York. In the latter part of this year, Thornton Fleming, the presiding elder of Redstone District, made a visit through these circuits, and his visit was made a blessing to the young preachers then on those circuits and to many of the people."

Joseph Rowen was received on trial by the Baltimore Conference in 1792, and was appointed to the Annamessex Circuit, with James Thomas in charge. He was ordained deacon in 1795 and elder in 1797. He was removed to the Milford Circuit in 1793, Walter Fountain in charge. His later appointments were: In 1794, Harford; 1795, Bristol; 1796, Rockingham; 1797-1798, Carlisle; 1799, Montgomery; 1800, Ohio, with John Cullison as an associate. From this he went back to the Harford Circuit, and then to other stations and circuits in the Baltimore and Philadelphia Conferences, and did excellent service in the cause of his Master until death called him home. Ohio remained as a Circuit in 1801, but the Erie Circuit, which Mr. Rowen "explored," was formed and James Quinn was appointed to this new field.

Joseph Rowen was born in Dorchester County, Maryland, January 19, 1770. His parents were respectable people and nominally attached to the Church of England. Joseph was converted under Methodist preaching in 1787, and was received in the Methodist Episcopal Church by Rev. Joseph Everett. His soul was not, however, at peace, and it was a year before he found the long-sought rest. He says: "The power of God broke into my soul, and my will seemed to be swallowed up in the will of God. Unbelief in a moment gave way, and the Lord lifted upon me the light of His countenance! The guilt, burden and condemnation of sin were gone, and my heart was filled with love, peace, and joy in the Holy Ghost." He died in Washington, D. C., May 31, 1838.

"His sermons were always marked by zeal, intelligence and success. Those who have been accustomed to hear him will witness to the extraordinary power which accompanied the delivery of his discourses, even in his old age. His abilities as a minister of Christ were above

mediocrity. Many *very* many, precious souls were, through his instrumentality, happily converted to God; many of whom are already gone, and become gems in the crown of His rejoicing."—*(Minutes of Conferences, Vol. 2, pp. 667, 668.)*

The Gregg Family.

Brother Gregg, in his history says: "During the summer of 1799 the author's grandfather, Samuel Gregg, who had several years before emigrated from Ireland and settled his family in Center County, Pennsylvania, removed them across the mountains and through the wilderness, along a blind path, to Oil creek, and purchased a farm on the banks of that stream, a few miles below Titusville, in Venango County, Pennsylvania. In crossing the Clarion river his oldest son, David Gregg, was drowned. The entire family, with all their effects, were brought on pack horses. Mr. Gregg was not a member of any church, but his wife, our paternal grandmother, was converted under the preaching of Mr. John Wesley, and united with the Methodists in Ireland, and had united with them again in America; and on arriving at her new home on Oil creek embraced the earliest opportunity to invite the Methodist ministers to her humble log cabin in the wilderness, which for several years was both their lodging place and sanctuary."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 34.)*

The Baltimore Conference, 1801.

The Baltimore Conference held its session at Pipe creek, Frederick County, Maryland, May 1, 1801, Bishop Asbury presiding. Thornton Fleming was appointed to the Pittsburg District. Two circuits were formed within the territory of the old Erie Conference—Erie Circuit, James Quinn; Shenango Circuit, Joseph Shane. These two circuits embraced all the country west of the Allegheny river and north of the Ohio to Lake Erie. But two quarterly meetings seem to have been held on the Shenango Circuit during the year—one at Shenango, and one at Mumford's, near Meadville. Mr. Quinn was removed to the Pittsburg Circuit about Christmas, and Joseph A. Shackelford appointed in his place. A revival in the township of Washington, Erie County, resulted in

the formation of a class near Conneaut Lake. Russell Stancliff, who entered the ministry in the Erie Conference, and his wife, were among the first members. Classes were formed about seven miles south of Mershon's—the leader's name was Blackmar—and thirteen miles further up the Conneaut Valley at McDowell's, and at four other places which cannot be located. The class south of Mershon's became greatly reduced, but recovered, "when the Randalls and Keeps, with other substantial members, became connected with it, since which time its history has been glorious, until it received a crushing blow from Wesleyanism about 1843."—*(History of Methodism, Erie Conference, Vol. I, p. 42.)*

Erie Circuit reported to the Baltimore Conference in 1802 sixty-five members from its twenty appointments, and Shenango Circuit reported sixty.

The Labors of Thornton Fleming.

In 1793, at the Philadelphia Conference, the Seneca Circuit was formed and attached to the Northumberland District, with Valentine Cook as Presiding Elder, and Thornton Fleming and James Smith, Circuit preachers, though by mistake the name of Mr. Fleming does not appear on the minutes.

"Fleming was a Virginian, of slender form and light complexion, a man of God, and of bold, original character. As an illustration, at one time he announced on one of his circuits, that when he should come round to that point of his circuit again there would be a great outpouring of the Spirit of God. It was revealed to him, he said, and he uttered it that the people might be prepared. The announcement produced a great sensation and no little curiosity, and at his next appearance 'the multitude came together.' The prediction proved no delusion. True to his utterance, the Spirit of God was mightily poured forth, and such a revival broke out that the people ever after called it 'Fleming's great day.' He was well calculated to win esteem. We asked a brother who is now seventy years of age, but was then a little lad, too young to read character, at whose father's house Fleming used to put up, what impression he retained of him. 'I don't know,' said he, 'only that he always made me love him.

We used to think a great deal of him.' "—*(Hibbard, History of the late East Genesee Conference, pp. 11-13.)*

The name of Thornton Fleming holds a prominent place on the roll of early Methodist itinerant heroes. He was born at Williamsburg, Virginia, October 12, 1764, and died at Elizabethtown, Allegheny County, Pennsylvania, November 21, 1846. He was converted when about twenty years of age, and in 1788 entered the ranks of the traveling ministry. The general minutes do not give his appointment for this first year. The second year he was appointed to the Berkley Circuit. He was Presiding Elder of the Pittsburg District of the Baltimore Conference, embracing a territory much larger than the whole present Pittsburg Conference, from 1801 to 1804. In 1803, without any change of territory, the name of the district was changed to Monongahela. He served the same district from 1806 to 1809, eight years in all. He became a member of the Pittsburg Conference at its organization in 1825. From 1825 to 1827 he was supernumerary, and again from 1829 to 1834, when he was superannuated, and continued in this relation until his death. He was effective forty years, and fifteen years filled the office of Presiding Elder. He was a delegate to the General Conference of 1828. "His last afflictions were long and often severe; and a cancer near the left eye, and finally penetrating and exhausting the eye, added greatly to his sufferings, but he bore all with the greatest fortitude and Christian patience. His end was emphatically peace."—*(Minutes of Conferences, Vol 4, 1847, pp. 139-140.)*

We learn some additional facts concerning his history from the memorial sermon preached by Joshua Monroe.

Of his early life we have but little information. At the age of nineteen we find him acting as a clerk in a store in Williamsburg. It was while thus employed that a circumstance occurred which led to his conversion. This circumstance illustrates the superstitious character of the people of his time. His own relation is as follows: "When about nineteen years of age my father placed me in Williamsburg with a merchant as a clerk. I loved my parents almost to adoration, and a separation of this kind seemed to me exceedingly afflicting. I had learned the art of knowing future events by cutting—as it was called

—a pack of cards. I was to visit my parents, according to arrangement, during the Christmas holidays, and anxious to determine what would be the result of my visit, I consulted my cards, but the response was death. I cut my cards again, and the same response was the result. A third trial was the same still. My distress at the thought that I could never see my parents again was such that I could not be satisfied without trying a new pack of cards; and lo! the same fearful response was given. My soul was in perfect agony. What! Shall I never again see my beloved parents? The thought was insupportable. I then was convinced that I was not prepared to die and I dropped upon my knees behind the counter and began to pray to God to have mercy on me. Here the work began, and in a short time the Lord graciously pardoned my sins. I lived, and my parents lived to meet me at the time anticipated. And I could now interpret the response, so often given, to mean the death of sin. This event transpired in the year 1784, which was the year of my conversion to God." Soon after his conversion he began to exhort, and three years later was employed on a Circuit. He was, according to the memory of Joshua Monroe of one of his conversations, the means of the conversion of Mrs. James Monroe, consort of James Monroe, afterward President of the United States.

He once said to Brother McGowan: "In the year 1787 I traveled six months under the Elder, and during the same year I was admitted on trial as a traveling preacher, although my name does not appear on the General Minutes until 1788," and then no appointment is named. He served Stafford in 1790, Fairfax in 1791, Randolph in 1792, and in 1793 his name does not appear.

In 1794 he was Elder in the State of New York, but the field of his labors is not well defined in the minutes. Tioga, Seneca Lake and Nova Scotia are mentioned. He continued in this district but one year. From 1795 to 1798 he had charge of Kent, Prince George and Calvert Circuits, and in 1799 he was appointed to Pendleton Circuit which embraced parts of several counties on the head streams of the south branch of the Potomac, Greenbriar and James rivers. In 1800 he traveled the Winchester Circuit.

His greatest triumphs and trials, however, were connected with the western country. In 1801 he was appointed to the Pittsburg District, which embraced Redstone, Pittsburg, Shenango, Erie, Ohio, Muskingum, Hockhocking, Little Kenawha and Clarksburg—twelve counties in Pennsylvania, six in Virginia ("now"—1848—ten or eleven), with a part of Ohio and a corner of Allegheny county, Maryland. About the commencement of this year, Mr. Fleming entered into the marriage relation and fixed his residence in Beason (Uniontown). In 1803 the district was enlarged so as to contain the Hockhocking Circuit and Deerfield Mission on the Western Reserve. During his service on this district his wife died. After serving Annapolis he was returned to the same district under the name of Monongahela. In 1810 he was appointed to the Redstone Circuit, and later to the Greenfield, 1811; Monongahela, 1812; Connellsville, 1813; Pittsburg and Connellsville, and Ohio Circuits, 1818-19, where his labor was much blessed of the Lord. In 1814 he sustained a supernumerary relation, but was appointed third preacher on the Redstone Circuit, and the next year he was placed in charge of the Circuit. In 1819-22 he again labored as Presiding Elder in the Pittsburg District; in 1823 he traveled the Chartiers Circuit, and in 1824, the Redstone. In 1825 he was made supernumerary and attached to the Williamsport Circuit. He was then made effective and called to the Pittsburg District and labored thereon until his final superannuation in 1828. From this time on for several years, either as supernumerary or superannuate, he did much acceptable work in the Church. He died of cancer in Elizabethtown, Allegheny County, Pennsylvania, November 20, 1846, and was laid to rest in "God's acre" in Uniontown by the side of his wife. He had married a second wife in 1806. She died December 10, 1837; her last words, "For me to die is gain."—*(Pittsburg Christian Advocate, Sept. 20, 1848.* The memoir of Thornton Fleming was published in pamphlet form, and stitched with the sermon preached by Joshua Monroe on the occasion of his death.)

Mr. Fleming, in his declining years, reviewing the period of his active ministry and the work of God during fifty years, says: "Forty-seven years of that half century I have been striving to labor in the word and

doctrines of the Methodist Episcopal Church. During forty-five years I did effective work in the church.* I do not mention this to boast—no, I am ashamed, before God and the Church—that I have experienced no more of the deep things of God than I have. When I look back through the half of a century and view the providence of God, and His grace to me, in silent awe I adore Him for His mercy and grace to me, in youth, manhood, and in the decline of life. In all these stages I needed His providence to direct my steps, to supply my wants, and I yet need grace to overcome and fight the good fight. In all these stages of life, different temptations grew out of them. In this time what changes I had to pass through as a Methodist preacher, in different States and climes—sometimes full and plenty, sometimes hungry and naked, sometimes in ceiled rooms, sometimes nothing but the heavens above to cover me, and the earth my bed and pillow, sometimes in rich valleys thickly inhabited, often in perils by water and perils by the savages of the wilderness. This, my friend, perhaps, was the happiest part of my life."—*(Pittsburg Conference Journal, March 29, 1834.)*

Presiding Elder Quinn.

James Quinn was born in Washington County in 1775, and lived to be one of the most venerable representatives of the Church. His family moved to Fayette County, and listened to the earliest itinerants who crossed the Alleghenies. In the eleventh year of his age, James heard a sermon delivered with unction and power by the sainted Peter Moriarty. His biographer states that he witnessed the first conference held beyond the Allegheny Mountains, in Uniontown, Pa., July 22, 1788; but this is evidently a mistake. This conference was held in Half Acres, Tenn., as early as the first week of May, 1788. Asbury says: "Came to Half Acres and Keywoods, where we held conference three days, and I preached each day. The weather was cold; the room without fire, and otherwise uncomfortable. We nevertheless made out to keep our seats, until we had finished the essential parts of our busi-

*He must have meant from the date of his first license which would seem to have followed close after his conversion, and he could not have allowed for the years during which he was supernumerary.

ness."—*(Asbury's Journal, Vol. II., p. 33.)* The conference at Uniontown was the second. Mr. Quinn was converted in 1792 under the labors of Daniel Fidler and James Coleman. He was received on probation by the Baltimore Conference in 1799, and appointed to the Greenfield Circuit which extended over three counties; and before the close of the year, he was tossed about on at least three similar circuits. This was a stern initiation of a young man into the ministry. He knew whereof he spoke, when at a later period, he wrote: "Methodist itinerancy, as a system, has hitherto had no place for loungers, and may heaven forbid it ever should, and let all the people say, Amen. The plan calls for men to cut loose from the world, and cast it behind. Let us have the men who are constrained by the love of Christ, moved by the Holy Ghost—men who can walk hand in hand with poverty, for twice twenty years; then leave their widows to trust in the Lord, and their fatherless children to be provided for and preserved alive by him."—*(Wright, Sketches of the Life and Labors of James Quinn, p. 47.)*

In a contribution to the Western Historical Society in 1839, speaking of the scenes of his first ministerial labors, Mr. Quinn says: "I was born and raised in Western Pennsylvania, and travelled all the country called Redstone, extending back from the foot of Laurel Hill to Wheeling on the Ohio; thence up the Ohio to Pittsburg, and thence up the Monongahela and Youghiogheny almost to their sources, commencing fifteen years after the first missionaries entered the field. Redstone was the name given by those living on the east of the mountains to all the country settled by the whites west of the mountains."

In 1801 the Pittsburg District of the Baltimore Conference included all the present Erie, Pittsburg, East Ohio, and West Virginia Conferences. There were two northern circuits, the Erie and Shenango, traveled by James Quinn and Joseph Shane. The Erie Circuit had not a single Methodist class. Bishop Asbury, in giving Mr. Quinn his appointment, called him forward and, embracing him, said: "Go, my son, and make full proof of thy ministry." Along steep and rugged mountain paths, the young itinerant pushed his way, and entered upon his work with true apostolic zeal. The first class was or-

ganized near a place called Lexington, in Springfield township, Pa. One of the early settlers says: "I heard him preach at the house of Stephen Maxwell, a cabin twelve by seventeen feet, no floor in it, a black ash bark roof, the room overhung with pumpkins prepared to dry." Quinn says: "I suffered a little in the flesh this year. Breadstuff was very scarce, and what flesh we ate was chiefly taken from the woods with the rifle; but about midsummer we got plenty of potatoes. Once, however, having been several days without bread or meat, I indulged, when very hungry, in eating too freely of half-ripe blackberries, which caused an attack of bilious colic, that held me two days. Upon the whole, I look back with as much pleasure upon the labors and sufferings of that year as any of the many years I have been employed in the vineyard of the Lord." The year closed with some half dozen classes and sixty-five members.—*(Wright, Sketches of the Life and Labors of James Quinn, pp. 57, 59; Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 79, 80, 91, 92; Gregg, History of Methodism, Erie Conference, Vol. I., pp 38-40.)*

Mr. Quinn labored in the Baltimore Conference until 1804 when he was transferred to the Western Conference. He became a member of the Ohio Conference at its formation. Except two years during which he was located, he continued an influential member of this body until his death. He was many years a presiding elder, and a delegate to seven General Conferences. He was always in the front, and founded societies wherever he went. Bishop Richard Whatcoat, who met him says: "I shall never forget the sweet and heavenly smile with which he met me. While holding my hand he said, 'I first found thy footsteps on the Lake Shore in 1801; next I found thee in Winchester, Va., in 1802; then met thee at the altar, in Light-street, Baltimore, in 1803; and now I find thee here!' "—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 344, 345.)* After more than half a century of strenuous labor he could address the Ohio Conference in happy reminiscence: "And now here I am, 'a reed shaken with the wind,' a feeble old man, trembling as I lean on the top of my staff; but where am I? In the midst of a conference of ministers, near one hundred and fifty in number, most of whom have been

twice born since the time of which I speak. Among them are the sons, and grandsons, and great-grandsons of those who kindly received me, and to whom I ministered in their humble dwellings. No doubt I have taken some of these ministers in my arms, and dedicated them to God in holy baptism; and on some of them I have laid my hands in consecrating them to the sacred office and work of the ministry. O! why should my heart yield to fear? The Lord of Hosts is with us, the God of Jacob is our help." —*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 80, 81.)*

Mr. Quinn was an instructive and powerful preacher. When himself "overwhelmed with his subject, manifestly endowed with power from on high, and a sacred unction and divine influence accompanying every sentence, the enchained multitude stood in solemn awe, till finally the awful silence was broken by a sudden outburst of the groans and cries of sinners, and joyful acclamations of Christians from all parts of the densely crowded congregation."—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., p. 81.)*

His form was manly and well-proportioned; his forehead broad and prominent; and his dark, deeply-set eyes were shaded by heavy brows. His manner blended dignity and kindliness. He was in every sense a gentleman. He had conducted one hundred and thirty or forty camp-meetings, and had witnessed many thousands of conversions. He triumphed in death—an appropriate termination of his long and useful life. His family were kneeling at his bedside, and the voice of prayer was heard. It was his own request. "For nearly a minute he turned his eyes upward, and, like Stephen, seemed to look 'steadfastly into heaven,' as though he saw the commissioned convoy of angels descending to escort him to his heavenly inheritance. He then, with apparent design, drew down his eye-lids, till they were nearly closed, and laid his hands across his breast. Then the attenuated thread of life gave way." This was December 1, 1847.—*(This account is from Rev. J. F. Conrey who was at the bedside—Wright, Sketches of the Life and Labors of James Quinn, p. 310.)*

James Quinn writing from "near Hillsboro, O.," under date of January 30, 1844, speaks of his conversion and call to the ministry: "This day I took up an old number

of the Advocate, for March 30, 1842, and the first article on which my eye rested was an account of Ohio Circuit, Pittsburg Conference, given by brother Weirich, upon which I experienced some thrilling sensations, as my mind was thrown back on scenes and circumstances which had transpired more than fifty-two years ago, and so I began to scribble. In that circuit I was born the second time; there I began to preach; from that circuit I was recommended to the Baltimore Conference,—but to be a little more minute; in 1790 or 1791, the Methodist preachers began to hold meetings at Capt. Beck's. There I attended preaching, and heard a Garrett Thompson, Jacob Lurtin, George Cannon, James Coleman, and others, and soon felt that I was a sinner, and must be born again. After some time a small class was raised, consisting of Capt. Beck, his wife, and his brother, Alexander Beck, Mary Logan, Archibald McKinley and Anna, his wife, and Mary Ogle, widow of Capt. Ogle, who was killed by the Indians at or near Wheeling, and a few others. Jesse Stoneman was appointed the first leader of this class; he was a pious young man, and a warm-hearted exhorter. He was called from this charge into the itinerant field, in which he labored extensively and usefully a number of years, then located and finally settled in Perry County, Ohio, where he served the Church faithfully as a local elder some twenty-five years, during which time, by the dint of industry and economy he made ample provision for his family, at the same time liberally sustaining the interest of the Church in pecuniary matters; for although he was rigidly economical he never was penurious, and so he continued to the last. His race is run, and the Master has called him home, and now his flesh resteth in hope in the Methodist graveyard at Thornville, in said county. Of his family, two went before, and two soon followed after; only the aged widow and one daughter are left to sorrow, rejoice, and wait for their chance, when it is believed that the whole of this interesting family will meet again, and meet to part no more. O Jesse! I loved him much, as he was my first class-leader.

"Well, the class at Capt. Beck's held on the even tenor of its way, gradually increasing, and I lingered around a year or more, but at length with fear and trembling, I went up to the preacher and asked to be admitted on trial,

as one desiring to 'flee from the wrath to come, and to be saved from my sins.' I was admitted by James Coleman, a good young man, then a probationer of the first year. Soon after this he was sent as a missionary to Upper Canada, where he laid the foundation of Methodism, and after some years returned to the United States with a broken constitution, and for many years sustained a superannuate relation to the New York Conference, and then fell asleep. Dr. Bangs makes honorable mention of him in his history of the Methodist Episcopal Church. Peace be to his memory! O may I meet him in heaven! When I went to join the society, I arose from a small chest behind the door, which was the seat I had frequently occupied before, with a guilty conscience, an aching heart, and weeping eyes. Those days, and that seat, I have not yet forgotten and think I never shall. After having sustained my private membership, in that vicinity: Capt. Beck's, West Liberty, Kadesh Chapel, and Short Creek—all mentioned by brother Weirich—for some years, I was literally thrust out into the itinerant field, green enough the Lord knows—but he despiseth not the day of small things."

Thirty years later Mr. Quinn visited "old sister Beck," and found the very same chest behind the door from which he had arisen to give his hand to the Church nearly forty years before. He says: "I cannot, and therefore shall not attempt to describe my feelings; but I laughed, and cried, and blessed the Lord whose grace had brought me safe thus far."*—*(Pittsburg Christian Advocate, Feb. 21, 1844.)*

About Christmas, Mr. Quinn was removed and sent to the Pittsburg Circuit, and Joseph A. Shackelford employed in his place. "During the following winter a re-

*The following is a complete record of the work of James Quinn; 1799, Greenfield; 1800, Pittsburg; 1801, Erie; 1802, Winchester; 1803, Redstone; 1804, 1805, Western Conference, Hockhocking; 1806, Scioto; 1807, 1808, located; 1809-12, Muskingum District; 1812-1815, Ohio Conference, Scioto District; 1816, supernumerary; 1817, Pickaway; 1818, 1819, Cincinnati; 1820, 1821, Chillicothe; 1822, Deer Creek; 1823, Brush Creek; 1824, Zanesville station; 1825, 1826, Fairfield; 1827, Chillicothe; 1828, 1829, Hillsborough; 1830, Wilmington; 1831, Straight Creek; 1832, Washington; 1833, Hillsborough; 1834, Sinking Spring; 1835, Lebanon District; 1836-1838, Chillicothe District; 1839, 1840, Wilmington; 1841, name not in the "General Minutes"; 1842, supernumerary; 1843, superannuated.

From Hurst's History of Methodism

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REV. JAMES QUINN.

vival of religion took place in the township of Washington, Erie County, Pa., and a class was formed near the Conneaut Lake by Mr. Shackelford. Rev. Russel Stancliff and wife were among the first members, both of whom have long and well sustained the interests of the Methodist Episcopal Church."

Shackelford and Shane.

"Mr. Shackelford formed another class the same winter about seven miles south of Mr. Mershon's; the leader's name was Blackmar. The names of the members are not known. They were rather transient, and the class became reduced, until 1806, when the Randalls and Keeps, with other substantial persons, became connected with it, since which time its history has been glorious, until it received a crushing blow from Wesleyanism about 1843. Another class was formed about the same time thirteen miles up the Conneaut Valley at McDowell's, but the names of the members are not known. There were four other classes formed on the Erie Circuit this year by Messrs. Quinn and Shackelford, but where they were located, or who were members of any of them, we cannot tell."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 41, 42.)*

Mr. Shackelford was a local preacher at the time, and is the same as the "Joseph A. Shackelford, Jr.," mentioned later by Mr. Gregg, who was admitted on trial in the Baltimore Conference in 1804, ordained deacon in 1806, and located in 1808. His appointments were: 1804, Ohio Circuit, with Thomas Daughaday, preacher in charge; 1805, Erie and Deerfield, with David Best in charge of the circuit; 1806, Pendleton; and 1807, Monongahela, with Asa Shinn, preacher in charge. "He was an excellent preacher, and greatly beloved by the people on the Erie Circuit, where he was instrumental in the conversion to God of a large number of souls."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 65.)*

Joseph Shane was admitted on trial in the Baltimore Conference in 1800, and was appointed third preacher on Federal Circuit, Christopher Spry, presiding elder. His later appointments were: 1801, Shenango; 1802, Nantucket, New England Conference. His health would not permit him to take an appointment in 1803. His name

appears in the list of deacons, but is not connected with any work. In 1804, we find his name recorded under the question: "Who are under a location through weakness of body, or family concerns?"

The Old Erie Circuit.

Joshua Monroe—in 1855—writes of the old Erie Circuit in a reminiscent mood:

"The tract of country lying between the Allegheny river and the Ohio line, and embracing Erie and Crawford Counties, and part of Venango and Mercer Counties, was explored in 1800 by Joseph Rowen, of the Baltimore Conference, assisted, to some extent, by Peter B. Davis, who was then on the Shenango Circuit. A few societies were organized and a circuit formed, which they named 'Erie,' which was returned to conference in the spring of 1801, with thirty-seven members, and James Quinn was appointed to the charge of it. This was a judicious appointment; there were but few men in the Baltimore Conference better qualified to represent the interests of Methodism, and present in a strong and forcible manner the claims of Christianity, than the said James Quinn, whose history is well known in the western country, and who, though he be dead, yet lives in the memory and affection of thousands. Under his faithful labors souls were converted, new societies were formed, and the circuit enlarged. And he reported to the next conference sixty-five members.

"From this time up to 1810 the circuit had the services of John Cullison, Noah Fidler, David Best, J. A. Shackelford, Robert R. Roberts, James Watts, Caleb Reynolds, Job Guest, James Charles, and others. Some of them men of mighty faith and burning zeal; and under their labors the work was greatly enlarged so as to embrace a number of towns in the State of Ohio, and required the labors of three preachers. At the conference in the spring of 1810 the circuit was divided, and that part lying in Ohio was called Hartford Circuit, and James Charles and James Ewen were appointed to it, and I was appointed alone to Erie—a four weeks' circuit of twenty-four appointments and between four and five hundred members—among these there were many persons of deep experience in the things of God, whose lives and conversation

furnished the most conclusive evidence that the seed sown by Christ's ambassadors had fallen on good ground. I am persuaded that there was at that time more vital godliness among the Methodists of Erie Circuit than I ever witnessed in any other circuit on which it was my lot to labor, and there are but few circuits which have given to the Church more ministers. I could count ten or twelve, and one of them who filled the Episcopal chair with honor to himself and usefulness to the Church.

"Among those most noted in this circuit for their deep experience and lively faith was Nicholas Charlton, known commonly as 'Father Nicholas.' He was a native of Sweden, who had been among the early settlers on French Creek, where he had secured a title to a small tract of valuable land, on which he had erected a cabin, where he lived by himself. In this state of solitude he was by some means brought to a sense of his guilty and lost estate as a sinner, and began in good earnest to seek relief for his burdened heart, but being alone and having no one to counsel or assist him, he became so overwhelmed with a sense of his guilt and corruption, that he concluded there was no mercy for a sinner so vile as he saw himself to be and the temptation was presented to his mind that he was a reprobate for whom no atonement was made, or that he had sinned away his day of grace. Under this temptation, he sunk into dark despair, his suffering became insupportable, and he concluded that hell itself could be no worse than the anguish he now endured, and he would put an end to his present sufferings and risk what awaited him hereafter. Accordingly he prepared the fatal rope, and the time fixed upon for this dreadful deed had come, when he concluded he would once more try the strength of prayer; accordingly he fell upon his knees and cried mightily to God for help, hope sprang up in his breast, the snare of the devil was broken, and soon after this he found peace in believing and received the evidence of his adoption as a child of God. So thorough was the work of grace, and so clear the witness of his acceptance, that he seemed never to doubt, but was 'strong in the faith, giving glory to God.' When I saw him his light seemed always to burn brightly, his sky was ever serene and clear, and no change of season or place seemed to make any change in his mind. And so, as I have been informed, he

continued for many years after that, always rejoicing in hope of the glory of God, until he was called to join the redeemed in the heavenly state, to renew with them his anthems of praise to his Almighty Redeemer.

"The twenty-four appointments on this circuit were all in private houses, except one. In Springfield township, Erie County, they had a meeting-house built of logs, and covered with clap-boards. Nor had we any preaching place in Meadville, nor Erie. In Franklin we preached in a part of the old prison, and stopped with William Connelly, the keeper, and during the year we organized a class of six members. We occasionally visited Mercer and preached in the school house, but we had no society there. I preached twice in Erie in the Court House. I stopped at a tavern kept by a Mr. Bealer, who treated me with great politeness, and on my second visit he introduced me to 'Squire Colt, and invited him to chat with me after preaching at night, having stated to me before the introduction, that the 'Squire was the only religious man they had in town—judge what was the state of morals. No church organization of any kind, and only one man who made a profession of religion! To what extent he was influenced by religious principles I cannot say. He treated me like I would expect to be treated by a gentleman, but he gave me to understand that, though they were pleased to have me preach for them occasionally, they were not disposed to become Methodists, and we need not expect to establish a society there. My subsequent afflictions prevented me from visiting the place again. However, I introduced preaching in a neighborhood some four miles up the road from Erie, where we met with but little encouragement, yet we returned it as a preaching place, and I have since learned that after some years of labor bestowed on this sterile spot, the seed sprang up and became quite productive, so that a fine society was established there."—*(Joshua Monroe in Pittsburg Christian Advocate, Feb. 6, 1855; Feb. 13, 1855.)*

John Cullison and Asa Shinn.

The Baltimore Conference met in Baltimore, April 1, 1802. Bishop Asbury presiding. Thornton Fleming was returned to the Pittsburg District; John Cullison was sent to Erie, and Asa Shinn to Shenango.

John Cullison was admitted on trial in the Baltimore Conference in 1797, though his name does not appear in the "General Minutes" until the next year, when it is recorded under the question: "Who remain on trial?" He was appointed junior preacher on the Calvert Circuit under Thornton Fleming, preacher in charge. In 1799 he was appointed to Allegheny—having Peter B. Davis as an associate and was ordained deacon. In 1800 he traveled the Ohio Circuit, Joseph Rowen preacher-in-charge; and in 1801, Federal, with Peter B. Davis as an associate, and was ordained elder. In 1802 his appointment was Erie; in 1803, West Wheeling; and in 1804, he located.

Asa Shinn.

The father of Asa Shinn was J. Shinn, who was of Quaker origin. He settled in Clarksburg, Virginia, where he resided when visited by James Quinn. Writing in 1839, Mr. Quinn says: "Forty years have passed away since I preached and met class in this good man's house. At that time Asa was seeking salvation with a broken spirit—a broken and a contrite heart; we prayed together in the woods, and I have loved him ever since. This young man was admitted on trial in 1801, although he had never seen a meeting house or a pulpit before he left his father's house to become a traveling preacher."

Gregg says: "He was quite awkward in his appearance, but possessed a mind of uncommon strength and brilliancy, which he cultivated with commendable diligence, which soon brought him into public notice and favor, and placed him among the first ministers of the famed Baltimore Conference."

Stevens gives an appreciative sketch of his life. "He began to itinerate in 1800 on Pittsburg Circuit, though he was not received in the Conference until the next year. *(Sprague, p. 363.)* He was a pioneer of Methodism in many regions in Pennsylvania, Ohio, Virginia and Kentucky, suffering much from miasmatic fevers and mobs. In his later ministry he occupied prominent appointments in the Eastern States. He wielded a strong and sharp pen, and became a champion of the secession which led to the organization of the Methodist Protestant Church. Four times he suffered attacks of mental derangement,

and died in an insane asylum in 1853. He published several works of no ordinary ability; in 1813, 'An Essay on the Plan of Salvation;' in 1820 a treatise on 'The Benevolence and Rectitude of the Divine Being;' in 1824 he commenced his numerous and spirited articles on Methodist 'reform' in the 'Mutual Rights,' a periodical of Baltimore. He was, at least in his later years, a robust, corpulent man, with an expressive eye, an ample forehead, large mouth, pale complexion, black hair and rich, mellow voice; his intellect was of the highest order found among the strong but uneducated men of the Methodist ministry of his time. As a preacher he was pre-eminently able and powerful; logical, clear and full of suasive force. 'Among all the sons of men, I never found one superior to him in ministerial qualifications,' writes one who knew him during forty years—Rev. Geo. Brown, D.D. He had no imagination, no poetical ornamentation; his power arose solely from concentrated thought and moral feeling. Throughout the remainder of the present period he did brave service for the Church on Redstone, Shenango, Hockhocking and Guyandotte Circuits."—*(Stevens, History of the Methodist Episcopal Church. Vol. 2, pp. 343-344; Vol. 4, p. 83; Gregg, History of Methodism, Erie Conference, Vol. 1, p. 48.)*

The Dicksonburg Church.

Joseph A. Shackelford, in the spring of 1802, organized a class at the house of James McDowell, in what is now Summerhill township, consisting of James McDowell and wife, George Nelson and wife, and Mrs. Johnson. When the Meadville Circuit was formed—in 1826—it probably became an appointment on that circuit. The Summerhill Circuit was formed in 1833, and belonged to the Meadville District. The circuit was a large one, and comprised the following classes: Conneautville, McDowell's, Harmonsburg, Spring, Pierpont, Huntley's, Penn Line, Frey's, Moorehouse, Cussawago, Hickernell's, Thomas', Holton's and Smith's. Theodore Stowe was the preacher in charge of "Somerhill," as the name appears in the General Minutes, and Reuben Peck, who was admitted to the Conference the year following, was employed as an assistant. Mr. Gregg does not mention this circuit. The name of the circuit was changed to Harmonsburg in

1834. Each preacher held service at each appointment once in four weeks. Many of the services were held on week days. It was one hundred and fifty miles around the circuit. The journey was made on horseback, the preacher carrying Bible, hymn book, and two or three works on theology in his saddle bags. Much of his preparation for the pulpit was made in the saddle or at his places of entertainment. Services were held in school houses and cabins until the people were able to erect houses of worship.

This was the origin of the Dicksonburg Church. The charge called by that name comprises Dicksonburg, Harmonsburg, Little's Corners and Smith's. Little's Corners Methodist Episcopal Church was organized at Hayfield in 1852 with nine members by J. K. Halleck, the first pastor. The early meetings were held in a school house, but in 1853 a church edifice was erected at a cost of $1,700.

The Smith Methodist Episcopal Church was organized in 1825 with the following members: Nelson Smith, a local preacher; Edmund Greenlee, Andreas Bagley, Daniel Bagley and Elisha Curtis. The services were held in an old log school house until the erection of a church in the 50's.

The Coon's Corners Church was organized about a mile east of Hayfield by I. T. C. McClelland with twelve members. In 1848 a neat frame church was built at a cost of $700.

Noah Fidler.

The Baltimore Conference held its annual session in Baltimore, April 1, 1803, Bishop Asbury presiding. Thornton Fleming was re-appointed to the Pittsburg District. Noah Fidler was sent to the Erie Circuit, and George Askins to the Shenango. The Deerfield Circuit was formed, to which Shadrack Bostwick was appointed.

Noah Fidler was received on trial in 1801, and located in 1807. He formed a class at Henry Kinnear's, near where the Titusville and Meadville road crosses Sugar creek, in Crawford County. The class was afterward removed to the house of Jonathan Benn, who became a useful local preacher. Another class was formed in the Daniels neighborhood, about twelve miles northeast of

Meadville. One of the early members was Abram Daniels, who became a traveling preacher. His circuit took Mr. Fidler into Ohio, and he formed a class in the town of Hubbard. Two useful local preachers and their wives belonged to this place—Amos Smith and William Veach. Besides these, there were Mr. Parish and wife, Mr. Frazier and wife, Amos Snyder, Thomas Snyder, Joshua Snyder, William Burnet, Enos Burnet, and a few others. This class met about one and a half miles west of the center of the town; and, at a later date, a class was formed about the same distance east of the center. These classes united in the center of the town some years afterwards.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 51-53.)*

Noah Fidler was admitted on trial in the Baltimore Conference in 1801; ordained deacon in 1803, and elder in 1805. His appointments were: 1801, Frederick, second preacher, Joseph Stone in charge of the Circuit and H. Willis, third preacher; 1802, Pittsburg, junior preacher with Benjamin Essex; 1803, Erie; 1804, Prince George's; 1805, Bottetourt, with Samuel Phillips as an associate; 1806, Staunton; 1807, located. He was a conscientious worker, earnest and plodding rather than brilliant. Joshua Monroe says—I think it was Mr. Monroe, I have mislaid the reference: "His sermons were brief and not delivered with much energy."

George Askins.

George Askins was appointed to the Shenango Circuit in 1803. He had been admitted to the Baltimore Conference, according to the "General Minutes," in 1801; and had served the Montgomery and the Ohio Circuits. From the Shenango Circuit he passed to those of Muskingum and Little Kanawha. He labored in Kentucky on the Limestone, Kinkstone, Lexington, Danville, and Shelby Circuits. Then he was appointed to the Scioto Circuit; and in 1810, returned to the Baltimore Conference, and traveled the Bottetourt, Staunton, Berkley, Chambersburg, and Frederick Circuits. He served sixteen circuits in sixteen years.

"His last discourse was delivered on Sabbath evening, the 18th of February, 1816, in Fredericktown, to a large congregation, with more than usual zeal and acceptability,

when an inflammatory fever immediately ensued, which he bore with great patience and resignation to the will of Heaven.

"On the evening of the 26th, he had a severe conflict with the enemy of his soul; but was enabled to declare that God had delivered him, and immediately commenced singing, 'Glory! glory! glory! hallelujah!'

"The evening preceding his death, his afflicted companion asked him: 'My dear, are you going to leave us?' To which he replied, 'Leave that to the Lord—if I go, I shall go happy.' A few minutes before his departure, he saw his affectionate wife kneeling by the bed, and asked her if she was willing to let him go. She replied: 'That is hard to say, but I desire to be resigned to the will of God.'" He answered, 'That is right,' and took his leave of her. During his illness, he continually gave himself up to his God in prayer, frequently calling upon the surrounding friends to sing and pray, expressing an unshaken confidence in God, and a desire to depart and be with Christ, and even to his last moments would raise his hands and praise God.

"He retained his senses to the last, and about ten minutes before his exit, asked his Christian friends to sing, 'O glorious hope of perfect love.' Some of his last words were, 'The Lord our God is my God.' 'O what a beautiful prospect lies before me!' 'Holiness is the way to Heaven.' 'Be ye clean that bear the vessels of the Lord—get all you can in the way to heaven—my God is mine and I am his—I have been in the dark mountains, but King Jesus has given me complete victory—glory, honor, praise, and power be to God!'

"He died on Wednesday morning, about four o'clock, the 28th of February, 1816, in the triumphs of faith, and with a hope full of glorious immortality."—*(Minutes of Conferences, Vol. I., 1816, pp. 277, 278.)*

The Rev. Jonathan Stamper, in his "Autumn Leaves," in speaking of Mr. Askins, says:

"George Askins was another one of the early preachers in this country, although he was a native of Ireland. I am not able to say when he came to the United States, but he joined our traveling connection in 1801, and spent the greater part of his ministerial life in the west. He was a man of small stature, and a cripple, one of his legs being

withered up to the hip; yet he was more active on foot than any cripple I ever saw. Notwithstanding this bodily infirmity, he was full of spirit, and a stranger to fear. No threats could deter him from speaking his sentiments, no matter who might hear them, and he would reprove sin wherever or by whomsoever committed. In doing this he often gave great offense, and on one or two occasions suffered personal injury. He was a great stickler for the peculiarities of Methodism, and used to say that class and love-feast meetings were green pastures beside the still waters. I remember when I was a boy to have gone with my mother to class-meeting held by him, and received impressions under his admonitions which were never erased from my mind, and, I have no doubt, had a salutary influence on my after life.

"Askins was a good preacher because he preached a pure gospel in the power and demonstration of the Spirit. He was fond of combating the various doctrines opposed to Methodism, and managed his subjects with considerable adroitness, although he was sometimes a little too severe, especially when pursued by an opponent. He was an impassioned and often eloquent orator, and I have seen whole congregations stand aghast while he was descanting upon the punishment of the wicked. A certain man, after hearing him upon one occasion, said: 'I do not like to hear Askins: he makes me feel as if I was in the very suburbs of hell; and that is a position I do not like to occupy.' From those harrowing descriptions of torment, he often passed to an eloquent discourse on the joys and triumphs of heaven, growing more and more rapt until he and his audience together broke forth into the joyous exclamation, 'Hallelujah! The Lord God Omnipotent reigneth!' "—*(Rev. Jonathan Stamper, in his "Autumn Leaves" published in "Home Circle," Vol. III., pp. 213, 214.)*

Dr. Shadrack Bostwick.

In 1803, Shadrack Bostwick was the first preacher sent out to the Western Reserve. He was appointed to a mission circuit with Deerfield, Ohio, as its centre. Mr. Bostwick was born in Kent County, Maryland, in 1769; he was admitted on trial in the Baltimore Conference in 1791, and his labors had already extended over Delaware,

Maryland, New Jersey, New York, Connecticut, and Massachusetts. He served the Pittsfield District three years; and it was while employed in this work that he called Bishop Elijah Hedding into the active ministry. The latter was indebted to Mr. Bostwick for wise counsel and appreciative encouragement, and speaks of him as "a glorious man." Mr. Bostwick "had been educated for a physician; and his talents were of a commanding order that would have secured him eminence in any department of life. As a preacher he stood foremost in rank, and through all the extensive regions of his labors he was famous for the intellectual and evangelical power of his sermons. His discourses were systematic, profound, luminous, and often overwhelming; his piety was deep and pure; his manners were dignified and amiable. Hundreds will rise up and call him blessed in the final day. His example and talents could not but fire the hearts and stimulate the energies of his young preachers."—*(D. W. Clark, Life and Times of Rev. Elijah Hedding, D.D., pp. 82, 83.)*

Mr. Bostwick married a daughter of Mr. Daniel Diver. The latter removed to Ohio and settled at Deerfield where in 1802 he assisted Henry Shewel, a local preacher, in organizing a Methodist class. Mr. Diver, while endeavoring to pacify several Indians who had a grievance against his brother John, was shot by one of their number, John Mohawk, and both eyes destroyed. This was in 1806.—*(Howe, Historical Collections of Ohio, Vol. II., p. 436.)* It was through the invitation of his father-in-law that Mr. Bostwick came to this western wilderness. He was eminently a pioneer preacher. His circuit in this wild region extended among sparse villages, far distant, the one from the other, and required extraordinary labors and sacrifices. He followed Indian trails or was guided by "blazed trees" as he pushed his way through mud and snow, across rivers and through forests, in fulfilling his mission to the lost. He formed the first societies in that new, rich and populous country. At the next Conference he was able to report sixteen church members. He continued these Herculean labors until 1805, when because of domestic necessities he was granted a location, and the appointments he had made were connected with the Erie Circuit, then under the charge of

David Best and Joseph A. Shackelford. From the date of the pioneer labors of Dr. Shadrack Bostwick Methodism has kept " an even pace with the progress of the settlements and the improvements of society."—*(Bangs, History of the Methodist Episcopal Church, Vol. II., p. 80.)* Methodism was already fully on its march across the continent, leaving everywhere a song of triumph and shout of victory in the air. During the labors of Mr. Bostwick on Deerfield Circuit, he visited Youngstown, Mahoning County, Ohio, but was refused a place to preach. At length Judge Ragen, who was not a professor of religion, offered his barn, and here the first Methodist sermon was preached. Mr. Bostwick formed a class consisting of Moses Crawford and wife, and John Hogue and wife, Isaac Powers, a Mr. Braden, and some others. He was returned to Deerfield Circuit the second year and extended his labors as far west as Hudson, Summit County, where he preached in the home of Capt. Gaylord. In 1807 he removed with his family to Canfield, Mahoning County, where he continued to serve the Church as a minister and the community as a physician.

His labors as a local preacher were extensive and greatly blessed of God. J. B. Finley met him at the Zuver Camp-ground on Beaver Circuit and calls him "that veteran pioneer preacher," and says further: "He was a most amiable man, and had a lovely family, beloved and respected by all. Such was his piety, and uniform consistency of character, that he won the affection and esteem of all. His letters breathe an ardent spirit of piety. I have several, which I shall keep as precious mementos of affection." He met him again at the Deerfield camp-meeting in 1818, and says: "He seemed as Moses on the Summit of Pisgah."—*(Finley, Autobiography, pp 295-301.)**

The work on Deerfield Circuit was prepared for Dr. Bostwick. Henry Shewel, a local preacher, whom we have already met, a native of New Jersey, had resided for some time in Redstone, Pa., but removed in the spring

*Mr. Bostwick served the following appointments: 1791, Milford; 1792, Talbot; 1793, Bethel; 1794, Flanders; 1795, Elizabethtown; 1796, Cambridge and Saratoga; 1797, New London; 1798-1802, presiding elder on districts afterwards named New London and Pittsfield, two years on the former, three years on the latter; 1803, 1804, Deerfield, missionary; 1805, located.

of 1802 to Ohio and settled at Deerfield. Methodist families from Deerfield, Massachusetts, had settled on this distant frontier as early as 1799, and gave Mr. Shewel a glad welcome to the young community. He was a fine specimen of an old fashioned Methodist local preacher—not educated, faulty in language, but well-read in the Holy Scriptures, with a good memory, a deep religious experience, an ardent temperament, and boundless zeal He preached with divine unction and holy enthusiasm, and thrilled and moved his audience with his powerful and melting appeals. He formed a little class consisting of Henry Shewel and wife, Lewis Ely and wife, Ephraim Hubbard and wife, Simeon Card and wife, Daniel Diver and wife, and Lewis Day. The first child born in the township was the granddaughter of Lewis Day; and the first wedding was the marriage of Lewis Ely's daughter to John Campbell—the justice, Calvin Austin, Esq., walking from Warren, Ohio, a distance of twenty-seven miles, to perform the ceremony.—*(Howe, Historical Collections of Ohio, Vol. II., pp. 435, 436.)*

"Father Shewel," the Methodist Pioneer.

In the spring of 1814, "Father Shewel" removed his family to Rootstown, Portage County, Ohio, and commenced preaching at several points in the vicinity. He formed a class at Bacon Hill in the southern part of Randolph. This consisted of the following members: John Tickner, leader, and his wife and father, Cozans Bacon, Sally Bacon, Ebenezer Cutler and wife, and Ezekiel Tupper and wife. He also established an appointment in his own log-cabin, and formed a class of eleven members; Nathan Sears and wife, Stephen Coulton and wife, Samuel Redfield and wife, Margaret Shewel, Salina Shewel, and Nancy Coe. Mr. Shewel preached in an old log school house in Rootstown, near the place where the Cleveland and Pittsburg Railroad Depot was subsequently located. Another appointment was established in the western part of the town of Ravenna, where he formed a class consisting of Mr. Abel and wife, and his son and wife, Mr. Granger and wife, and Mr. Greer. "Father Shewel" was a faithful pioneer, pushing his way into new settlements, preaching the gospel to the little groups of settlers which he might be able to call together, forming new societies,

and preparing the way for the coming of the regular itinerants.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 118, 119.)*

Thomas Carr says: "Henry Shewel was born in Greenwich, Hunterdon County, New Jersey, June 13, 1765. At the age of thirteen he was converted to God under the ministry of Ezekiel Cooper, and soon united with the Methodist Episcopal Church. He was married to Miss Mercy Hagan soon after he experienced religion. She was the daughter of Daniel Hagan, who was the first to take in the Methodist preachers in Hackettstown, Warren County, on Flanders Circuit. The preachers who labored then in those parts were Hagerty, Fidler, Phoebus, Cox, Ezekiel Cooper, Jesse Lee and John Lee, of whom he often spoke with the most grateful and affectionate recollection, until the time of his death. In 1795 he removed to Waynesburg, Pennsylvania, where the number in class was but five. But few as they were they continued steadfast in the faith, and the Lord was good to them, and they increased in grace and numbers. When he left them there were thirty in the society. In 1810 he moved to Deerfield, Ohio. About this time he became a local preacher, and finding only three here who had ever professed religion before, he had ample scope for all his zeal, grace and talents, which he put forth with all diligence, and the Lord often manifested His favor and power to some. This country was all new at that time, and he went into every open door, improving every opportunity to help on the traveling preachers, and the enlargement of the Church." *(Pittsburg Christian Advocate, December 4, 1844.)*

"Mr. Shewel was one of the very best specimens of old-fashioned local preachers. His education was quite limited, and his language very imperfect. But his strong memory was well stored with a knowledge of the Holy Scriptures, which enabled him to bring out 'the treasury things, new and old.' His great theme was Christian experience. Enjoying a deep and rich experience himself, and possessing an ardent temperament, with almost unbounded zeal, attended with much of the divine unction, enabled him when dwelling upon this subject especially, to produce a most thrilling effect upon his congregation; and for many years he served as a pioneer in carrying

the gospel into the new settlements as they were being formed." *(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 49-50.)*

Introduction of Methodism in the Western Reserve.

In the summer of 1801, Obed Crosby, a local preacher, organized in the township of Vernon, Trumbull County, Ohio, a Methodist class, which was the first in the Connecticut Reserve; in fact, in all of that part of the State north of a line drawn westward from Jefferson County. The class met in Mr. Crosby's cabin some six months, and then in Mr. Crosby's hewed log house about a year. After this, meetings were held in the extreme north part of Hartford, about one and a half miles south of Mr. Crosby's, in a log barn belonging to Colonel Richard Hayes, and subsequently in school houses. The settlement in the north part of Hartford was early called Burgh Hill, and took the name of "the Burgh," by which it was and is now known.

Joseph Shane was the first regularly ordained Methodist minister that ever preached in Vernon. This was in 1801, at Mr. Crosby's house. Robert R. Roberts was the regular circuit preacher for the Crosby class in 1806. An off-shoot from this class was organized about 1816 in the east part of Vernon, about one mile east of the Pymatuning creek, and known as "No. 4." After some twenty years it was either divided or abandoned, part of the members going to Orangeville, and the remainder to the most convenient points. Hartford was another off-shoot, and a church was built at the center about 1836.

The Burgh was an appointment probably as late as 1848, when it was abandoned as a regular preaching place by the Methodists. In 1826 the Presbyterians built a brick church at the center of Vernon. At the time the Burgh was abandoned a class was undoubtedly formed at Vernon Center, and met in the old brick church. In the summer of 1853 they fitted up a warehouse, and met there one year, after which they went back to the "old brick." In 1864 the Burgh school house was again made a regular preaching point, and in 1867 the center of Vernon was discontinued. In November, 1869, the class rented the building now occupied by Mr. Pruden in the village

of Burgh Hill. In 1871 they used an old building a little north of where Mr. Moran lived until a church was built in June, 1872, and dedicated September 7, 1876. In 1897 this building was abandoned, and a fine church built at Vernon Center. With the exception of from five to seven years, this old class has had nearly one hundred consecutive years' existence, and has met all that time at less than two and one-half miles from the spot where it organized in 1801.

As Mr. Crosby preached in Vernon in 1800, before the class was formed, he, so far as the writer can learn, is entitled to the distinction of having preached the first sermon ever delivered by any Methodist preacher in that part of Ohio north and west of Jefferson County.

Older members will remember the labors of Milton Graham, a local preacher, at the center of Vernon, and of David King and wife, through whose instrumentality principally the church erected in 1872 was built at Burgh Hill. Calvin Kingsley, afterwards bishop, and intimate friend of Rev. David King, at one time taught school in Vernon, and thus was associated with this old class. *(Barker, History of Ohio Methodism, pp. 438-440.)*

Mr. Crosby came from Connecticut. He visited the town of Vernon in 1800, and spent a few weeks making preparations for the settlement of his family. He undoubtedly preached a few times during this visit. The year following he brought his family. They came by the way of Pittsburg in an open wagon drawn by an ox team. One of the oxen died soon after leaving Pittsburg, but our pioneers were full of expedients, and Mr. Crosby yoked up a cow with the other ox, and continued the journey in triumph. He found one Methodist family in Vernon. The first class, consisting of himself and wife, Ewing Wright and wife, and a Miss Bushnell.

Crosby, Shewel and the Western Reserve.

J. Truesdale, of Canfield, Ohio, writes of the introduction of Methodism in the Western Reserve:

"The beginnings of important events are often more or less clouded in obscurity and uncertainty; but in relation to the case in hand there can be no reasonable doubt as to who is entitled to the honor of having preached the first sermon and organized the first class of Methodists

within the limits of the Reserve. In the spring of 1800, Obed, or Obediah Crosby, a local preacher, came from Connecticut to a settlement commenced in 1798 in what afterwards came to be known as Vernon township, Trumbull County, adjoining the Pennsylvania line. His purpose was to select and purchase a tract of land, erect a cabin, and make other improvements preparatory for a permanent home for himself and family. While thus engaged he embraced the opportunity to proclaim the word of life to his fellow settlers. In the fall of the same year he returned to his native State, and in the spring of 1801 came back with his family. We doubt not he immediately resumed his ministerial work, for we learn that during the summer he organized a class of Methodist believers consisting of himself and wife, Ewing Wright and wife, and Eunice Bushnell. As new additions to the settlement were constantly being made, Mr. Crosby found a growing field of labor, not only in Vernon, but also in adjacent settlements, in preaching, visiting the sick, and speaking words of comfort and hope to the bereaved; and so continued up to the time of his death, which occurred in 1813. He was one of the victims of the terrible epidemic of that year, which was a year of pestilence and death, added to the panic and dread caused by a mismanaged war. The historical records of Vernon township speak of Mr. Crosby as a man held in high esteem for his many excellent traits of character. Most truly his works have followed him; the band of five has increased to a great multitude in the vicinity of his faithful ministrations. An ordinary church bell, centrally located, would suffice to call together for worship the members of four distinct Methodist congregations.

"The lay preacher of John Wesley's day, and the local Methodist preacher in the new settlements of this country, have done more to advance 'Christianity in earnest' than we at present apprehend. There was a necessity for such men. In this country this class of preachers, especially on the Reserve, were mostly landowners, and labored during the week, and on Sabbath went where opportunity presented, breaking the bread of life to the spiritually destitute dwellers in the wilderness. Having themselves a rich and warm experience, it was natural for them to offer to others what they possessed them-

selves. It is true they were generally unlettered, but the same was true of their audiences. They could pray with power and unction, and make a plain presentation of the plan of salvation.

"We have space barely to refer to one more local preacher of the kind described. In 1802 Rev. Henry Shewel came from the East and settled in Deerfield, Portage County. A few settlers from Connecticut had preceded him, among whom were two or three Methodist families, who greeted Mr. Shewel with genuine Methodist cordiality. Without delay, under the leadership of Mr. Shewel, these were organized into a class made up of eleven persons. This class, formed in 1802, no doubt was the second one on the Reserve, and for years after the largest and most influential one, and gave its name to the first circuit formed within its limits. In passing we may say that this church thus founded in Deerfield, lacking but a few months of being one hundred years old, still exists in a flourishing condition, and from the first has been the dominant Christian church in that township. Just when we are not able to state, a large and roomy edifice for worship was erected, and for long years it served its purpose until a few years ago it was abandoned for a more modern edifice.

"Deerfield has been the home and final resting place of several itinerants. I have no doubt that the Revs. Caleb Brown and Stephen Hubbard lie beneath its soil, and maybe that noted evangelist, William Swayze; we know certainly that when an old man he made his home on the Mahoning river south of the village. If I may be allowed this personal reference, I would like to say that Father Swayze's face is fresh in my memory. It was at a meeting conducted by him in the village of Poland, in 1835. I gave my name and adherence to the Methodist Church. Perhaps no minister that has appeared among us from the beginning to this time has been more instrumental in winning souls to Christ in our frontier settlements than William Swayze.

"Father Shewel did not confine his labor of love and zeal to Deerfield, but pushed out 'into all the religious roundabout,' breaking the bread of life in destitute and neglected communities, and where possible organizing converts into classes. In this way he continued his work

in and about Deerfield for about twelve years, when he removed to Rootstown, where he renewed and continued his successful labors until disabled by the infirmities of age. I am unable at this late day to state the number of societies formed by Mr. Shewel, more than to say there were many, and when formed, where possible, these classes were handed over to the minister in charge of a circuit.

"We learn from the sketches of the Rev. S. Gregg, that Mr. Shewel formed a class of the kind referred to, in 1810, at Milton, on the Mahoning river. This class, after some changes in location and an entire change of membership, still lives in a substantial form at Pricetown. This society furnished two former members of the old Erie Conference, namely, Isaac and Henry Winans, the first of whom was an able and influential member in his day, with a fine physique and good mental powers, was more than once intrusted with the charge of a district but being a hater of American slavery, and not being disposed to yield to the unreasonable demands of his Conference to abstain from agitating the question, he with other good men with similar views voluntarily withdrew from the Conference. Oh what a change since!"

"The settlements on the Western Reserve can scarcely be said to have begun before 1798, after which the immigrants increased in number year after year up to and including 1803. During this interval of five years many townships in the eastern half of the Reserve were occupied by families in numbers from one to twenty, and perhaps in a few places even more, though many townships as they now exist were totally unsettled.

"This strong current of immigration, mostly from Connecticut, attracted the attention of Christian people of various denominations, among them the Methodists. At the annual session of the Baltimore Conference held in the spring of 1803 it was decided to send one of their number to this opening field of missionary enterprise. The one selected for the work was the Rev. Shadrack Bostwick, who, we have reason to believe, volunteered his services, and perhaps suggested the idea. Mr. Bostwick was born on the eastern shore of Maryland, March 9, 1769. We learn from Bishop Simpson's 'Cyclopedia of Methodism,' that in early manhood Mr. Bostwick had pre-

pared himself for the practice of medicine, and had even begun the practice of it; but after his conversion, deeming he had a call to the ministry, he was admitted to the Baltimore Conference in 1791, and given work which gradually pushed him northward, until we find him in 1802 presiding elder on Pittsfield District, embracing a vast region of wild country, taking in parts of three states and a slice of Upper Canada. While on this district, he came across a young exhorter by the name of Elijah Hedding, to whom he gave the charge of one of his circuits. This young man in after years developed such power and ability that in 1824 he was selected bishop. Near the close of Bishop Hedding's life, at the request of the General Conference, he prepared the materials for a biography of himself, to be edited and published after his death. In this he was pleased to speak in the most complimentary way of first presiding elder, using such phrases as 'a glorious man,' 'a prince and great man in Israel,' 'foremost in rank,' 'discourses systematic, profound and luminous, often overwhelming,' 'hundreds in the last day will rise up to call him blessed.' Other writers and men of note who knew Doctor Bostwick speak of him as one entitled to be honored as an able and successful pioneer of Methodism.

"Bishop Asbury by precept and example, dissuaded the young preachers from encumbering themselves with a family. There were good reasons for so doing. It was often found in his day that efficient ministers with families were compelled to abandon their itinerant work, and seek other employments, in order to procure an adequate support for those dependent upon them. Mr. Bostwick complied with this usage until he was thirty-three years of age, when he married Miss Maria Diver, of Granville, Massachusetts, February 14, 1802.

"In the spring of 1803, in compliance with his appointment to Deerfield Circuit, Mr. Bostwick and his wife made their wearisome journey of many weeks to that place. The reason that Deerfield was chosen as their place of residence, and which gave name to the proposed circuit, no doubt grew out of the fact that a Methodist class was already in existence there of which Mrs. Bostwick's parents were members. In one respect it was not a favorable place to operate from. Deerfield at that time

was an isolated settlement, separated from other and stronger ones by many miles of dense forests. The first care and duty of the doctor would be to provide a home for his family on a small tract of land donated by Mrs. Bostwick's father.

"That he was joyfully received by the little band of Methodists in the place as their spiritual guide, we can have no doubt, but away from there it is likely none could be found in sympathy with him in church relationship. The classes at Vernon and Hubbard, on the eastern border of the Reserve, were not included in Deerfield Circuit. These were cared for by the preacher in charge of Erie Circuit, nearly all of which was in Pennsylvania. However, without these he had ample room for work. He might if he chose, go a thousand miles to the west and fifty miles to the east without trespassing upon the work of others.

"As soon as possible our missionary began his work, preaching at places where a Methodist minister had never been seen before, and to a people who had never heard one. We are unable to state all the points he reached further than a few of the more important settlements, such as Youngstown, Warren, Ravenna, Hudson and Mantua. At the end of his first year he reported a membership on the charge of sixteen, and at the close of his second year, of thirty. These returns indicate that no new classes were formed during his first year—the sixteen mentioned evidently embraced only the class at Deerfield; the second year he organized a class in Youngstown, which swelled the number to thirty. In 1805 Doctor Bostwick, at his own request, located, but did not cease from ministerial work, and we are inclined to believe that his labor and influence in the eastern part of the Reserve during his after life of twenty-two years constituted the more valuable part of his work in developing and strengthening Methodistic sentiment among our people.

"The fruit gathered while on Deerfield charge may seem at first sight to be meager, when compared with Dr. Bostwick's former success. We do not think so. His field required careful preparation for the seed sown which has since ripened into a product-harvest. Even if only one small class was formed, that one has grown to the magnitude of the present Trinity Church of Youngs-

town, with its twelve hundred members and a church property valued at $86,000. And then again, Trinity may be said to be the mother of a number of other strong and promising churches in that city."—*(Pittsburg Christian Advocate, 1902, March 6; March 13.)*

Amos Smith.

Amos Smith was one of the band of useful local ministers providentially raised up to become the advanced heralds of Methodism in our western country. He was born in Kent County, Maryland, in 1757, and made his way westward where the barbarity of the Indians awakened him to a sense of his lost condition as a sinner. He sought and found redemption in the blood of Jesus, and began to hold meetings in which many souls were converted. Soon after, the itinerating Methodist preachers found him, and encouraged him in his work. A class was formed in Hubbard, Ohio, and he became the first leader. He was licensed to preach, and in 1795 ordained to the office of local deacon. "In the discharge of his Christian and ministerial duties he was faithful and successful. But the seven last years of his life he suffered much, and exhibited an undeviating example of patience and resignation, continuing to preach as long as his strength would permit. The complaint of which he died was dropsy. His attendant physician, Rev. Shadrack Bostwick, did all in his power to alleviate his distress without, however, any hope of seeing him restored to health. At the request of Brother Smith, Brother Bostwick appointed meetings at his house. The evening previous his physician spent with him, principally occupied in conversing on the subject of death and the things of eternity, in all which he manifested a perfect resignation. 'From a particular impression,' says Brother Bostwick, 'I was led to choose for my text,' "I am now ready to be offered," etc. After sermon the old man requested the people to take their seats, as he had a message to deliver them. Sitting in his chair, he then addressed them in substance as follows: 'With most of you, my brethren, I have had many happy meetings, and in all probability this will be the last in this world. I have been satisfied for more than twenty-five years that the most dangerous ground to build our hopes of heavon on is merely a de-

sire for religion; a present salvation from sin being essential to future happiness.' He concluded his address by observing that 'there is nothing like the religion of Jesus to support one under the afflictions of this life; and I now leave it as my last will and testament, for the comfort of my family and friends, that I would not exchange what I now feel in my soul for a thousand worlds like this! I feel no disposition to murmur or complain on account of my affliction. If it should please the Lord to permit me to get well I am contented; if it please Him that I should linger along for two or three years, I am resigned; or if it please Him to remove me in a few minutes—Amen.' He then reclined his head back in the chair and said: 'My strength is gone'—and he instantly expired without a struggle or groan, in the presence of most of his family and the congregation. His affectionate physician exclaimed, 'Oh! he has often prayed that he might die in a meeting with his brethren, and his prayer is now answered.' A solemn awe pervaded the assembly, such as cannot be described. Thus ended the mortal pilgrimage of this man of God. His talents as a preacher were good, though not splendid. He was a faithful steward over his household, scrupulously applying what was entrusted to his care with economy, and administering according to his ability for the support of God's sacred cause." His death took place March 1, 1821.—*(Methodist Magazine, Vol. 5, pp. 39-40.)*

John Mershon.

John Mershon was born in Trenton, New Jersey, and died at Springfield, Pennsylvania, May 29, 1851, in the seventy-eighth year of his age. He settled at Springfield when twenty-three years of age. In 1799 he married Miss Brush, an ardent Methodist. In 1800 he wrote to Joseph Rowen, who was preaching in Franklin, Ohio, to visit his neighborhood. He came and preached, and formed the Erie Circuit, and in 1801 James Quinn formed the first class at West Springfield, consisting of five members. John Cullison succeeded Mr. Quinn the following year, and under his labors Mr. Mershon was converted. "Father Mershon has ever been regarded a worthy member of the church of his choice. . . . Liberal in his contributions to the support of Christian institutions,

courteous and hospitable in his intercourse with men, and ardent and unwavering in his love of God and his Church, we have good hope that he has gone to reap the reward of those who die in the Lord."—*(M. H. Bettes, in Pittsburg Christian Advocate, July 8, 1851.)*

Preachers Appointed in 1804.

The Baltimore Conference met in session in Alexandria, Virginia, under the presidency of Bishop Asbury, April 23, 1804. The name of the Pittsburg District was changed to "Monongahela," to which Thornton Fleming was returned. A new circuit was formed called "Deerfield," but remained as a separate circuit only one year. Shadrack Bostwick was appointed to take charge of the work on this new circuit. Andrew Hemphill was appointed to the Erie Circuit, and Joseph Hall to the Shenango.

Andrew Hemphill was admitted on trial in the Baltimore Conference in 1803, and continued in the active work until his decease, August 27, 1837. "He was in the best sense of the word a revival preacher; affectionate in his address, simple in his manners, original in thought, pure in heart; his only aim seemed to be to see how many souls he could bring to Christ." We have given his biography in another connection.

Joseph Hall was admitted on trial in the Baltimore Conference in 1801. He located at the close of the year's service on the Shenango Circuit, "most likely for the want of sufficient health to endure the hardships of the itinerancy in so new and rough a country."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 57-59.)*

He was ordained deacon in 1803. His appointments previous to his introduction to Erie Conference territory were: In 1801, Ohio Circuit, with Benjamin Essex in charge; in 1802, West Wheeling, and in 1803, Lancaster.

William Richard, an exhorter of the Methodist Episcopal church, came from Center county, Pennsylvania, to Lawrence county, and settled four miles north of New Castle and one mile east of Shenango creek. He held religious services in his own house, and invited the circuit preacher to visit the neighborhood. A class was soon formed consisting of William Burchard and wife, Robert

Simonton and wife, Arthur Chineworth and wife, Mary Ray, Rachel Fisher, John Bibben and wife, Michael Carman and wife, William Underwood and wife, Robert Wallace and wife, Philip Painter and wife and Rebecca Farber—nineteen members. Marinus King and family moved into the neighborhood and united with the little society soon after its organization; and in 1830 gave an acre of land for church purposes. A little log schoolhouse was occupied as a place of worship, and was known as "King's Chapel."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 59-60.)*

The centennial anniversary of "King's Chapel" was duly celebrated on July 2 and 3, 1904. There were sermons, addresses, greetings, music, testimonies, and picnic dinners—a time of congratulations and rejoicings.

The Baltimore Conference met in session in Winchester, Virginia, April 1, 1805, Bishop Asbury presiding. James Hunter was appointed to the Monongahela District, Robert R. Roberts to the Shenango and David Best and Joseph A. Shackelford to the Erie and Deerfield Circuit. Soon after conference David Best and Robert R. Roberts exchanged places. The latter had already served the Carlisle, Monongahela and Frederick Circuits, and was now ensconced again in his own log cabin, and traveled a circuit four hundred miles in circumference.

James Hunter and David Best.

James Hunter, the presiding elder of the district, was admitted on trial in the Baltimore Conference in 1796, and ordained deacon and elder in regular course. Previous to his introduction to Monongahela District, his appointments were: 1796, Huntingdon; 1797-1798, Berkley; 1799, Harford; 1800, Green; 1801, Holston and Russell; 1802, Russell, it would appear, but six months and then transferred to Harford; 1803, Clarksburg; 1804, Redstone; 1805, Monongahela District; 1806, Redstone; and later appointments beyond our borders as follows: 1807, Carlisle; 1808-1810, Carlisle District; 1811-1812, Lyttleton; 1813-1814, Auchwhick; 1815, located.

David Best was a native of Ireland, where he joined the Wesleyan Methodist Society. He came to this country when he was about twenty-two years of age, and in

1801 was admitted on trial in the Philadelphia Conference and appointed to the Newburgh Circuit. In 1802 we find him on the Broadkiln Circuit, with Samuel Budd as an associate; in 1803, he was the third preacher on the Cecil Circuit, the others being Edward Larkins and T. Everard; in 1804, he was preacher in charge of the Lyttleton station, with Nicholas Willis as an associate; in 1805, as we have seen, he traveled the Erie and Deerfield Circuit; in 1806, Federal and Annapolis, third preacher, with Nelson Reed and Hezekiah Harriman; in 1807, had charge of Berkley Circuit, with Alfred Griffith as second preacher; and in 1808, he was re-transferred to the Philadelphia Conference.

"He filled various appointments with honor to himself, and profit to the people, until in the spring of 1835 he yielded to increasing infirmities, and attained a supernumerary relation, and continued to preach as his health permitted. He was warmly attached to the doctrines and discipline of the Methodist Episcopal Church, and heartily engaged with her ministers and members in spreading peace and prosperity through all her borders. He was a man of strong mind, sound judgment, and unflinching firmness in the cause of truth. As a preacher, his talents were more than ordinary, and, according to his ability, he declared the whole counsel of God. Many, we believe, will shine as stars in his crown of rejoicing, and praise the Rock of their Salvation, that they were directed by his preaching to the sacrifice of Calvary. His last illness was painful and protracted, but he bore it with Christian resignation, and while happy in the love of God shed abroad in his heart by the Holy Ghost given unto him, and exulting in the clear prospect of a glorious immortality, he met the king of terrors with fortitude and triumph, and finished his earthly career on the 23d of December, 1841, in the forty-first year of his itinerant ministry, and about the sixty-seventh year of his age, leaving an affectionate wife and seven children to mourn his loss."*—*(Minutes of Conferences, Vol. 3, 1842, p. 250.)*

*Mr. Best's later appointments were: In 1808, Tioga; 1809, Somerset; 1810, Caroline; 1811, Dorchester; 1812, Kent; 1813, Dauphin; 1814, Philadelphia; 1815, Bergen; 1816, Lancaster; 1817, Antalany; 1818, Burlington; 1819-20, Sussex; 1821, Free-

The Baltimore Conference met in Baltimore March 14, 1806, Bishop Asbury presiding. Thornton Fleming was again appointed to his old tramping ground on the Monongahela District. Robert R. Roberts, with James Watts as junior preacher, was appointed to the Erie Circuit of six weeks; and James Reid to the Shenango Circuit.

Mantua Methodism.

A class was formed in Mantua, Portage County, Ohio, in 1806 by Robert R. Roberts and Joseph A. Shackelford, consisting of Baser Winsor, Joshua Mills, Paschal P. McIntosh and wife, Rufus Edwards, and Silas Pinney and wife. The way had been prepared by Shadrack Bostwick, who had preached the gospel in Mantua in 1803. Mr. Shackelford was admitted on trial in the Baltimore Conference in 1804 and located in 1808. "He was an excellent preacher, and greatly beloved by the people on the Erie District, where he was instrumental in the conversion to God of a large number of souls."

L. Chapin writes in the Pittsburg Christian Advocate on "Early Methodism in Mantua, Ohio:" (His memory may have been at fault in one name.)

"In the summer of 1798 two men and one woman penetrated through a vast wilderness and came to this town to make themselves homes. Their names were Rufus Edwards and Abraham Honey and wife. It was not long before others followed them here—the Harmons, Atwaters, Snows, Judsons and others. The first death that occurred in the settlement was that of a Mrs. Judson, by taking poison accidentally. The faithful Methodist preachers were on the frontier at that day, ready for the Lord's work. Elder Shadrack Bostwick being here, preached the funeral sermon. It was the first ever preached in this town.

"In 1807 we had two faithful servants of the Lord on a vast circuit without roads. Their names were Robert R. Roberts and Brother Shackelford. Their privations must have been great. . . . In September of that year Brother Roberts formed a class of five members in

hold; 1822, Lewistown; 1823, Hamburg; 1824-25, Essex and Staten Island; 1826-27, Warren; 1828, Lancaster; 1829, Reading; 1830, Strasburg; 1831-32, Dauphin; 1833, Waynesburg; 1834, Radnor; 1835, supernumerary until his death—frequently supplying work.

this town. Their names were A. Mills, R. Edwards, P. P. McIntosh and wife and Father Winsor. . . . Since that day there have been great delusions in this part of the land. The Mormons came into this town, and Hiram Smith, Joseph Smith, the Prophet, and Sidney Rigdon were their orators. Great crowds followed them, and some good members went off with them. During the stay of these Mormon leaders it is said that about forty men came one dark night to the house of a Mr. Johnson, bringing two buckets of tar and plenty of feathers, and taking Joseph, the Prophet, out of his bed into the field, applied the compound to his acknowledged dissatisfaction. Suffice it to say that Rigdon shared the same fate. The Mormons gave up building their temple here, and located it in Kirtland Flats.

"The next delusion was Millerism, which spread to some extent, taking seven members from the Methodist Episcopal Church of this town.

"After them the Spirit Rappers came here. They also spread rapidly in this part of the country. Some went crazy. One in this town hung himself and was found dead some days after.

"The next delusion was more local, and but few embraced it. They are called Nortonites, and pretend to have angels with them. Sometimes they call them ministering spirits. This delusion had a bad effect on the tongue and passions. Some of them pretend to great purity of heart."—*(Pittsburg Christian Advocate, Sept. 16, 1865.)*

James Watts and His Work.

James Watts was received on trial by the Baltimore Conference in 1804, and appointed third preacher on Stafford Circuit with David Stevens and William Steel. In 1805 he traveled the Ohio Circuit with David Stevens in charge. In 1806 we find him on the Erie Circuit with Robert R. Roberts in charge; in 1807, the Shenango with Thomas Church as assistant; in 1808, the Wills Creek in the Western Conference; 1809, the same circuit six months, and the last six months, on Greenbrier Circuit, Baltimore Conference; 1810, Shenango; 1811, Erie, with James Ewen as an assistant; 1812, the same circuit with Jacob Gorwell as junior preacher; after the meeting of

the Ohio Conference in October, he returned to the Shenango Circuit. He now permanently passes beyond our borders.

There is no memoir of Mr. Watts in the "Minutes of Conferences." Mr. Gregg says: "Rev. James Watts closed up his valuable labors in this region the present year—1812—but continued to preach within the bounds of the Ohio Conference until 1816, when he was transferred to the Baltimore Conference, where he continued in the regular work until 1827, when he was appointed presiding elder on the Rockingham District, where he remained four years. He then returned to the regular pastoral work until 1852, when on account of declining health he was superannuated. After spending fifty-three years in the ministry, forty-eight of which were in active service, he died in great peace and full assurance of faith and hope in 1857."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 114.)*

James Watts and the Erie Circuit.

James Watts writes of the Erie Circuit in 1806 as follows:

"In the year of our Lord 1806, I was appointed to travel on Erie Circuit, with Rev. Robert R. Roberts. Our circuit was very extensive, taking in parts of Mercer, Crawford, Venango, and Erie Counties, in Pennsylvania, and embracing some part of the state of Ohio also. Brother Nathaniel B. Mills was appointed to Mahoning circuit alone, being a large tract of country called New Connecticut. At the request of our presiding elder we united the two circuits in one, and made a six weeks' circuit. Here we had much labor, many appointments, and long rides. We had bad roads, much mud, and many roots to encounter. We often thought of Dr. Clarke's advice to young preachers about leaving saddlebags, overcoat, etc., in the lobby, and not to take them in the sitting room. But in Erie Circuit, our hall, our bed room and chapel, were sometimes the same room; while the preachers and their friends were glad to see each other, and yielded to many inconveniences. Our friends treated us according to the best of their abilities, and we received their kindness with cheerful and contented minds. We met, however, with opposition, and some

severe trials. I recollect in our town, after preaching to an attentive congregation in a court house, and having retired to rest, a while before day I heard a noise, and paying attention for some time found a company of wild persons had gathered to annoy the preacher; and they cried: 'Where is that Methodist preacher?' And they would say, 'Glory, glory, glory!' Then they would express some word made use of in the sermon, and again shout, 'Glory, glory, glory!' And in this way they continued for a long time, intermingling with all vile words and profane expressions. I had a full view of them, but did not think they saw me. I remained all the time very calm, but pitied their folly.

"Our last quarterly meeting was held in a place called Pithole, about the 7th and 8th of February, 1807. When I started for that meeting I had nearly one hundred miles to ride to get there. The weather was extremely cold, and the day before the meeting began I had one of my ears frozen in crossing French creek, near Meadville, Pa. On Saturday our meeting began, but I had a long ride that morning through the cold to reach the place in time for the meeting, but the Lord met us and comforted our souls. Our friends were kind, and kept up great fires, and made us as comfortable as they could. That year was, in many respects, a good one to our poor souls, for we were the messengers of peace to many who were inquiring the way to God. We had to travel in a new country, where we had but few books, and little time to read; and were not favored with a chamber on the wall, with a bed and a table, a stool and a candlestick, but we fared as we could, and felt grateful to God and his people while we had food and raiment, and the unspeakable pleasure of proclaiming salvation to our dying fellowmen, in the mighty name of Jesus. We were much delighted there to find that the Gospel proved to be the power of God to the salvation of all who did heartily embrace it, and acted according to its sacred principles. Many changes have taken place there since that time; many of our dear brethren have ended their race on earth, and now live in glory; with them I hope to sing salvation to God and the Lamb for ever.

"A Traveling Preacher."*

*Pittsburg Conference Journal, Oct. 1, 1840.

Rev. William Osborne, of the Baltimore Conference, writing from Baltimore under date of February 25, 1907, says:

"The State of Ohio presented an inviting and promising field to the early circuit preachers of fourscore years ago. As early as the last war with Great Britain, Pennsylvania, Maryland, Virginia, and Eastern Ohio were supplied with Methodist itinerants from the Baltimore Conference, among whom were the Revs. Henry Furlong and James Watts, the latter preaching on the 'Western Reserve' as early as 1812, with whose venerable widow (long since deceased), the writer was conversant in her West Virginia home forty years ago and whose incidents of those self-sacrificing years were worthy to be inscribed in letters of gold on our most conspicuous Methodist monuments of the nineteenth century. Mother Watts said: 'They went to their wilderness appointment, partly on horseback, and lived in a humble log cabin, and during the first quarter of the Conference year Brother Watts received only twenty-five cents in money, with sufficient family supplies of provisions to keep absolute want from their humble cabin. The second quarter (she said) he received the sum of twelve dollars in money, and felt they were living on the top shelf.'"—*(Western Christian Advocate, March 13, 1907.)*

James Reid.

James Reid was born in Annapolis, Maryland, January 12, 1780. He was converted at the age of twenty, and admitted to the Baltimore Conference on trial in 1804. Two years later we find him on the Shenango Circuit. He entered into rest on the Holy Sabbath, June 16, 1850. "Brother Reid occupied various fields of labor through a series of years, with ability and usefulness. As a preacher he was remarkably and variously gifted; his intellect was sound by nature and improved by application; his voice was one of uncommon compass and sweetness, and his action and utterance dignified and highly graceful." Among his closing utterances were: "I die in great peace with God and all men." "God is with me, and lights up the gloomy pathway." "Christ is mine, and I am His saved and redeemed servant; for such a hope as this let the world's foundation be cast

away."—*(Minutes of Conferences, Vol. IV, 1851, p. 551.)*

REVS. DIVERS, REYNOLDS, DANIELS AND CHURCH.

March 2, 1807, the Baltimore Conference met in Baltimore under the presidency of Bishop Asbury. No change was made in the eldership of the Monongahela District. The Erie Circuit had three preachers: Caleb Reynolds, Abraham Daniels, and Timothy Divers; and the Shenango Circuit, two, James Watts and Thomas Church.

Mr. Divers was received on trial in the Baltimore Conference in 1806, but was discontinued at the close of the year of service on Erie Circuit.

The "General Minutes" dismiss Caleb Reynolds with this brief mention: "He was born in Anne Arundel County, Maryland, in 1785. In 1802, under the Methodist ministry, he was made a partaker of the pardoning grace of God. In 1805 he entered the traveling ministry in the Baltimore Conference, in which he continued until his death.

"Brother Reynolds was laborious and successful as a minister of the Lord Jesus, as many precious souls can experimentally witness. He departed this life in peace and triumph, on the seventh of October, 1827, at the parsonage house in Montgomery Circuit, Maryland."—*(Minutes of Conferences, Vol. I., 1827, p. 573.)* His appointments previous to that in our conference were: 1805, third preacher on the Stafford Circuit with E. Matthews and J. Smith; 1806, Bottetourt, with Samuel Phillips in charge of the circuit.* He was ordained deacon in 1807, and elder in 1809. He was effective except for four years, sustaining a supernumerary relation two years, and a superannuated relation the same length of time.*

"Abraham Daniels was licensed to preach and recommended to the Baltimore Conference by the quarterly conference of Erie Circuit, and was the second man sent

*His later appointments were: 1808, 1809, Winchester; 1810, Stafford; 1811, Loudoun; 1812, Stafford and Fredericksburg; 1813, 1814, superannuated; 1815, Stafford; 1816, Stafford and Fredericksburg; 1817, Frederick; 1818, Alexandria; 1819, 1820, Chambersburg; 1821, 1822, Carlisle; 1823, 1824, Jefferson; 1825, 1826, Frederick; 1827, Montgomery.

out from this territory into the itinerant ministry. He was received on trial in the Baltimore Conference, March 14, 1806, and appointed junior preacher on the West Wheeling Circuit, and now in 1807, second preacher on the Erie Circuit. At the end of this year he was received into full connection and ordained a deacon, and in 1810 an elder. He served Fell's Point City in 1808; Pittsburg in 1809; New River in 1810; Monongahela in 1811; Grand River in 1812; 1813, his name is among those who located, and is on the roll of the Ohio Conference.

"Mr. Daniels was large in stature, robust in health, possessed a clear, strong mind, and was a stern defender of Methodist doctrines and discipline, and might have become one of our first and best men. But becoming discouraged with the hardships and sacrifices of the itinerant work, he located in 1813, and returned to his former home in Randolph, Crawford County, Pa., where he finally died, we trust, in the Lord."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 77.)*

Thomas Church was admitted on trial in the Baltimore Conference in 1802. He was appointed to Montgomery the same year; to Frederick, in 1803; to Calvert, in 1804; to Pittsburg, in 1805; to Greenfield, in 1806; to Shenango with James Watts, in 1807; to Ohio, in 1808; to West Wheeling in 1809; and located in 1810, and remained in this relation until his death, which occurred in Warrenton, Jefferson County, Ohio, June 8, 1847, in the eighty-first year of his age. "Brother Church maintained a good character while he lived: he was considered in some respects a very singular man, and powerful in prayer. He bore his afflictions with some tolerable degree of patience, and gave evidence that he had not believed in vain on the Savior of Sinners."—*(Pittsburg Christian Advocate, Aug. 18, 1847.)*

The Baltimore Conference met in Georgetown, D. C., March 2, 1808. Thornton Fleming returned to the Monongahela District. Job Guest and William Butler were sent to Erie, and James Charles to Shenango. At the close of the year, there were reported from the district nine hundred eighty-nine members, an increase of sixty-one. "Erie Circuit is again compressed into a four weeks' circuit."

Job Guest.

Job Guest was admitted on trial in the Baltimore Conference in 1806. His first field of service was Harford with Solomon Harris in charge; his second, Huntingdon where he labored as third preacher with Morris Howe, and C. Warfield; and his third, Erie. He was but one year on Erie Conference territory. We take the following from the memoir in the "General Minutes":

"Rev. Job Guest, a man of God, full of days, full of good works, and rich in all the virtues which adorn ministerial character, died December 15, 1857, aged seventy-two years. In the spring of 1806, this faithful servant of God was admitted on trial in the Baltimore Annual Conference. In 1808 he was received into full connection and ordained deacon by Francis Asbury; in 1810 he was ordained elder by William McKendree. As to his toils and sufferings, he might justly have adopted the language of the apostle of the Gentiles: 'In labors abundant, in fastings oft, in persecutions, in afflictions,' etc. From the shores of Lake Erie on the north, with all the intermediate territory on the south to the waters of the Chesapeake Bay, together with all Western Maryland, Western Pennsylvania, and Northern and Southwestern Virginia, was formed the field over which his labors were distributed by the proper authorities; and nobly did he fulfil his mission, 'to testify the Gospel of the grace of God.' And God gave him great acceptability among the people, and much success in winning souls to Christ. He was a man of more than ordinary talents, and was instrumental in adding many hundreds, not to say thousands, to the fold of the Redeemer during a ministry of nearly fifty years of effective service."

William Butler and James Charles.

He was "a man of great amenity of manners, uniformly polite and courteous in his intercourse with society, and was generally regarded as a fine model of a Christian minister and Christian gentleman."—*(Minutes of Conferences, Vol. VII. 1858, pp. 8-9.)*

William Butler was born in the county of Antrim, Ireland, Sep. 13, 1783; and in 1786 his father emigrated with his family to the United States, and settled in Cumberland County, Pennsylvania. In very early life he was

convinced of his need of salvation, but there was no friend to show him the way and lead him into the blessing. In his nineteenth year he moved to Carlisle where he heard Methodist preaching. He united with the Church as a seeker July 22, 1802; and under the preaching of Wilson Lee at a quarterly meeting, his soul was set at liberty. He was received on trial in the Baltimore Conference in 1807. Erie was his second appointment. With the exception of two years, during which he was superannuated by sickness, he continued in the work until 1844 when he was made supernumerary. He died at Carlisle, Pennsylvania, January 11, 1852. "It appears from his own diary, that on the different circuits which he traveled, nearly four thousand souls were added to the Church. William Butler was a man of deep piety, and of great consistency of character. He was esteemed by those who knew him, as a sincere and ardent friend and a holy man of God. As a preacher, though not possessing talents of the first order, he was always acceptable and useful."—*(Minutes of Conferences, Vol. V., 1852, pp. 8, 9.)*

James Charles was admitted on trial in the Baltimore Conference in 1806, ordained deacon in 1808, and elder in 1810. He located in 1815. His appointments were: 1806, Lyttleton, with John Holmes in charge of the circuit; 1807, Lycoming, with William Wolfe as his assistant; 1808, Shenango; 1809, Erie, with J. M. Hanson and J. Decellum as second and third preachers; 1810, Hartford, with James Ewen as second preacher. He served New River in 1811; Randolph in 1812; Greenbrier in 1813; Walker's Creek in 1814, and located in 1815.

Holland Purchase Circuit and George Lane.

"In 1807 the 'Holland Purchase Circuit,' with Batavia for its most important center, was entered on the minutes as mission ground, and two missionaries were appointed to that field"—Peter Van Ness and A. Jenks. In 1810 this circuit returned 260 members.

"The Philadelphia Conference sent out its pioneers along the Susquehanna and Delaware, and their tributaries, and into the region beyond, and held jurisdiction over all the territory of the present Wyoming Conference,

and of all the State of New York west of the meridian of Cayuga Lake, and over the northern tier of counties of Pennsylvania. This resulted simply from the different lines of immigration, and this latter again by the natural facilities of river transportation. The preacher followed the track of the new settlements, close upon the debarkation of the settlers."—*(Hibbard, History of the Late Genesee Conference, pp. 14, 17.)*

George Lane was born near Kingston, Ulster County, N. Y., April 13, 1784. His early life was marked by the toils and hardships common to a new country. His Puritan mother exerted a strong religious influence over his young life. He was convicted in 1803 under the preaching of Rev. James Heron and soon after converted and united with the Methodist Episcopal Church. He was recognized as a man of Christian virtue and mental power. In 1804 he was employed by the presiding elder of the Genesee District to travel the Tioga Circuit as second preacher. In 1805 he was admitted on trial in the Philadelphia Conference, and appointed to Scipio Circuit, New York, which was six hundred miles in circumference. The next year he was appointed to Accomac Circuit, on the eastern shore of Virginia, and in 1808 to the Holland Purchase, embracing all the state of New York west of Canandaigua. This was mission work indeed. Often he would travel thirty or forty miles without seeing a house. Hunger and cold were frequently his companions. His health broke under these toils and exposures and he was obliged to retire from the work. He re-entered the traveling connection in 1819, but was again compelled to locate, after years of toil in the Master's service. He was re-admitted to the Oneida Conference in 1834. Later he became a member of the New Jersey Conference. He continued in the work until 1852, when he was superannuated. In 1836 he was elected Assistant Book Agent, and in 1840 he was elected principal agent. He was connected with our publishing interests sixteen years. After superannuation he lived in Mount Holly, New Jersey. May 6, 1859, "the weary wheels of life stood still, and his blood-washed spirit went home to God."

Preachers for 1809.

The Baltimore Conference held its session in Harrisonburg, Virginia, March 2, 1809. The following appointments were made: Monongahela District, Thornton Fleming; Erie, James Charles, J. M. Hanson, John Decellum; Shenango, Jacob Dowell, Eli Towne. The Erie Circuit became a six weeks' charge. John Decellum was admitted on trial this year, but discontinued at its close.

James M. Hanson.

James M. Hanson served on Erie Circuit as second preacher one year, and his work did not bring him again within our bounds. He was born in Hampshire County, Virginia, in 1783; and died at Reisterstown, Baltimore County, Maryland, March 15, 1860. He was converted when a youth, licensed to preach in 1808, and admitted to the Baltimore Conference on trial in 1809. In 1815 he located, but was re-admitted in 1819. After the conference of 1835, his name was connected with the supernumerary and superannuated relations until the close of his life. He was a delegate to several General Conferences, and on one occasion was elected unanimously. He was "a man of superior ability, both as a preacher and an administrator of ecclesiastical law. He naturally possessed an active and inquiring mind; and though his early educational advantages were limited, he, nevertheless, by industrious effort and studious devotion, so triumphed over discouragement as to achieve an enviable reputation for intelligence as well as piety. . . . Toward the close of his life his mind became very much impaired, which was no less a source of regret to the Church than of affliction to his family. He was, however, favored by a kind providence, during his final affliction, with lucid intervals, when he gave satisfactory evidence of his confidence in the atonement of Christ."*—*(Minutes of Conferences, Vol. VIII., 1861, pp. 11, 12.)*

*Mr. Hanson's appointments were: 1809, Erie; 1810, Monongahela; 1811, Pittsburg; 1812, Ohio; 1813, Baltimore City; 1814, Frederick and Fredericktown; 1815, name disappears from the "General Minutes"; 1819, 1820, Loudoun; 1821, 1822, Jefferson; 1823, 1824, Hagerstown; 1825, 1826, Jefferson; 1827, 1828, Baltimore City; 1829, 1830, East Baltimore; 1831, 1832, Foundry; 1833, 1834, Georgetown; 1835, supernumerary, or superannuated until death.

Jacob Dowell and Eli Towne.

Jacob Dowell joined our itinerant ranks in the Baltimore Conference in 1807, was ordained deacon in 1809, and elder in 1810. In 1807 he was appointed to the Carlisle Circuit with James Hunter in charge; and in 1808, to the Montgomery Circuit with Thomas Budd in charge. He was with us at Shenango in 1809. In 1810, his appointment is "Indiana." Mr. Gregg says that he did not succeed in forming a circuit in the then far west, and was sent by the elder to the Erie Circuit to assist Joshua Monroe. He continued to "travel" and labor until 1816 when he located—having filled the following work: 1811, Ohio; 1812, Pittsburg; 1813, Greenfield; 1814, Connellsville; 1815, Pittsburg.

Eli Town was received on trial in the Baltimore Conference in 1804. He was ordained deacon in 1806, and elder in 1808. His name disappears from the "General Minutes" in 1813 without notation—he having served Federal, West Wheeling, Calvert, Severn, Greenbrier, Shenango, Great Falls, Frederick, and Juniata, each one year.

Origin of Certain Methodist Customs.

A number of customs popularly supposed to have belonged to earliest Methodism were, in fact, introduced at a later date. This may not be an inappropriate place in which to trace the origin of the camp meeting, protracted meeting, and "mourners' bench."

John and William McGhee were brothers, the former a Methodist local preacher, the later an ordained Presbyterian minister who was serving a church in Sumner County, Tennessee. They often arranged to attend meetings together. In 1796, living contiguous to the Green River Country, Kentucky, poorly supplied with ministers, yet rapidly filling with immigrants, in the latter part of the summer, they made appointments for two days' meetings, in a number of places reaching to the Ohio. The first of these appointments was at the Red River Meetinghouse, one of the congregations under the pastoral care of Rev. James McGready, a Presbyterian clergyman. Revs. William Hoge and John Rankin were also present at the meeting. On Saturday, William McGhee preached. On the Sabbath William Hoge officiated with

an opening sermon, and was followed by John McGhee. The congregation filled the old log house, and Mr. McGhee began to sing:

"Come, holy spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

As he sang, he noticed Mrs. Pacely and Mrs. Clarke singularly moved, and apparently responding, the one to the other, in sentiments of praise. He passed down from the pulpit, and began to shake hands with the people as he approached these two happy Christians. Instantly the congregation began to fall to the floor as he passed along, some crying for mercy, others praising God. Among the latter was William McGhee. Astonished at this confusion in the house of the Lord, McGready, Hoge, and Rankin made out of the door, and whispered among themselves as to what was to be done. Mr. Hoge now returned to the door, and seeing all praying or praising, said to his brethren: "We can do nothing. If this be of Satan, it will soon come to an end. But if of God, our efforts and fears are vain! I think it is of God, and will join in giving glory to His name." The three ministers then re-entered the house. There was no place for preaching that day. Cries of mercy, and shouts of praise filled the house. That evening thirty or forty professed conversion.

The next appointment was at the Beech Meeting-house, situated a little southeast of the Cumberland Ridge, ten miles west of Gallatin, Sumner County, Tennessee, and seventeen miles northeast of Nashville. The meetings were held on Saturday and Sabbath. The news of the scenes at the Red River Meeting-house had traveled rapidly. At this point similar scenes were enacted, and about one hundred were saved.

The next meeting was at Muddy River, three miles east of Russellville. Here a vast multitude had gathered from one hundred miles around. The house could hold but a small fraction of a congregation so immense. A temporary pulpit was erected in a contiguous grove, and seats were made of large timbers felled for that purpose. Here the thousands seated themselves, and the scenes of former occasions were repeated. Men, women, and chil-

dren strewed the ground like forest leaves—some in ecstacies of joy and praise; some pleading for mercy. Never had such a meeting been known before—so great was the number of "the slain of the Lord," as it has sometimes been called.

"With some apprehension of mind, some of those who lived nearest the place, saw night approaching, while the meeting grew hourly more solemn and interesting, the seekers of salvation every moment increasing—and began to think how these mighty multitudes, so great a distance from their homes, after night, were to find shelter, and to be fed. It was believed by them, all dwellings for ten miles round, put in requisition, would not give them shelter. What was to be done? 'Eight or ten of us,' said the venerable Mr. Samuel Wilson, 'began to think of the same difficulties at the same time. We hurried together, as if by accident, and began to talk about it. One proposed one thing, and another something else. I proposed that I and my neighbor, Col. Daniel M. Goodwin, should take three or four of the many wagons on the ground, hasten to our treading yards and barns, and bring all the straw we had to spread the ground. Others to go to sewing together wagon sheets, and others cutting forks and poles, on which to spread the same, together with counterpanes, coverlets, and bed-sheets, secured together likewise, to make tents or camps, while others should be dispatched to town, and all the nearest houses, to gather all the bacon, flour, and meal, and cooking utensils necessary, in which to prepare the provisions for the multitudes. In a few hours it was a sight to see how much was gathered together for our encampment, and food for the hungry. Soon we strewed a half acre, at least, with the straw, pushed up a large tent, spreading over the pulpit and for a distance in front, and then ten or twelve smaller ones, in order, ranging round the ground where the straw and people were spread, standing and sitting. Fires were built, cooking begun, and by dark candles lighted and fixed on a hundred trees around and interspersing the ground surrounded by the tents, showing forth the first, and I believe still, one of the most beautiful camp-meetings the world has even seen."

The meeting continued four days and nights, and several hundred professed conversion.—*(Condensed from*

Legends of the West, by T. M. Smith, Esq., as quoted in the Pittsburg Christian Advocate, Oct. 16, 1855.)

THE MOURNERS' BENCH.

Inviting penitents to the altar was not a custom of the primitive Methodism of England or America. Joshua Monroe says: "When I joined the Church in 1803, it was common for penitents to be invited to stay in class, and then the preacher or leader would talk to them, and sometimes special prayer would be offered for them. The same course was sometimes pursued at prayer meetings. But in 1804, Daniel Hitt was superseded in the district by James Ward; and during his term of service on the district, there was a glorious revival. Many were the awakenings and powerful conversions which took place under the labors of this zealous and faithful little man. At camp-meetings, and sometimes at quarterly meetings, humble penitents would be found in different parts of the congregation, and sometimes there would be a cluster here, and another there, all through the congregation, laboring and praying with these penitents. This sometimes produced great confusion, as one company would often be singing while another were engaged in prayer. Sometimes the penitents were so numerous that there was not suitable persons enough present to labor with them in this detached and scattered situation. To avoid these and other inconveniencies, by the direction of Elder Ward, the penitents were collected to one place;—if in a church, they were brought near the pulpit; if at camp-meeting, near the stand, to a place prepared for that purpose. This was sometimes called the 'mourners' bench,' and afterwards it came to be called the 'altar.' In those days it was not common to invite persons to the altar unless there were clear indications of awakenings in the congregation. We then had very few protracted meetings, and those which received that appellation were such in reality, protracted beyond the time originally intended, or ordinarily devoted to one place. Such a meeting they had in Harrisonburg, Rockingham County, Virginia, in 1802, when their quarterly meeting was protracted for nine days, and for many years afterwards was spoken of as a most remarkable season, on account of the marvellous displays of the power and grace

of God in the awakening and conversion of sinners. Such was the state of things that the preachers could not bring the meeting to a close. The church was crowded day and night, the stores and shops in town were closed, all business suspended, and scarce anything talked of but religion. Some went to church full of the spirit of opposition, and in a little time they were seen trembling under the mighty power of God. Some yielded, and obtained pardon and peace. Others fled; and some, after they reached their homes, found no rest for their spirits, and either returned to the church, or sought a secret place to pray. Some found peace along the streets, some in their stables, and some in their own houses, so that the voice of prayer and praise was heard everywhere throughout the town. Another meeting of this kind was held in Cumberland, December, 1804. It commenced on Saturday, and was protracted till Tuesday afternoon, which was New Year's day; during which, sixty-nine persons professed to find peace with God, through faith in Christ Jesus. In these exercises I participated to some extent, being present through most of the meeting. The preachers who were present and labored at this meeting were: James Ward, James Painter, James Reid, Lewis Chastene, William Crowens, and a number of local preachers. This was the most remarkable season that I ever witnessed. While Brother Chastene was preaching on New Year's day, a young woman who was of a very retiring and quiet disposition, but for several years had been a sincere seeker of salvation, broke out in shouts of praise, giving glory to God for her New Year's gift; and she rode home that evening, a distance of fifteen miles, and notwithstanding it was bitter cold, and snowing, she scarcely felt the cold, such was the happy state of her mind.

"The practice of inviting sinners to the altar for prayer, has been continued from that time down to the present, and has no doubt been attended with good results; and it would seem that other denominations have been convinced of the excellency of the plan, for they have adopted a similar custom. For whether we call it 'the mourners' bench,' 'the anxious seat,' or 'the altar of prayer,' the object to be gained is the same."—*(Pittsburg Christian Advocate, Feb. 14, 1854.)*

VI.

TWO JACOBS, ONE JOSHUA, ONE BENJAMIN.

In 1810, the Monongahela District was bounded on the north by Lake Erie, on the east by the Allegheny mountains, on the south by the Greenbrier mountains, and on the west by the setting sun. Jacob Gruber was appointed to this District by the Baltimore Conference, which met, under the presidency of Bishop Asbury, in Baltimore, March 9, 1810. Bishop William McKendree was also present at this Conference. Joshua Monroe was sent to the Erie Circuit. The old Erie Circuit had been divided, and the present circuit was taken from its eastern part. Jacob Dowell was junior preacher. The western part of the old Erie Circuit was called "Hartford Circuit," and James Charles and James Ewen were the circuit preachers. James Watts was appointed to the historic Shenango Circuit.

Mr. Monroe says: "Erie was now a four weeks' circuit, of about two hundred miles, with twenty-three appointments. The most prominent of these were, Brush's meeting-house, in West Springfield, Erie County; Leech's, on Little Shenango; Mumford's, near Meadville; Pithole; Mrs. Mitchell's, in Venango; and Ford's, on French Creek Flats, in Erie County. Our appointments were all in private houses, except Mercer, where we used the school house, and Brush's meeting-house. This was built of round logs and covered with clapboards."

Jacob Gruber and His Eccentricities.

Jacob Gruber, a blacksmith by trade, was an original character, always and everywhere the same. "He never lost his individuality as one of the most humorous, witty, and yet withal grave and earnest preachers of his day." He was born in Bucks County, Pennsylvania, Feb. 3, 1778. He joined the Conference at the beginning of the last century, and was soon recognized as a young man of

great promise. He had listened with amazement to itinerant preachers. "There was such a fervor in their prayers, and such a zeal and earnestness in their preaching, full of home, practical truths, and such a power in their songs, that he was entirely fascinated, and soon became convinced of the need of conversion." He was converted and began to exercise his talent as an exhorter. His family turned against him and he was obliged to leave home. His first appointment was to the Tioga Circuit, and for six months labor he received a salary of five dollars and sixty-seven cents. In 1807 he was made presiding elder of the Greenbrier District of the Baltimore Conference. At the Conference of 1810 he was appointed presiding elder of the Monongahela District which embraced all the country between Laurel Ridge and Lake Erie, including Clarksburg in Virginia, and Armstrong County in Pennsylvania. The circuits of four weeks embraced thirty or forty appointments each, and with one exception were supplied with a single preacher. Mr. Gruber said to his preachers: "Hard work, but good and certain pay: bread and meat given, and water, living water sure, including grace and glory, everything that is good here, and a crown hereafter."

Many stories are related which illustrate his eccentric methods. On coming to one of his Circuits, he heard loud complaints on account of the length of the sermons preached by the young minister who had been appointed to this work. Mr. Gruber concluded to say nothing,but to judge for himself. He requested the young minister to preach the sermon Saturday evening. Mr. Gruber sat more than an hour listening to the first head of the sermon. As he branched off on the second head he remarked, "Here a vast field opens to our view." Gruber could stand it no longer, and raising his hands in fear and dread, exclaimed: "Coot Got, put up dem pars and don't let him into dat pig field or we'll not get him out to-night." The sermon was brought to a speedy close, and the congregation were grateful.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 87, 88.)*

Mr. Gruber was especially severe upon the fashions of the times. He said that some preachers did not hit the mark because their arrow was "stopped in the trimming, rigging, muff, dresses, bustles, and fashionable gear of

their wives and daughters." He did not like the "fashionable flummery" of the cities. He detested as an abomination "the petticoat and habit" of the times. At a camp-meeting held near Franklin, Pennsylvania, a number of ladies appeared in this fashionable attire. He determined to administer a public rebuke, and did this in his original way. During a prayer-meeting, several of these ladies were seated together. He gave out a hymn, which was then popular, with the chorus:

"I want to get to heaven,
My long sought rest."

The ladies sung with animation, and Mr. Gruber joined in the singing, taking a seat near them. It was soon discovered that he had changed the chorus, singing:

"I want to get to heaven,
With my long short dress."

Soon he was left to sing alone, which he did most lustily:

"With my long short dress."

This fashion disturbed him no more.* He was severe in his rebuke, but amusing and quaint.

A young preacher, who held Mr. Gruber in high admiration, wrote him, asking his advice as to how he might improve his oratory in which he took not a little pride. Now, this young man had contracted the habit of prolonging his words, especially when under the influence of great excitement. Mr. Gruber recognized this as his greatest defect in his elocution; and wrote him as follows:

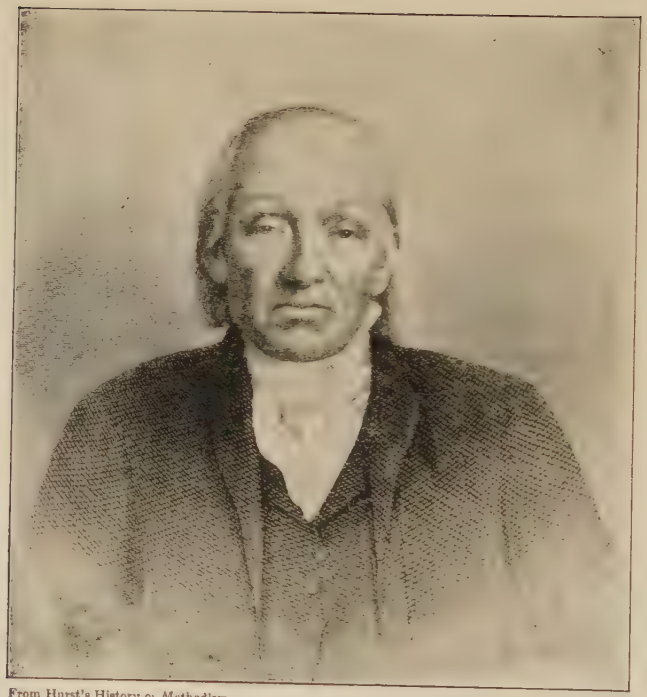
"Dear-Ah! Brother-Ah!—When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah!

"Yours-ah,

"Jacob-ah Gruber-ah."

A cane, a cigar, gloves, anything beyond the severest simplicity in manners and dress greatly afflicted him. He was an enemy to tea and coffee. He liked nothing of gracefulness or polish in sermons. At times he seems to have tried to be rough and uncouth.—*(Strickland, Life*

*Joshua Monroe doubts the historicity of the story; but it at least illustrates the popular belief as to the eccentricities of Mr. Gruber. Mr. Strickland's Life of Gruber was evidently prepared in haste and not worthy of the subject.



From Hurst's History of Methodism

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REV. JACOB GRUBER.

of Jacob Gruber, pp. 78-80, 86, 89.) He possessed great versatility of talent, inexhaustible wit, and readiness in powerful repartee which made him a favorite with many.

The following story is still repeated. On one occasion, when ready to commence preaching, he met with considerable difficulty in getting the congregation seated. A number were standing on the seats, and among them were several ladies. Gruber made another effort. Raising his voice, he said: "If those young ladies only knew what great holes they have in their stockings they wouldn't be standing on the bench where they can be seen by everybody." This was effectual. One of the preachers afterwards asked him how he knew the ladies had holes in their stockings. "Why," he replied, "did you ever know stockings without holes in them? How, otherwise, could they get their feet in?"

It has been affirmed that "he performed more work, preached more sermons, endured more fatigue and hardship, with less abatement of mental and physical energy, than perhaps any other minister of his time."—*(Stevens, History of the Methodist Episcopal Church, Vol. III., p. 432.)*

The following rules for a preacher, found among his papers, may still be read with profit:

"1. Let your eye be single; seek nothing but God; let your schemes, plans and views begin and end in Him.

"2. Make not this man or that man your model; be yourself, and aim and reach toward the true model of all excellence, that is, Jesus Christ.

"3. Avoid, as much as may be consistent with your duty, all conversation and unnecessary intercourse with the young, gay, volatile, and vain.

"4. Fly from idleness, lounging, gossiping, etc.; your Bible and other valuable books, prayer and meditation, and your duty as a preacher, will leave no time to run to waste. Weeds, briers, and thorns take possession of uncultivated fields.

"5. Remember, it is a great mercy that although you may be greatly useful in the Church and instrumental in doing much good, yet all this is hid from your eyes, or at least you see no more than barely suffices as an encouragement to proceed in your work. It is a mercy, because if you saw much fruit it might prove a temptation of a most

dangerous kind. Again, if you saw none you would doubt your call, be discouraged, and your spirit sink. Therefore it is good for us to aim high, strive to convert the world, and put out all our strength to pull down the pillars of Dagon's temple. Yet be contented; indeed, rather pray to God that you may see but little in this world, but much in the day of eternity.

"6. Do not forget a Methodist traveling preacher has every year, in every new circuit, a character to establish. The eyes of all are upon him. Do not say, nay, do not even think, I don't care what people say of me. This is not the language of humility. They will indeed, it may be, think and say too much evil of you; but certainly you must be careful to give them no cause. Remember, they that have great objects in view can sacrifice little things. . . . Your dress, your food, your company, your very looks and whole deportment must all say to all men, I am crucified with Christ. Therefore for a man who has thus solemnly devoted himself to God to make a fuss about his food, be nice and particular in his dress, to show a fondness for a fine horse and gaudy trappings about his horse, etc., to sleep and doze away his mornings and evenings when in health, or to be surly, tart, crusty, and hasty in conversation, all show a little, vain mind, and want of grace or want or understanding or both.

"7. Feed your horse, clean your boots, . . . help the family make the fire, be courteous, humble, condescending; let love sparkle in your eyes, expand your heart, give agility to your feet, tune and oil the organs of your speech, and let all your words and works show that your heart and conversation are in heaven.

"8. Call no man master, yet reverence, respect, and greatly venerate men of holy lives, especially the old prophets of the Lord; yet no man's *ipse dixit* is to be your creed. Think for yourself; speak modestly; yet sometimes you must do this firmly, in matters of great moment; and a man may maintain a firm, unshaken mind, when at the same time his words and manners may be all meekness, humility, and condescension; and this, in fact, is the very spirit and temper of a Methodist preacher if he has the spirit of his station."

The following sketch is from the "General Minutes":

"Rev. Jacob Gruber, the subject of the following memoir, who has been so long and so extensively known as a laborious and faithful watchman on the walls of Zion, and who in the early part of the past year closed his protracted career, was born in ——— County, Pennsylvania, February 3, 1778.

"His parents, Peter and Plantina Gruber, were natives of Pennsylvania, of German descent and dialect, and members of the Lutheran Church. His religious experience dates back to his juvenile years; for he was awakened and converted to God, as nearly as can be ascertained, when about fourteen or fifteen years old, through the instrumentality of the Methodist ministry. So deep, thorough, and genuine was the work of God in his heart, and so consistent was his life, even at this early period, that no trials, no afflictions, however severe, not even expulsion from the parental roof, could shake his consistency, or frighten him from duty. At the earliest opportunity, and against the remonstrances of his parents, he threw himself into the bosom of the Methodist Episcopal Church; and his strong and ardent attachment to her doctrines, discipline, and usages, never afterwards abated. As a class-leader and exhorter, though but a youth, his faithfulness and zeal were crowned with remarkable success; and when pressed to the necessity of making his election between an abandonment of his religion, or of his father's house, he did not hesitate to choose the latter. Such were the circumstances under which he was literally thrust into the ministry, being a little more than twenty-two years old.

"He was admitted on trial, as a travelling preacher, in the Methodist Episcopal Church, in the spring of 1800, and continued to labor with almost unparalleled zeal and industry for fifty years, without an intermission of four consecutive weeks at any one time from any cause whatever. The General Minutes show, that his work was distributed as follows: The circuits he traveled were: Tioga, Oneida, Cayuga, Dauphin, Carlisle, Winchester, Rockingham, Frederick, Bristol, Lancaster, Burlington, Chester, Gloucester, Salem, Waynesburg, Port Deposit, Lewiston, Mifflin, Trough Creek, Warrior's Mark, Shirleysburg, and Huntingdon. The stations he

filled were: Baltimore City, St. George's in Philadelphia, Sharp Street and Asbury, in Baltimore, and Ebenezer, in Washington. He was presiding elder on Greenbrier, Monongahela, and Carlisle Districts, making thirty-two years on circuits, seven on stations, and eleven on districts.

"It may well be said that he was a singular and extraordinary man,—singular as well for his strength and originality of mind, energy of character, depth of piety, prodigious labors, powers of endurance, and extensive usefulness, as for the abstemiousness, simplicity, economy, and regularity of his habits.

"He was a man of untiring energy and industry. His energy was kindled, his principles moulded, and his habits formed in the school of early Methodism, and after the model of some of the most efficient Methodist preachers. And though generally harsh, and often severe, perhaps to an excess, yet he was always sincere and honest. Of him it may be said with truth, that he was 'in labors more abundant.'

"His naturally strong and vigorous mind, which seemed to ripen and mature with his years, exhibited no diminution of strength up to the last hour of his earthly existence.

"As a theologian he was sound and orthodox. Thoroughly read up in the doctrines of Methodism from the works of Wesley and Fletcher, and catching the living inspiration from the lips of Asbury, Whatcoat, McKendree, and others, these doctrines became his system of divinity, in the defense of which he never faltered. As a preacher his pulpit discourses were generally good, and sometimes overwhelming. In exposing false doctrine, or unmasking false religion, he was always caustic, and often successful.

"Though provided by Providence with a constitution of extraordinary strength, and favored with good health for half a century, yet gathering infirmities admonished him that the evening of his life of toil was at hand. He finished his work on Lewiston Circuit. Unable to attend the Conference at its last session, he sent on a request that he might be permitted to retire from active service, and enjoy his *jubilee* after fifty years of hard work, which was granted, and his name was transferred

to the superannuated list. But disease, which had been gradually undermining his constitution for a considerable time, hastened in its progress by excessive toil and exposure, soon developed fearful symptoms, that baffled all medical skill, and in less than three months reached its fatal termination.

"Not allowing himself to indulge any certain hope of recovery, he adjusted his temporal affairs, anticipated approaching dissolution with great composure, and joyfully awaited the summons of his Lord from a couch of suffering to a crown of glory. He was graciously sustained throughout his extreme affliction, and often rejoiced amid paroxysms of agony. The hour of his departure came, and found him ready to meet it, calm, peaceful, and happy.

"A few hours before he expired, he inquired of a preacher at his bedside whether he thought it possible for him to survive through another night, and was answered in the negative, whereupon he exclaimed: 'Then, to-morrow I shall spend my first Sabbath in Heaven; last Sabbath in the Church on earth, next Sabbath in the Church above'; and with great emotion continued, 'where congregations ne'er break up, and Sabbaths never end.'

"He had expressed a wish, that when he was about to depart, if it could be ascertained, a few brethren and sisters should be present and *'see him safe off,'* and all join and sing in full chorus:

> 'On Jordan's stormy banks I stand,
> And cast a wishful eye,' etc.

This, his *last wish,* was gratified. Perceiving that he was fast sinking, he was asked if he felt that he was on the banks of Jordan, to which with great difficulty he replied, (and these were his last words,) *'I feel that I am.'* The hymn he had selected was commenced, and before it was concluded, his consciousness was gone, an overwhelming sense of God's presence filled the room and melted every heart—a minute more, and his happy spirit passed away to its long-sought rest, without a struggle or a groan. So calmly, so peacefully, did he fall asleep in Jesus, on the 25th day of May, 1850, aged seventy-two years, three months, and twenty-two days.

"His divine Master, in His infinite wisdom, deemed it proper to change the *place,* the *period,* and the character of his much-desired *jubilee,* from earth to Heaven; from

a year to an eternity of rest: instead of a body of infirmity and suffering to mar its enjoyment, he has received a crown of glory, honor, and immortality."—*(Minutes of Conferences, Vol. IV., 1851, pp. 549, 550.)*

James Ewen was admitted on trial in the Baltimore Conference in 1809, ordained deacon in 1811, and elder in 1813. He located in 1814. His appointments were: 1809, Huntingdon, with David Stevens in charge; 1810, Hartford, with James Charles in charge; 1811, Erie; 1812, third preacher on Carlisle Circuit, with W. Houston and N. Lodge; 1813, Harford, with Jacob Snyder in charge.

Joshua Monroe.

During the session of the Baltimore Conference in 1810, one day Bishop Asbury looked over the assembly of preachers and said: "Hard times, who will go to New River? Who will go to Monroe? And who will go to Erie?" Joshua Monroe was sitting near Jacob Gruber, and leaning over whispered in his ear, 'Tell him I will go to Erie." The next day the Bishop, raising his glasses, asked: "Who is this Brother Monroe? I want to see him." Mr. Monroe arose and bowed, and resumed his seat. The Bishop said nothing, but resumed the business of the Conference. Mr. Monroe went by way of Pittsburg, through Harmony and Mercer, to Mr. Crows on the Little Shenango, and on Sunday, April 18th, preached at Jared Brush's, Springfield Township. It was a four weeks' circuit embracing Mercer, Franklin, Meadville, and Erie. He says: "At that time we had no society in any of the above named towns, nor any regular preaching except in Franklin, where I formed a class of six members before I left the circuit." Jacob Dowell, his colleague, was removed from the District before the close of the year and his place supplied by a local preacher. Mr. Monroe preached in Erie but once. There was little to encourage work in that place. He continued to preach in Mercer but formed no society; and preached occasionally in Meadville. He speaks of his attempt to reach Kinzua: "I set off from Mitchell's on Oil creek, about the second of January, 1811, and late in the evening, by a most lonely route. I reached 'Squire Mead's on Brokenstraw, where I was hospitably entertained. Next day, pursuing

my way to Warren, a very small village, I stopped and fed my horse at a tavern. And now I found the Conewango river to be impassable, so that I had to abandon my purpose of visiting Kinzua." He preached at 'Squire Jackson's, in Warren, at Mr. Murphy's, "up the Conewango," and at Mr. Meddaugh's, "in the Beech Woods," eight miles out from Mr. Murphy's. He then returned to 'Squire Mead's and preached, and turned his face toward his circuit, stopping over night "up Brokenstraw in a westerly direction." The snow was melting rapidly and a heavy rain was falling in torrents. In the morning he found the house surrounded with water, the streams overflowing their banks, the bottoms covered with water, and it seemed hazardous to proceed. Mr. Monroe, however, determined to make the effort. His host accompanied him to the place of crossing. "When we reached the main current," continues the narrative, "it had a frightful appearance indeed, being exceedingly rapid; but as I had great confidence in the goodness of my horse, and the gentleman thought it would not require him to swim, I ventured, and had proceeded but a few steps until my horse was swimming, and I was carried by the weight of the current far below the landing, to where the banks were abrupt, and I found it impossible to gain the landing, the water still reaching my saddle skirts; after a fruitless attempt to ascend the bank in which I was in great danger of falling backward into the rolling stream, I succeeded, by the help of a bush which grew on the bank, in gaining it myself, and then bracing myself I assisted my poor horse with all my strength, and by a mighty effort, he gained the bank also. . . . I pursued my way, having twelve miles of dismal road, without a house, at which to refresh or to dry my clothes; but the weather was still very mild for the season. When I reached the waters of French creek, I found they overflowed all the bottoms, and in many places spread over the roads, so that I was in great danger of passing where bridges had been swept from their places." But the intrepid Methodist pressed on, only once his horse being forced to swim, until at eight o'clock at night he reached the house of Andrew Simson. He says thankfully that the good family "seemed desirous to make me forget the perils of the day in the enjoyment of their hospitalities." Mr. Monroe

continued his work on the circuit till the latter part of February. Afterward he said of this year of hard labor for the Master: "And now, after having spent more than thirty years in the ministry, and had the opportunity of forming an acquaintance with many pious people in different places, if I were asked where I had seen Christianity in all its spirit and power most clearly and fully developed, I should answer, on Old Erie Circuit in 1810 and 1811."—*(Reminiscences in Pittsburg Conference Journal, Vol. VII., Feb. 27, 1840.)*

Joshua Monroe was of stanch Scotch descent, and was one of eight brothers, four of whom became Methodist preachers. He was born in Allegheny County, Maryland, January 14, 1786; and died in Beaver, Pennsylvania, January 5, 1874. He was received on probation in the Baltimore Conference in 1808, and became a member of the Pittsburg Conference at its organization. "As a preacher, Brother Monroe was of fair medium abilities—sound in doctrine, sober in judgment, concise and industrious in the application of the truth, dealing honestly and faithfully with his hearers and parishioners. In his hortatory efforts he was often exceedingly forcible and impressive. His prayers were appropriate, solemn and fervent. As an administrator of the discipline he was careful, prudent and strict. In his intercourse with families his gravity and decorum were tempered with cheerfulness and quiet pleasantry. He carried his piety with him wherever he went. He was extremely regular and temperate in his habits, very conscientious and devout. His Christian character was held in high estimation by all who knew him, and highest by those who knew him best." —*(Minutes of Conferences, Vol. XV., 1874, p. 28.)*

"He was a wise counsellor, greatly concerned for the prosperity and welfare of the church. No man commanded more respect and attention in conference business than Brother Monroe. He had a tender, loving heart; in appearance he was grave, plain in his dress, stern and uniform in habit, not given to levity, but sober and watchful. His everyday life was in accord with the divine requirement."—*(Rev. J. Montgomery, in Pittsburg Christian Advocate, March 28, 1889.)*

Mr. Monroe, speaking of his conversion, says: "On Sabbath morning I was pondering the subject of my

thoughts, when the following words were powerfully impressed upon my mind:

> 'Be wise to know your gracious hour,
> And fight against your God no more.'

"I was deeply afflicted and concluded that probably the Spirit which had been so often grieved by me was striving for the last time, unless I turned at once to the Lord. I went to church under these solemn thoughts, and heard a sermon by Rev. D. Hitt. His thought was: 'The kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof.' This was followed with an exhortation by Rev. J. Pitts, under which the assembly were deeply affected." *(Pittsburg Christian Advocate, March 21, 1868.)*

On his seventy-ninth birthday Joshua Monroe writes: "Seventy-nine years ago, in a cabin on Cresap's Bottom, on the north branch of the Potomac, about ten miles from Cumberland, I was born. Three years after my father moved with his family over into Virginia—Hampshire County—where I lived and worked on a farm until the twenty-second year of my age, when Rev. Jacob Gruber employed me to fill a vacancy on Pendleton Circuit, in charge of Rev. N. B. Mills. Since that time full forty years of my life, including the time I was employed by the Presiding Elder, have been spent in the active duties of a Methodist itinerant. Four years I was the second on the circuit, fourteen years I had charge of circuits, eight in stations, and fourteen on districts. Five years I was local, during which I preached nearly every Sunday when my health would allow it; and I led two classes—one on Sunday morning at six o'clock, and the other Thursday afternoon. In those days we had class meetings. Now I have been on the superannuated list ten or eleven years. This, I believe, was an error. I could have rendered efficient services to the church at least five years longer. I do not mention it as a matter of complaint, but it is my settled conviction that our Conference has erred in placing men on that list who are neither physically nor mentally superannuated.

"Now, in reviewing my life, I see much that is cause for deep humility and self-abasement, and nothing that is matter of self-commendation; all I have, all I am, all that I now enjoy or hope to enjoy in the future, I owe to

the grace of God, bestowed on me through Jesus Christ, my Savior.

"There are a few things connected with my history, which I will mention, for which I feel no regret. I do not regret that I never learned to smoke or chew tobacco; that I never learned to dance or play at cards, nor any other species of gambling. I never united with any secret society; how much I have lost by this omission I know not, nor do I care to inquire; regrets could avail me nothing now; I must remain in ignorance of their mysteries. But if I can be numbered among those to whom 'it is given to know the mysteries of the kingdom of heaven' I shall be satisfied. If spared I may in a subsequent paper trouble you with some incidents in my life and experience."—*(Pittsburg Christian Advocate, January 21, 1865.)*

Monroe's Experience on the Erie Circuit.

Mr. Monroe favors us with an account of his journey to his new appointment, Erie Circuit: "Soon the preachers were on their way to their new fields of labor, and Bishop Asbury, as his custom was, was soon far out of the city and of hearing any complaints about the appointments. In leaving the city I missed the company and felt very lonely as I was pursuing my way and thinking of the long journey which lay before me, when I providentially fell in with a kind man returning from market, who lived near the road. He invited me to go home and spend the Sabbath with him, stating that his wife was a Methodist, and they had a meeting house near them, where they expected preaching the next day. I gladly accepted the invitation, and was kindly received and entertained by the good sister and her friendly husband. Sunday I attended church, tried to preach, and attended prayer meeting in the evening. Before daylight on Monday morning I was on the road, pushing westward, anxious to reach as soon as possible the scene of my future toils. By hard riding I reached home on Wednesday, and after spending a few days to rest and refit, I started in company with J. M. Hanson to cross the Allegheny mountains, and in two days we got to Uniontown. Here I met with Thornton Fleming, to whose kindness I was greatly indebted for information as to the best route,

suitable stopping places, etc. Saturday evening I got to Pittsburg and put up at Thomas Cooper's, who resided in the stone house on the bank of the Monongahela, above Smithfield street. I was received and entertained with great cordiality and kindness which was peculiar to Brother Cooper and his excellent wife. Their house was the home of the traveling preachers when in the city, and it was also the preaching house. On Sabbath I preached in the morning and again at night, when we had a moving time. Several persons presented themselves as seekers of salvation, and two or three professed to find peace in believing. By invitation I remained on Monday, visited some of their manufactories, and formed an acquaintance with a number of pious friends, most of whom are gone to the spirit land; among these were J. Wrenshall, Edw. Hazelton, N. Holmes, J. Phillips and wife, Thomas Tackaberry's family, McElheny's, and Walker's. These, with their families, were the principal members of the Methodist Episcopal Church in the city, and a noble band they were, of zealous, devoted Christians, whose light shone around them, and their religious influence was felt wherever they were known. These were the days in which Methodism appeared in its native simplicity and its original dignity and grandeur, and it is not strange that some of us old people should sigh and wish for the return of those days of primitive Methodism. But our wishes are fruitless, and we only have to wait a short season till we shall be united with the society of those with whom we shared in the trials and triumphs of those early days. Courage, my fellow pilgrims! deliverance soon will come.

"Tuesday I left the city, and in bidding farewell with Father Wrenshall he very kindly admonished me to be more temperate in my exercises, stating that I would bring upon myself premature old age. At the time I thought lightly of his kind advice, but I subsequently learned by sad experience that I had greatly needed such admonition. I crossed the Allegheny river in a ferry boat and had a lonely ride—passing through Harmony, then a new settlement, and stopped for the night with 'Squire Christy, a pious seceder, where I had the privilege of uniting with the family in their devotions. Wednesday I passed through Mercer, and in the evening I

reached Mr. Edward Crow's, in the Leech's settlement, on the Little Shenango. Here I was most cordially and kindly received. And now I was within the bounds of Erie Circuit, but I pushed forward the next day toward the farther side of the circuit on the lake shore, a distance of forty miles."—*(Pittsburg Christian Advocate, June 9, 1857.)*

The experience of Mr. Monroe on the Erie Circuit was very trying. He continues his narrative: "Thursday I rode to Father McDowell's. The old folks were from Scotland, and retained much of their native dialect. They received me with kindness and the old lady by inquiry found out that I was brother to Daniel Monroe, with whom they were well acquainted, of whom she said he was a 'guid mon.' This woman, before her conversion, had been bitterly opposed to Methodism, but now she was one of its firmest adherents, and one of the most deeply devoted and pious persons that I have had the privilege of becoming acquainted with. Here my health, which had been declining for several months, gave way, and I was taken with diarrhœa, from which I suffered much for several months, and for many years I had frequent returns of it.

"Friday, in a feeble state, I reached my brother-in-law's, and had the pleasure of greeting my sister, whom I had not seen for nine years. When I rode up and inquired if A. Talbott lived there, my sister supposed I might be the preacher sent by the Conference to the circuit; but she did not know who I was until I informed her. This greatly affected me, to think that in so short a period she should have lost all recollection of my countenance and appearance.

"Sabbath came and I commenced my labors at Brush's meeting house, the only meeting house on the circuit, and it was built of rough logs and covered with clapboards. Here I consulted Dr. Hastings, a member of our church; he advised medicine, the relief from which was very transient. But I went on to fill the appointments which I had made on my way out. I was now on a four weeks' circuit, embracing parts of Erie, Crawford and Venango counties. At that time there was no church of any sort in any of these county towns. We preached in Franklin, but had no society; and it added much to my affliction

that I had no colleague to share with me the labors and responsibilities of the charge.

"When I got to Meadville I consulted Dr. Kennedy, who gave me an emetic and directed the use of wine and barks. This gave me temporary relief, but the emetic increased my debility, which now became so great that I frequently had to lie down immediately on reaching my appointment; then, when the people were gathered, I would rise, preach and meet class, and directly return to my bed. And now, in addition to my bodily sufferings, my mind became subject to deep depression, and the most painful and distressing doubts respecting the genuineness of my experience and my call to the sacred office. Sometimes I was strangely tempted to abandon my charge and return home, but I had 'set my hand to the plow' and I did not dare to look back. I was also frequently greatly blessed in my exercises, both in preaching and in class meetings."

Mr. Monroe visited Harmony and consulted with Dr. Miller, who gave him "some physic and a parcel of bitter roots and herbs," but the relief found in these remedies was but of transient duration. He again visited Harmony in August, and later went to Pittsburg to consult Dr. Vandershot. Jacob Gruber, the Presiding Elder, upon his first visit to hold the quarterly meeting, brought Jacob Dowell as an assistant on the Erie Circuit, and the work was left with him. Dr. Vandershot requiring some time to prepare the medicine, Mr. Monroe visited the camp meeting on Pike run, Washington County, where he met with Bishop Asbury and other prominent ministers. Here he preached once and exhorted once, and remarks: "I believe the Lord gave me one seal at least to my feeble ministry." He continues his narrative: "I returned to Pittsburg, got the medicine which the doctor had prepared for me, and returned to my sister's, where I used the means prescribed and soon found some improvement in my health and strength. . . . From that time I was able to attend regularly to appointments to the end of the year; and although I traveled through great difficulties, in consequence of bodily weakness, bad roads, high waters and great temptations, yet the Lord owned my labors, and we had a blessed work of grace on many parts of the circuit, and a goodly num-

ber were converted and added to the Church, and we organized a society in Franklin of six members. I often reflect with pleasure of the time spent on the old Erie Circuit. So much godly sincerity, so much of primitive Christianity in all simplicity and spirituality, I have never since witnessed among many people."—*(Pittsburg Christian Advocate, June 16, 1857.)*

Monroe's Early Life.

At a still later date Mr. Monroe writes:

"Twenty-one years of my life were spent on a farm, and from the time I could lift a hoe or axe I was taught to earn my bread by my labor. During this period I indulged in the innocent amusements of backwoods country life. A portion of this time was spent at school—the best we had, and that was very indifferent. In the eighteenth year of my age I united with the Church as a seeker of religion. This I considered as one of the most important transactions of my life, for, as I heard a man once say, 'I enlisted during the war.' And now, after having tried the service over fifty-seven years I have never repented taking that step at that time. In the twenty-second year of my age I commenced my itinerant career, and having traveled nine years and seven months I located, in feeble health, with shattered constitution. During the nine years I had traveled Pendleton, Rockingham, Randolph, Erie, Ohio, Redstone and Greenfield Circuits. Then we had circuits requiring a travel every four weeks of from two to three hundred miles, and to preach and meet class nearly every day, and commonly twice on the Sabbath. I had hard toiling, poor fare, and great exposure of health and life, but I also had great satisfaction in my labors and comfort in my own soul. God gave me satisfactory assurances that I had not mistaken my calling. And now, in reviewing that part of my history I feel thankful that it was my lot to share with many holy, self-denying men in the hardships incident to that period in our history, most of whom have finished their course and received their reward. My life has been marvelously lengthened out, so that I seem to be left behind by most of those who were my fellow laborers in that period of our history.

"My five years' experience as a local preacher taught me some useful lessons, and although I was called to drink deep of the cup of affliction, I was graciously supported under the severe trials through which it pleased God to lead me. The lessons I then learned have been of special benefit to me through all my subsequent life and labors. Though my relation was that of a local preacher, I was not idle. I usually preached once each Sabbath when my health would admit of it. I also led two classes, one met at six o'clock Sunday morning in summer and winter, and the other met on Thursday; and besides this, I often had to visit the sick and bury the dead in both town and country around.

"My health having greatly improved, my conviction of duty to return to the work of the ministry, which I had left for the want of health, came back with great force, and after many struggles and much prayer for divine direction, I applied for and was re-admitted into Baltimore Conference at its session in Baltimore, in April, 1822. I was appointed to Chartiers Circuit, and had Norval Wilson for my colleague. This was in many respects a pleasant and prosperous year; a goodly number were added to the Church, and many were made partakers of the faith which justifies and gives peace of conscience.

"In 1823 I was appointed to the charge of Pittsburg District, on which I continued to travel and labor till the organization of the Pittsburg Conference in the fall of 1825, when I was appointed to Steubenville Circuit. Since that time I held the relation to the Conference of effective, twenty-eight years; supernumerary, one year, and superannuate, seven years."—*(Pittsburg Christian Advocate, June 11, 1861.)*

Catharine Monroe, wife of Joshua Monroe, was a noble specimen of Christian womanhood. In an appreciative tribute to her memory, Rev. J. Murray says:

"Mother Monroe was of a retiring spirit, modest in her professions, and humble in her pretentions, though strong in her confidence in God, she felt that she was nothing in herself. Others would say for her, in the language of Paul, 'If others have whereof they may boast,' she more. In natural parts she was equal to most of her sex; but in the improvement of her mind, she was excelled by few. She carefully read Coke's, Clarke's and

Benson's Commentaries regularly through from first to last. Watson's Institutes and Sermons, Wesley's, Morris' and Massilon's Sermons, Biographies and Church Histories; in short, there was nothing in Methodist theology to which she was a stranger; but the great excellency of her reading has yet to be named; she read the Bible through in order every year. After saying what I have it might be thought superfluous to add that she was deeply pious. The unconverted said when she died: 'If Mother Monroe does not go to heaven there is no use in any one trying.' It is not enough to say that she had no enemies, but the idea is better expressed when I say she was loved and admired by all who knew her. Bishops and distinguished divines were her guests, both in early and later years, and through all her life it was her delight to entertain them, and enjoy their spiritual conversation. But she is gone to the home of the pure and the blessed, and has left behind, for a short space, the companion of her youth. For forty-seven years they walked together, united by the bonds of a purest wedlock. These bonds have been severed by death, and that which seemed by long association to have became a unit, has been divided; part has gone and part remains; but the separation will not be long. The strong man trembles, sight and hearing are nearly gone, but faith more than supplies the place of defective vision, and as earth fades in the shadowy distance the heavenly appears in sight."—*(Pittsburg Christian Advocate, May 25,1867.)*

"Billy" Brown.

William Brown was admitted on trial in the New York Conference in 1809, and appointed to Herkimer, with Joseph Willis in charge of the circuit. In 1810 we find him in the newly organized Genesee Conference and appointed to the Holland Purchase, with John Kimberlin in charge. F. W. Conable, in his "History of the Genesee Annual Conference," p. 40, says that Mr. Brown was not admitted into full connection in 1811 "owing to some oddities in his *manners*, and instability in his mind." He was admitted in 1812, and ordained deacon. His elder-ship ordination was in 1814. He was superannuated in 1818, and located in 1819. Mr. Gregg says he located in 1817, but this is another William Brown who was ad-

mitted to the Genesee Conference on trial in 1815. Mr. Gregg says of "Billy" Brown, as he was familiarly called: "Mr. Brown possessed a great knowledge of the Holy Scriptures, and loved to search and expound difficult and obscure passages that other people would pass over with indifference. He was also remarkable for his faith in prayer; was very odd in his actions and gestures, eccentric in his ideas and illustrations, was much sought after by some and greatly disliked by others." His work on the "Holland Purchase" brought him into Chautauqua County. He removed into the State of Ohio in 1823, where he did efficient service in the local ranks until his death, which occurred suddenly in 1850. He was sent to Chautauqua in answer to the earnest request of John P. Kent, of the Villenovia class, and Justin Hinman, of the Sheridan, who visited the session of the Genesee Conference held in Father Dorsey's corn barn in the village of Lyons, N. Y., in 1810.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 94-95.)*

The Sharon Methodist Episcopal Church.

It is probable that there was Methodist preaching by the itinerants who traveled the Shenango Circuit in the vicinity of Sharon not much later than the year 1800. "Isaac Patterson, one of the organizers of the Church, came to this region from the eastern part of the State in 1802 or 1803, and was an early convert to Methodism. In an address made in the church on the present site, in 1855, he announced that he was converted on their grounds among the hazel bushes fifty years ago. From this statement it is inferred that Methodism had some advocates in the vicinity of Sharon as early as 1805 or 1806. The venerable James Bentley informed the writer that the earliest opening in the dense forest of hazel bushes which covered the present borough of Sharon, was on the site of the Methodist Church. It was a small Indian bean patch, about 30x40, the cultivating being done by the dusky savages with sharpened sticks. As a mere boy he joined with them in their crude agricultural employment. As early as 1820 meetings were held in a log school house which stood on the site of the present Exchange Hotel. Afterward they were conducted in Reno's barn. The first class was organized, it is said, in 1810, though

individual members had lived here prior to that date, but had membership elsewhere. Among the original members of the congregation were: Isaac Patterson and his wife, Margaret; Hezekiah Reader, James Reader and his wife, Nancy; Matthias Mount, John Dunlap and his wife, Elizabeth; James Patterson, Joseph McDowell and his wife, Esther; William Ulp, Sarah Newcomb and others. The first church structure was erected on State street, above the present Baptist house, in 1831. Isaac Patterson and Matthias Mount were trustees. It was a frame building, and is now used by George Burnett as a livery stable on Dock street, in the rear of the American House. The next was likewise a frame structure, about 36x50, erected in 1842. It stood on the site of the present building. In 1866 it was repaired and enlarged at a cost of $3,300, a basement being put under it for Sunday school purposes. It was burned down on New Year's eve, 1877, during the pastorate of Rev. O. L. Mead. The present comfortable and commodious frame structure was erected in 1878 at a cost of some $14,000. The parsonage was bought in 1880 for $2,200, and repaired at an expense of about $400. In 1887 the building of the Lake Shore railroad branch in front of the church occurred, resulting in a damage of $3,000 to the property. This sum was invested by the trustees in several lots, together with the accompanying buildings, near the Central school building. The rents afford quite a handsome dividend on the investment. Some day the church hopes to build on the newly acquired site."

R. S. Borland says that a log church preceded that of 1831 on the same site, and also states that "in 1862 a small house was purchased opposite the church for a parsonage. In 1872 a house on South Water street was procured, and in 1882 this gave way in turn to one at North Water and Boyce streets. This house was sold in 1889, and in 1891 the present house on South Penn street was purchased and re-fitted for the pastor's residence."

Among the additional members in early years were: William Moore, Septimus Dunlap and Esther Dunlap. In later years were: William Budd and wife, Gersham DeForest and wife, Samuel DeForest and wife, Jones Blackstone and wife, Henry Boyd and wife, David Clark, Mary Clark (afterwards Mrs. Rev. W. M. Bear), the

Reno family, from whom came the Rev. W. R. Reno and the Rev. Perry A. Reno; Isaac Reynolds and family, David Strawbridge and wife, Susan Strawbridge, George Morris and family, W. C. DeForest and wife, and J. DeForest and wife.

In 1906 the building was enlarged by the addition of Reno Chapel, at an expense of some $3,000.

The present membership of the church is about 600, and the Sunday school membership, including the Home Department, is 1,075. The estimated value of the church building and grounds is $20,000. The parsonage is valued at $3,500.

In 1849 the name "Sharon" first appears, the circuit stands as Clarksville and Sharon. In 1851 the circuit is called Clarksville. In 1852 Sharon stands alone. From 1854 onward Sharon is managed as a station till the close of 1860. The three following years Brookfield was connected with Sharon. From 1864 it has continued as a station.—*(History of Mercer County, Brown, Rusk & Co., 1888, pp. 386-387; Sharon Daily Telegram, Industrial Number, March, 1903; History of the First Methodist Episcopal Church in Sharon, Pa., compiled by Rev. R. S. Borland, D.D.)*

Rockville, Gravel Run, Mumford's.

Rockville Methodist Episcopal church was organized as the Gravel Run church in 1810 by Joshua Monroe at the dwelling of John Shearer, in the southwest corner of Cambridge Township. In 1817 a log meeting house was built immediately northwest of the Woodcock borough limits, and therein services were held until 1839. This church was the scene of many glorious meetings to which the Methodist classes would gather from all the surrounding country. A parsonage was built in the early days of the church, but was not used after 1871, and in 1879 a new one was erected at a cost of $700. We were acquainted with an old Methodist saint—Mrs. Hannah DeWoody, of Franklin, Pennsylvania—who dreamed that she was in Heaven, and while she was passing from place to place, she saw many groups of glorified saints, their souls filled with endless joy. Her attention was especially directed to one group, whose countenances lighted up with a brighter glory, and whose songs possessed a

sweeter harmony. She inquired of her celestial guide who these happy people were. He replied: "Why, do you not know? Those are the Gravel Run Methodists." Indeed many early Methodists considered this humble church as near Heaven as they ever expected to be while on earth. In 1839 a brick church was erected within the Borough of Woodcock at a cost of $1,800. Rockville Circuit was formed in 1844. In 1885 the Circuit embraced the following appointments: New Richmond, Old Richmond, Van Scoders', Jarvis', and Pinney's.—*(History of Crawford County, Warner, Beers & Co., pp. 704, 705.)*

David Mumford was a native of New Jersey. He came to Pennsylvania and settled in Washington County, but in 1797 removed to Crawford County and took up land near the center of Union Township. He had been a soldier in the Revolutionary War, and was a Methodist. "He was one of the most prominent and intelligent of the pioneer settlers, and continued the work of clearing and tilling the soil until his death, in 1816. His descendants still reside in the township." Soon after the year 1800, a Methodist society was organized in his cabin. It included three families, those of David Mumford, Andrew McFadden, and John Leech, but the latter lived in Mercer County. Meetings were held for many years in Mumford's cabin, and it became a center of much religious influence. At a later date services were held in school houses. In 1826, the Mount Pleasant Methodist Episcopal church was organized by Rev. John Leech and Hiram Kinsley, of the Mercer Circuit, with twelve members. Services were still held in cabins and school houses until about 1858, when a house of worship was erected.—*(Bates, Our County and its People, 1899, pp. 637, 639.)*

The original class at Mumford's seems not to have been permanent. Indeed Mr. Gregg says: "It did not continue many years." The name, however, remained. Another Mumford's chapel was erected in 1861 at a cost of $1,200. The class was organized with twenty-five members two years previous by John Abbott, of the Cochranton Circuit, and the appointment was attached to this circuit. Methodist services had been held in this locality as early as 1830. Among the early Methodists were Newell Bligh, William Hart, Perry Jewell, Irwin May, and Wil-

liam Armour.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 552.)*

Mill Village.

The Methodist Episcopal church at Mill Village dates in its beginning prior to 1810 when the Erie Circuit required four weeks to make the "round" of twenty-four appointments requiring two hundred miles of travel. At that time Joshua Monroe was in charge, and Jacob Dowell was second preacher. The chief appointments were: Brush's meeting-house in West Springfield; Leech's, on Little Shenango; Mumford's, near Meadville; Pithole; Mrs. Mitchell's, in Venango County; and Ford's, on French Creek Flats. The last named formed the nucleus of the Mill Village church. The first preaching was in the dwelling of Capt. Robert King, and subsequently in that of one of the Fords. The first church building was erected in 1850, and was located about one-half mile south of the village. Some years later this was destroyed by fire, when a more substantial and commodious edifice was erected in the village which was enlarged in 1878. The appointment belonged to the Waterford Circuit for a number of years, but the Mill Village Circuit was formed in 1865.—*(History of Erie County, Warner, Beers & Co., Chicago, 1884, p. 703.)*

Services were held in a school house at Edenville in 1839, and the present church building erected in 1855.

The present church building was erected at Manross by J. W. Manross, and given for the use of any religious body which might desire to hold divine service. The first minister was C. L. Barnhart, of the Methodist Episcopal Church, and the church has been used almost exclusively by that denomination since its erection in 1869.

Villenovia.

D. R. Palmer has given a history so full of information that we present it with but few changes and omissions:

"The first three or four families who settled in Villenovia, Chautauqua County, New York, in 1810, were Methodists. Daniel Whipple who came first, knelt by the stump of the first tree he cut down and prayed for the establishment of the Christian Church in the new settle-

ment. The first sermon was preached by Rev. Dunham, of Nashville, a local preacher. He also preached the first funeral sermon. These settlers soon commenced to hold religious meetings and in 1810 a society was organized. This territory appears to have been included in Chautauqua Circuit from 1810 to 1819, when it was changed to Lake Circuit.

"Bishop Asbury appointed William Brown, better known as 'Billy Brown,' who is known to have visited this settlement. No records of the organization or early history of the society are to be found, but the following persons are known to have been members of the Church at or about that time: Daniel Whipple, and Betsy, his wife; Revs. John and Eli Arnold, Anna and Wealthy, their wives; John and Mary Kent, Roderick and Mary Wells, Electa Wells, and John P. Kent. Soon after there were added, Daniel Whipple, Jr., and Eliza, his wife, David and Mary Arnold, Mrs. Mary Dighton, Anna Kent, Wealthy and Rachel Arnold. In 1813, after the death of his wife, John Arnold returned East, joined the Genesee Conference and commenced the work of an itinerant preacher, receiving his first appointment from Bishop Asbury. He died a member of the Oneida Conference, aged ninety-two years. Eli Arnold remained here until his death at eighty-five years, serving the Church as a local preacher. He was universally beloved and esteemed and was largely instrumental in maintaining the stability and growth of the Church. Roderick Wells was for many years a class-leader, and also an exhorter; was a faithful, zealous and useful man. John Arnold was the first class leader.

"John P. Kent entered the traveling ministry in 1815, receiving his first appointment from Bishop McKendree. He supposed himself to be the first man in Chautauqua County who was licensed to preach. He and John Arnold at one time went on foot to Warren, Pennsylvania, to attend a quarterly meeting, praying, rejoicing and praising God as they went; and the first night slept on the floor without supper. John P. Kent was a member of the Genesee Conference at the time of his death, which occurred in 1880. Leonidas L. Hamline—afterwards Bishop—was converted at an evening prayer meeting held at the house of Daniel Whipple, through the instrumentality,

in part at least, of Mrs. Mary Moffat, sister of John P. Kent. The meeting was led by William Barris, a local preacher and member of the society at the time. After fifteen or twenty years the society was divided, so that there was a class at Wright's Corners as well as at Kent's or Whipple's. The leaders of the class at Wright's Corners were Daniel Wright, an influential man, many years, William Pierce, both leader and steward several years, John Wayne and others. At the Whipple appointment Luther Peck, father of the Bishop Jesse T. Peck, was leader some years, then his son William was leader until he went east to prepare for the ministry.

"A class was formed, probably between 1820 and 1825 at John Prosser's, in the northeast part of Villenovia, which was afterwards known as the 'Block School House Society.' It stood as an appointment of Forestville and Villenovia circuits until 1852, when it was disbanded and the remaining members transferred to Nashville. Leaders of this society were John Prosser, James McIntyre, Daniel Stillson, I. L. Ostrom and others. Ostrom was also steward several years.

"On Christmas night, December 25, 1823, at Hamlet, in Obadiah Warner's house, John Prosser organized a class, consisting of the following named persons: P. T. Judd and Polly his wife, Obadiah and Rebecca Warner, Diadema Warner, Polly Smith, Milton and Lois Foote, Lura Nunn, Polly Baker, and soon after Hiram Kinsley, afterward Rev. Hiram Kinsley, D.D., of the Erie Conference. P. T. Judd was the first leader and held the office until his death in 1871. He was a pillar of the society. The members of the class were baptized the following spring after organization by Rev. Richard Wright. Hamlet—formerly Omar— became an appointment about 1828 and in 1846 the appointments in the east part of the town—Whipple's and Wright's Corners—were taken up and the societies merged into the Hamlet society. This society in 1838 commenced gathering material for a church. Obadiah Warner had deeded to the society a piece of ground for church purposes. The building was raised in 1839, when Revs. Theodore Stowe and E. J. L. Baker were circuit preachers. Brother J. Tiffany, who was putting on the roof, said one morning: 'If I had a man to help me that could lay as many shingles as I can,

we could finish the roof to-day.' Brother Baker, then a young and energetic man, said 'I'm your man,' and they went at it, finishing the roof, but Brother Baker did very little getting around for a week after. Some rough temporary seats were put in and they commenced using the church. It was three years before it was completed. The men worked by day's work in every way to get their church, and thus struggling and toiling, completed a 'House for the Lord,' in 1842, at a cost of about $1,500. The names of the trustees were P. T. Judd, Dr. Pierce, Obadiah Warner, Jesse M. Tiffany and Nathaniel Smith.

"In 1828 the name of the Circuit was changed from 'Lake' to 'Forestville,' and in 1842 Forestville Circuit was divided and Hamlet Circuit formed. In 1867 Hamlet Charge was divided and Dayton Charge formed.

"Rev. John Akers, in April, 1861, organized a class at Pine Valley, consisting of twenty-four members, Franklin Brown, leader. J. Brown, George Brown, Clark Oakes, Jesse Pyle and H. C. Mason have been leaders of this society. In 1859 the church at Hamlet was enlarged and otherwise repaired at a cost of $1,200, the women spinning the yarn and weaving the carpet, thus giving the church a much more modern air. When Forestville Circuit was divided, a parsonage at Hamlet became a necessity, but not until 1848 did the society secure one. This they bought of Jesse M. Tiffany for five hundred dollars. In 1862, when J. R. Lyon was sent to this charge, the house was so much out of repair that the trustees sold the main part which was moved off and then a new upright was built at a cost of about $600, which made a very comfortable place for a Methodist preacher's family. Meanwhile the society at Pine Valley had been using the school house for their meetings. The Buffalo and South Western Railroad was built and Pine Valley began to develop quite a village. The school house was too small to accommodate the people. A church building began to be talked about. The proper notice was given and the society came together in the little schoolhouse on September 22, 1879, elected five trustees according to law, and incorporated themselves into the First M. E. Society of Pine Valley, G. W. Chesbro, pastor, and Jesse Pyle, Clark Oakes, George Young, Jr., E. A. Chase and Luther

Pierce, Trustees. A subscription of seven or eight hundred dollars was secured and then the project halted. In September, 1881, the Conference sent D. R. Palmer, who took hold of the matter with energy and persistency, pushing the building on to completion. It was dedicated by Rev. R. W. Scott, presiding elder of the District. The building is a neat, commodious Gothic structure, costing about $2,000.

Camp Meetings and Revivals.

"The camp meetings held in this vicinity number nine. Doubtless there will be found some errors in this account, but we believe it to be substantially correct. The first one was in June, 1825, near Forestville, Henry Knapp and John Scott, circuit preachers, and William Swayze, presiding elder. It was a good meeting, but at this date—January 22, 1883—it is impossible to ascertain the number of conversions.

"The next was held on Ira Jones' farm, near Wright's Corners, and was called 'John Kent's camp meeting.' Job Wilson and John P. Kent were circuit preachers, and William Swayze Presiding Elder. It was a powerful meeting. Scores thronged the prayer altar until more than two hundred were converted. Francis A. Dighton and Alexander Barris, afterward members of Erie Conference, were converted at this camp meeting, June 4, 1827.

"The third camp meeting was on the old grounds near Wright's Corners, July, 1828, William Swayze, Presiding Elder. It was a season of very great religious interest. Leonidas L. Hamline, afterward Bishop, attended this meeting and read to the rowdies the statutes of New York State, concerning disturbing religious meetings. At the close of the first sermon the preacher made a most pathetic and successful appeal to both saints and sinners. A rush was made for the altar and scores were seeking God. Mr. Hamline says he felt a 'solemnity, an awe so great that a faintness came over him.'

"The fourth camp meeting was held in June, 1832. The circuit preachers were David Preston, John Robinson and Nelson Henry; Presiding Elder, W. B. Mack. This meeting was on the old grounds near Wright's

Corners. It was a good meeting, the conversions numbering about two hundred.

"The fifth camp meeting was held on Fred Smith's place, south of Hamlet, in June, 1838. Timothy Goodwin and Moses Hill were the circuit preachers, and R. A. Aylworth, the Presiding Elder. About sixteen conversions and an excellent meeting.

"Just before the Conference of August, 1842, as David Preston was closing his work on Jamestown District and Darius Smith and Daniel Pritchard were circuit preachers on Forestville Charge, they planned a camp meeting to be held near the Block school house in Villenovia. It resulted in a great number of conversions, mostly young people and children.

"The Conference, August, 1842, divided Forestville Circuit, and Hamlet Charge was formed. H. J. Moore, a Canadian, was sent to Hamlet. Dillon Prosser told the Presiding Elder, J. J. Steadman, that that would not answer. Mr. Moore went back to Canada, and Potter Sullivan, through the efforts and suggestions of Mr. Prosser, was employed by the elder to fill the work for the year. He was quite acceptable and secured another camp meeting near the Block school house, June 27, 1843. There were about twelve conversions.

"This camp meeting was held on P. T. Judd's place, near Hamlet, September 6, 1858. John Crum was the circuit preacher, and J. H. Whallon, the Presiding Elder. There were about thirty preachers in attendance. The outlook was barren, indeed, until Sabbath evening. The elder said: 'Brother Crum, you must preach to-night,' and Brother Crum preached a wonderful and powerful sermon. The congregation would not break up. Soon the announcement was made for prayer meeting in one of the tents, but none of the preachers would lead it. After some effort, some one was engaged to pray. The prayer meeting lasted nearly all night and there were a few conversions; but during Monday and Tuesday conversions multiplied until two hundred and one professed faith in Christ. The oldest people confessed never before to have seen it on this fashion. The meeting was to have broken up Wednesday morning, but such was the rejoicing that it was nearly night before the people could

be induced to go to their homes. The people were called to the church the following week and about twelve more were converted.

"The same preachers were continued the following year and another camp meeting, the ninth, was held on Brother Judd's place September 12, 1859, and resulted in about twenty conversions.

"We may mention three great revivals. A revival occurred in the winter of 1837 and 1838 under the labors principally of Moses Hill. He began the meeting in the Pope school house on the Forestville road. The Lord graciously saved more than a score of souls, and then in the Round House many more were wonderfully converted to God. The quarterly meeting that followed was held in Brother Smith's barn, in Hamlet. Brother Darius Smith, after preaching the Sabbath morning sermon, gave the invitation for candidates for baptism to come forward, and from scaffold, hay and floors, the people came until between fifty and sixty stood before him eager in the gladness of their new life to receive the outward seal of the inward cleansing. This was a sight to rejoice the heart of any toiler in the Master's vineyard.

"In 1842 the Lord greatly blessed the labors of Potter Sullivan, so that many of the hardest cases were converted and added to the Church.

"During the three years, 1864-1866, of W. W. Warner's pastorate, revival succeeded revival until every point on Villenovia Charge was blessed with conversions. At Wright's Corners the people built an addition to the school house to accommodate the multitudes who came thronging night after night to hear the gospel. The record shows two hundred and sixty received on probation, and one hundred and twenty-eight baptisms. Many other revivals of less note occurred in which the societies were greatly quickened and increased.

"When the society at Hamlet had dedicated their church they organized a Sunday school. This was in April, 1840. It continued through the summer months only. Every spring it was reorganized until 1869, when it was continued through the year."

The following preachers have gone out from this circuit besides Bishops Leonidas L. Hamline and Calvin

Kingsley: John P. Kent, F. A. Dighton, Lorenzo Whipple, Alexander Barris, Lorenzo D. Prosser, John Prosser, Dillon Prosser and John Arnold. Eli Arnold was a local preacher. He died at the advanced age of eighty-five years. Roderick Wells and Ira K. Jones were exhorters.

In the summer of 1810, Tillinghast Mowry moved from Connecticut and settled in the town of Milton, Portage County, Ohio, one mile west of the center. The preachers on the Hartford Circuit for many years made his house a home and preaching place. Under the labors of "Father" Shewel a class was formed, consisting of Mr. Mowry and wife, Jacob Allen and wife, Joseph Depue, Margaret Hudson and a Mr. Cole and wife, with perhaps a few others—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 93.)*

George Stuntz.

Mr. Gregg gives an account of the conversion of George Stuntz, an eminent local preacher. He was "powerfully awakened by a sermon preached by Jacob Gruber, presiding elder, at a quarterly meeting held in the Brush meeting-house in the month of July, 1810, from the text, 'Be not deceived, God is not mocked,' and immediately joined the class on probation and commenced praying in his family, but obtained no peace of mind until the following September, at a camp-meeting held by Mr. Gruber on the banks of French creek, below Meadville, Pennsylvania, where many souls were converted. He went to the altar repeatedly, but still found no relief; partook of the sacrament, but instead of finding in it a blessing as he expected, was tempted to believe that he had eaten the body of the Lord 'unworthily,' and exclaimed in the bitterness of his anguish, 'Is mercy clear gone? Will He be favorable no more?' In this state of despair he went outside of the encampment and prostrated himself under an oak tree to 'bewail his sad fate.' While there he says 'I ventured my all on Jesus, by faith saw the Savior, was relieved of my burden, light and joy inexpressible filled my soul, and all things appeared new to me.' He was licensed to exhort in April, 1814, and to preach in Salem meeting-house July 22, 1815; was ordained a local deacon

by Bishop Enoch George September 18, 1820, and an elder by Bishop Joshua Soule in 1836." He was an acceptable and efficient local preacher for many years.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 89, 90.)*

Hartford Circuit, Loring Grant and the "Holland Purchase."

The Baltimore Conference met in Baltimore, March 20, 1811, under the presidency of Bishop Asbury. Jacob Gruber was returned to Monongahela District; James Watts and James Ewen were appointed to the Erie Circuit; William Knox to the Hartford, Abel Robinson to the Shenango, and Elijah Metcalf to the Chautauqua. The last appointment was made by the Genesee Conference, which met at Paris, New York, July 20, 1811—Bishops Asbury and McKendree both being present and presiding.

The Hartford Circuit, under the labors of Joshua Monroe and William Knox, extended its bounds toward the west; and a class was formed in the town of Northampton, Summit County, Ohio, consisting of Abraham Vanhining—who was leader—and his wife, William Prier, Elizabeth Perkins, John Cockran, and Catharine Prier. A little later a class was organized in the town of Stow, of which Mr. Vanhining became leader, leaving his wife to lead the former class. The Stow class established preaching on Darrow Street in the town of Hudson where it flourished several years.—*(Gregg, History of Methodism, Erie Conference, Vol I., pp. 98, 99.)*

In 1811 the Genesee Conference sent Loring Grant, Elijah Metcalf and Marmaduke Pearce to the "Holland Purchase and Caledonia." The work of Mr. Metcalf brought him down into Chautauqua County. He extended his labors as far as Warren, Pennsylvania, "preaching in a new settlement on the Conewango, and at Mother Reece's on the Allegheny river, one or two miles below Warren, and also on the Brokenstraw creek," where the parents of Mr. Gregg then resided, having moved from Oil Creek in 1808.—*(Gregg, History of Methodism, Erie Conference, Vol I., p. 98.)*

Mr. Metcalf was admitted on trial in the New York Conference in 1809, but his name does not appear in the

list of appointments. In 1810 he traveled the Wyoming Circuit as junior preacher with Thomas Wright. He was received into full connection in 1811. There is no record of his ordinations. He seems to have been left without appointment in 1812; and in the following year he located.

Of the extent of the "Holland Purchase and Caledonia" Circuit, Mr. Grant says: "This charge included all the present Genesee Conference, and nearly all the Erie Conference; all of Western New York from the Genesee river; one county in Pennsylvania—Erie—and all below Cleveland, in the State of Ohio. This part of Ohio, however, was not explored to any great extent. We had labors more abundant, and, thank God! we had success, the eastern part increasing from three to six hundred." Again he says: "There we had mud, log-houses, smoky cabins, and hard fare." Another writer exclaims: "O the cold houses, the snow, the mud, the sage tea, the baked beans!"—(*Conable, History of the Genesee Annual Conference, pp. 48, 49.*)

The name of the Monongahela District was changed to the "Ohio" at the session of the Baltimore Conference held in Leesburg, Virginia, March 20, 1812, Bishops Asbury and McKendree both being present, and Jacob Young was appointed presiding elder. James Watts and Jacob Gorwell were appointed to the Erie Circuit, and William Knox to the Shenango. The Hartford Circuit was divided. The northern part, extending along the lake shore, was called the "Grand River Circuit"; and the southern part, the "Trumbull." The former was manned by Abraham Daniels, and the latter by Thomas J. Crockwell and John Summerville. The General Conference, which met in May, transferred the district to the Ohio Conference. At the session of this Conference held in Chillicothe, Ohio, October 1, 1812, Jacob Young was continued as presiding elder, but everything else was changed: John Graham to the Erie Circuit, James Watts to the Shenango, James McMahon to the Trumbull, and John McMahon and Robert C. Hatton to the Grand River. Robert C. Hatton was soon transferred to the Erie Circuit, where his services were demanded by the exigencies of the work. Lemuel Lane, a local preacher from the Western Reserve, was employed to labor on the Chautauqua Circuit. He formed a class at

Silver creek "consisting of A. Clothier and wife, S. Spink and wife, and a few others."

Fredonia, New York.

In 1805 the first Methodist Episcopal itinerant made his appearance in Fredonia, New York, but, like the Tishbite of old, he proclaimed his message and passed on, only occasionally returning until 1811, when Elijah Metcalf, preacher in charge of Chautauqua Circuit, organized a class. The territory at that time belonged to the Ohio Conference. Among the members of the society were Justin Hinman and wife, Daniel Gould and wife, William Ensign and wife, and Jeremiah Baldwin and wife. In 1812 Benjamin G. Paddock was pastor. At the General Conference of 1820 the territory was given to the Genesee Conference and Lake Circuit was formed including the territory between North East, Pa., and Silver Creek, N. Y., with John Summerville as pastor.

In 1824 the General Conference transferred Chautauqua County and a part of Cattaraugus to the Pittsburg Conference, and the year following Henry Knapp was sent to the circuit with John Scott as assistant. In 1829 the name of the circuit was changed to Forestville, James Gillmore being sent as pastor and Allured Plimpton, assistant. Fredonia first appears as a charge in 1834, William Todd, pastor, Lorenzo Rodgers, assistant.

August 2, 1843, the annual Conference held its eighth session in Fredonia, Bishop Joshua Soule presiding. The Conference met in the new church on Centre Street, this was the last visit of Bishop Soule to a conference of the Methodist Episcopal Church as he was one of the number that separated from the Church in 1844 and formed the Methodist Episcopal Church, South.

The first church building was begun in 1822 and completed in 1824. It stood on the lot now occupied by Mr. A. Lapham, on East Main Street. Afterward it was moved to the corner of Main and Green Streets. The second church was built in 1839 on the corner of Second and Barker Streets. In the early fifties a parsonage was bought on the opposite corner. The present property was purchased in 1867 and the church erected in 1868-9. The whole costing about $28,000. The dedicatory services

were conducted by Bishop Matthew Simpson and the Rev. B. I. Ives, May 12, 1869. During the pastorate of J. A. Kummer, the present parsonage—the John P. Hall Memorial Parsonage—was built at a cost of $2,700. The Epworth League was organized in 1890, and the Junior League in 1893.

The Notable Jacob Young and His Work.

A notable character appears as Presiding Elder of the Ohio District in 1812. "Jacob Young, a man of such evangelical simplicity and purity, such good sense in counsel, and perspicuity and pertinence in speech, so entertaining in conversation, and of such cordiality in manners, and saintliness of character, that the most obstinate opposers and most fastidious critics were won by him, notwithstanding the faithfulness of his administrations, and some obvious defects made the more obnoxious to criticism by the peculiar recitative tone of his preaching." *(Stevens, History of the Methodist Episcopal Church, Vol. 4, p. 117.)*

He was born in Allegheny County, Pennsylvania, March 19, 1776, near where Adam Poe had his famous conflict with Big Foot, an Indian chief. His childhood was beset with frontier hardships and Indian perils. His mind was early impressed with religious truths and obligations. He says: "One night, after the family were all asleep—I was about ten years of age—I became greatly alarmed; I rose, and sat some time by the fire, in distress of mind almost beyond endurance. But suddenly a change took place, and my burden appeared to fall off; something whispered in my ear, 'Be of good comfort, your sins are forgiven.' I then went to bed with great comfort, and for a number of months was a very happy boy."

When about fifteen years of age, he removed, with his family, into Kentucky, and settled on the frontier of Henry County. He lost his religious enjoyment, and ran into many excesses of sin. When about twenty-one years of age, he was powerfully wrought upon under the preaching of young Lewis William Hunt, "one of the earliest martyrs to the western itinerancy." Listening to

another sermon Sunday morning, he "wept bitterly." In the evening Daniel Woodfield preached, and the circuit preacher exhorted. The congregation were moved as by "a storm of wind." Nearly all fell to the floor, crying for mercy, or shouting for joy. "A pious man" spoke to Jacob. He attempted to reply, but had lost the power of speech. His tears flowed; his knees trembled; his strength failed; he fell to the floor—the great deep of his heart broken up. For several hours he cried unto God—it availed nothing. He met with a cold reception upon his return to his home. He says: "I soon retired to the solitary grove and sought the Lord with all my heart—wandering from tree to tree, moaning like a dove that had lost its mate, and crying like the crane in the desert." In the evening he returned to the scene of his conviction. The lady of the house began to sing a hymn. Mr. Young relates: "I fell to the floor, and there I lay many hours, having no recollection of anything that passed, only that my mind was dark and my soul greatly distressed. Toward midnight, the light appeared to shine from the south part of Heaven, and God, in mercy, lifted up the light of his countenance upon me, and I was translated from the power of darkness into the kingdom of God's dear Son, and rejoiced with joy unspeakable and full of glory. I arose from the floor praising God with a loud voice."—*(Jacob Young, Autobiography of a Pioneer, pp. 27, 40-43.)*

In 1799, he labored as an exhorter in the great revivals then prevailing in Kentucky; in 1801, he was licensed to preach by William McKendree, afterwards Bishop McKendree; in 1802, he was called to the itinerancy, and appointed to the Salt River Circuit. In six weeks, he traveled five hundred miles, preached fifty sermons, held many class and prayer meetings, visited many families, and rejoiced over his field of labors as the happiest scene of his life. Such were his labors until he was transferred from the Western to the Baltimore Conference in 1810. The Baltimore Conference held its session in Leesburg, Loudoun County, Virginia, and Mr. Young was appointed to the Ohio District.

Mr. Young says: "About the first of May, 1812, I crossed the Ohio river and went to Steubenville. Here I formed a plan of my district; I found it covered a very

large territory; part of the country very rough—another part might with propriety have been called a swamp. I went by the way of New Lisbon, Canfield, Youngstown, on the Mahoning, Hubbardsville, and Smithfield—here I crossed the Pennsylvania line—Salem Township, Mercer County, moved on through mud and water till I came to Oil Creek, Crawford County, Pennsylvania. Here I held my first quarterly meeting, in a barn. The alarm of war was spreading through that country. Crowds of people attended the quarterly meeting. James Watts and William Connelly were my helpers. I found the neighborhood under revival influence, and had a very comfortable quarterly meeting.

"Next week I returned again to the Western Reserve, and held quarterly meeting in the town of Hartford. Thomas Crockwell and John Summerfield were the circuit preachers. Nothing out of the common order took place at this meeting. The prospect looked rather discouraging.

"Next week, through mud and water, I made my way to the town of Burton, and held quarterly meeting in Seth Hays' barn. Here I found a very large congregation, considering the newness of the country. This was a profitable meeting. Abram Daniels was circuit preacher. After keeping up the meeting for several days, we closed it, and parted in great harmony. So I passed on by the way of Canton, New Philadelphia, Coshocton, Zanesville, Cambridge, in Guernsey County, Barnesville, in Belmont, St. Clairsville; thence to my little home, on Pleasant Point, Ohio County, Virginia.

"I had a long and laborious tour. My horse was nearly worn out, and looked as if he never would recover. My clothes were pretty ragged, and my pockets nearly empty. During the whole time I did not receive twenty dollars. I found my wife in very good health, and our little house well filled with good things. I spent a few days at home, had my garments repaired, obtained another good horse, and set out on my second round of quarterly meetings, pursuing nearly the same route, holding quarterly meetings every week, often preaching at night, and, frequently, our meetings would continue till after midnight. Revivals became common throughout the whole District, es-

pecially on Shenango Circuit, under the labors of the pious Abel Robinson. The work prospered well on Erie Circuit this year.

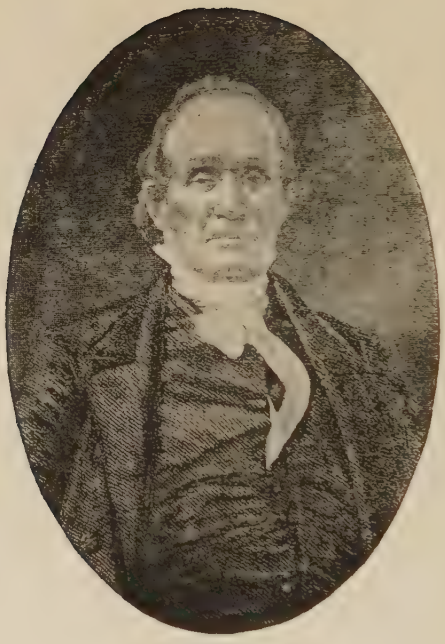
"I had not proceeded far on this round, till I heard the cry of distress from many families. Bread-stuff had become very scarce, and sold at very high prices; flour, in some places, was sixteen dollars per barrel. Most of the families were poorly supplied with bread, and, report said, some lived without it. Meat was then about as scarce and high as bread. Along the Lake shore the alarm of war spread terror among the inhabitants.

"I went next to the mouth of French creek, on the Allegheny river. Here William Connelly, a local preacher, undertook a mission to Brokenstraw, and the mouth of Conawango, where the people were expecting a quarterly meeting, though there were no traveling preachers in that part of the country at that time. The Genesee preachers had left them out, and they were like sheep having no shepherd. When I came on to the appointed ground, I found a stand erected near the bank of the river, very convenient seats, and a kind of a large tent, into which we could retire. About ten o'clock the people began to gather, in great numbers. Some on horseback and some on foot, and a goodly number came down the Allegheny in canoes.

"Here, for the first time, I met with John P. Kent, who was then a smooth-faced boy, and, I suppose, about as polite as any young French gentleman in Paris, and as kind and accommodating. He had a large company with him, of which he appeared to be the chief man. One of his company was a local preacher, by the name of Arnold.

"Just about the time I was going to commence divine service, up rode Bishop McKendree, as large as life, filled with health and animation. He had two preachers with him, George Harmon and Brother Metcalf. He just took time to shake hands and ask me how I was, then mounted the stand and commenced services, in the course of which he preached one of his flaming and awakening sermons. Harmon exhorted. We had a prayer meeting. Many tears were shed, and a good deal of shouting was heard.

"McKendree and all the preachers but myself, rode off to a small town called Warren, to procure refreshments. There were two places called public houses there, but I



Rev. Jacob Young.

called them low grog-shops. The Bishop rode up to the first, and they played the fiddle at him. He went on to the next, where he made out to stay all night. I suppose they got their supper and something for their horses, and left me to hold quarterly conference."—*(Jacob Young, Autobiography of a Pioneer, pp. 279-282.)*

"I preached in the evening, and held a prayer meeting —the congregation dispersed, and, leaving me a little like my Divine Master, in one respect, for I had not where to lay my head. No one asked me to go with him. After wandering awhile, I found an old log barn, with some half-rotten hay in it. There I laid me down and slept till daylight.

"Before sunrise, I was invited to take breakfast on the bank of Allegheny river, where a number of people had encamped. They had neither tables nor chairs, but they spread their clothes on the ground. We worshiped God together, took a hearty breakfast, and conversed freely on our prospects for getting to another world. The congregation gathered early, and the preachers with them, and we had an excellent love-feast. There was certainly the shout of the King in the camp.

"Having dismissed the congregation, after preaching the next morning, we mounted our horses, rode away to Brokenstraw—upward of twenty miles—that night, and staid with 'Squire Mead. The Bishop preached again a good little sermon, and we all retired to rest."—*(Jacob Young, Autobiography of a Pioneer, pp. 283, 284.)*

"We took our breakfast, and rode down to William Connelly's, Franklinton, mouth of French creek. Next day, we rode to Edward Crow's, Salem Township, Mercer County, Pennsylvania, and tarried there that night.

"I accompanied the Bishop to Youngstown, on the Western Reserve; Harmon and Metcalf having turned back. From this place we went on to Steubenville. Here I turned my course toward Ashtabula; held my quarterly meeting in the court house. Methodism was very new in that part of the country at that time. On Saturday and Saturday night, everything went on very smoothly.

"On Sunday morning we had a pleasant love-feast. While I was preaching, the congregation began leaving the house, sometimes as many as nine or ten at a time. I could not tell what was the matter, but closed services

as soon as I could conveniently. When I went to the door, I met one gentleman dressed in uniform, another beating the drum, another playing the fife, one holding a banner—the stars and stripes flying. I asked them what all that meant? They told me that Hull had surrendered Detroit to the British, and that nine hundred British and Indians were on their way down the Lake toward that country; that they had no time to lose; they must try to raise force enough to hold them in check till we could organize the militia.

"I staid all night, and tried to comfort the people in the best manner I could. Next day I crossed the Pennsylvania line, and stopped at a little kind of village to get our horses shod, and told the doleful news. Some believed it, and some did not; some were frightened, and some were very angry. One man swore most profanely, loud and long. I tried to reason with him, and to reprove him, but to no advantage. He said it was right to swear, and he would swear; if Hull had sworn more, he would not have lost Detroit.

"I rode on to 'Squire John Leech's, and put up for the night. Here I found the people greatly alarmed; a good many preparing to leave the country, and go to Pittsburg—some had actually began to pack up their goods. I called them together, and tried to preach to them; then endeavored to dissuade them from their purpose of leaving their homes, alleging, in the first place, that it was impossible for the Indians or British to get where we were, and that if they were still afraid, they had better set up pickets and make a strong fort, than for a part of the families to go off and leave the rest exposed. The gentlemen all appeared to approve of the suggestion, and were well satisfied.

"After I had taken my seat, a large lady approached me with a very angry countenance and uplifted hand. The first word she spoke was: 'Sir, I believe the devil sent you here to-day, for we had just, by much persuasion, prevailed on our husbands to go to Pittsburg, and now you have confirmed them in their old opinions, and they will not go. We shall be murdered, and our children—and our blood will be upon your head.' My reply was: 'O! madam, there is no danger.' She replied: 'I know

better. We and our families are all in danger of being destroyed.'

"I left her, clamoring away, and crossed over into the Western Reserve, where we had appointed a camp meeting; but the news of Hull's surrender had so alarmed the people that they had given up holding any camp meeting. I, thinking they had acted very improperly in giving up the meeting, gave them two or three severe lectures, and they lectured back; so we parted."—(*Jacob Young, Autobiography of a Pioneer, pp. 285-288.*)

In May the General Conference transferred the Ohio District from the Baltimore to the Ohio Conference. The Ohio Conference met in Chillicothe, Ohio, and Mr. Young was returned to the same district.

Among the many camp meetings held during this year, one near Meadville may be mentioned.

"The people in that section appeared to be both hungry and thirsty for camp meeting. They selected a beautiful spot of ground, and built a great many very comfortable tents. The congregation was very large on the first day. Many ministers were present.

"Bishop McKendree was with us and preached every day, and took a lively interest in our night meetings. The literati of Meadville were nearly all in attendance. General Mead himself made one of the company. They were delighted above measure with the Bishop's preaching. The rowdies, as we then called them, began to behave disorderly on Saturday, in the afternoon. I took the usual course to preserve order, reading the rules, expounding them, and then used my influence by walking round the congregation, using moral suasion as I went along to every one, gentle and simple.

"In one of my rounds I was met by two gentlemen from Meadville, who requested me to give myself no trouble about keeping order, but carry on religious exercises as we had been doing, and they would preserve order throughout the congregation. Old General Mead went on the stand and requested the people to be orderly, showing them the consequence if they did not comply with the rules. We had no more trouble during the meeting. The good work of the Lord went on with very little intermission day and night. Many professed to be converted. Backsliders were reclaimed, and the Church edi-

fied. Sabbath was a great day. The Bishop gave us the Lord's Supper. The Lord honored His table by pouring His Spirit on the congregation.

"We continued the meeting with success till Tuesday morning, then the Bishop gave us his valedictory. We closed the meeting under pleasing circumstances, took our departure, rode to John Leech's, where the Bishop preached to a small congregation."—*(Jacob Young, Autobiography of a Pioneer, pp. 300, 301.)*

The Western Conference in 1813 was held at Steubenville, Ohio, in October, Bishop Asbury in the chair. Mr. Young again returned to his labors. "The District remained in pretty much the same form as it was last year: Shenango, James Watts; Erie, John Graham; Trumbull, James McMahon; Grand River, John McMahon, Robert C. Hatton; Beaver, Jacob Gorwell; Barnesville, Archibald McElroy; Cross Creek, Abel Robinson, William Knox; West Wheeling, James B. Finley.

"I pursued my regular round. By the time I came to Erie, on the Lake, the weather had become intensely cold. The war was still going on between England and the United States. The people were still very uneasy along the Lake shore, more than half way down toward Pittsburg. They had not recovered from the panic of last year, occasioned by Hull's surrender of Detroit; and, to heighten our trouble through the country, the fever had broken out in the camp at Black Rock, run up the Lake, and spread out through the country. They called it the cold plague. It was far worse than either the British or Indians. There was no guarding against it. It was almost as bad as the cholera in later days. The doctors did not understand it. The first they would do was to bleed, and I know of but one but that died soon after blood letting. It made its appearance in Hartford, Trumbull County, Ohio. The first that fell a victim to it in that place was an eminent minister, by the name of Crosby. I preached his funeral sermon, and buried him. I went on to the town of Burton, returned the next week to Hartford, and found another of the old citizens lying a corpse—preached his funeral and buried him. Went to Youngstown, and held my quarterly meeting, then, by the way of Canfield and Lisbon, to Steubenville—found the cold plague spreading in every direction; it was nearly as bad

in Wheeling as in Meadville. It spread throughout the great western valley, and carried thousands of our fellow citizens to their graves.

"This was, in some respects, a dreadful winter. The war still raged furiously, and all kinds of provisions were scarce and high. I suppose many poor people suffered for want of bread.

"The people were so much taken up with war and politics, that they lost their zeal in the cause of God. I suffered more with cold this winter than ever before. Sometimes, I would have to give fifty cents for a peck of oats, to feed my weary horse, and I have paid as high as four dollars for getting my horse shod. I was often entirely out of money, but some one always took compassion upon me and supplied my wants. Winter was long and cold; but, finally, spring came on. I commenced my third round under more favorable circumstances, but we had but little revival influence during the whole year. Yet peace and prosperity was in the Church. The God of love and peace was with us.

"During this round, I found the people very much straitened for breadstuff, and some actually suffering. This gave the wealthy an opportunity to take advantage of the poor, for these were times of great speculation. The rich were made richer, and the poor poorer. But, still, we had some benevolent men among us.

"I will give you two cases, which will represent the whole. In these hard times, I preached, one day, in the house of a local preacher, and bore down pretty hard on extortioners, especially on those who took advantage of the poor in the article of breadstuff. Meeting over, the congregation retired. The brother came and took his seat by my side, and said to me: 'You have this day partly ruined me, for I have been selling corn for two dollars per bushel, and the people have all been censuring me. Now they will be worse than ever.' We debated the case all the afternoon. I think he relented some, and I left him in a very good humor.

"Another case I will mention, that took place on the Western Reserve. A Methodist brother had some flour on hand for sale, which he disposed of to certain persons, and took their notes, to be paid in rye, after harvest—twenty-six bushels of rye for a barrel of flour. When he

received the rye, after harvest, he turned it into whisky, at three dollars per bushel, took that whisky to the army, and sold it for three dollars per gallon, getting in the neighborhood of two hundred dollars for a barrel of flour.

"I will now give you a case of another kind. My old colleague, Thomas Church, had located and gone to farming. This year he had on hand a large crop of excellent corn, and sold it out to his poor neighbors for three bushels per dollar; and when they had no money he took work for his corn. This shows the truth of one of the wise sayings of Solomon: 'The righteous is more excellent than his neighbor.'

"I commenced my fourth round early in the summer. During this round, we held many camp meetings—one on that favorite spot, on French creek, near Meadville, where I had a glorious camp meeting the year before. I rode to the meeting in company with Joseph and Matilda Crow, of precious memory. I had heard, previous to this, that that part of Holland Purchase lying west of the Cattaraugus, was destitute of preaching. They had been supplied, for several years, from the Genesee Conference. The preachers had become discouraged, and left them destitute. Some of the young people in that part of the country attended our camp meeting; two young men—one by the name of Bevins, the other Mather—with three young ladies, Anna Kent, and two Misses Smith. They came to see if we could not supply them with preaching. Miss Kent seemed to be the chief speaker. They were resolved to take no denial—they must and would have a preacher. The work of the Lord was going on, and they wanted a preacher to take charge of it. They entered into the spirit of the work, and were very useful among us. The Lord was pleased to give us another good camp meeting, but not quite equal to the one the year before. I sent on a preacher to reconnoiter the ground, and report to the ensuing Conference. He reported favorably, and it was taken into the Ohio Conference, and added to the Ohio District."—*(Jacob Young, Autobiography of a Pioneer, pp. 307-311.)*

The Conference of 1814 was held at Cincinnati, Ohio, and Mr. Young was re-appointed to the same District. But little is said of the work of the first two quarters. Of the third he says: "I began my third round of quar-

terly meetings in fine health and good spirits, till I came to the Mahoning river; here I was attacked with fever and ague. I traveled on, grappled with the disease, and preached almost every day till I reached Warrentown, Trumbull County; there I had to halt and send for the doctor. My next quarterly meeting was in the town of Burton; and as my labors had always been wonderfully blessed in that place, I could not think of missing the meeting. I told the doctor I wanted him to break the fever as soon as he possibly could.

"On Thursday evening I took a large dose of calomel, followed by a large portion of jalap. On Friday morning I obtained a quart of port wine, four ounces of genuine Peruvian red bark, mounted my horse very early in the morning, took a large portion of wine and bark every two hours, rode thirty-two miles, preached at night, went through the labors of the quarterly meeting with comfort; and, the best of all, God was with us.

"On Tuesday morning I went on my way rejoicing, and was troubled no more with ague that year. Nothing remarkable took place during this round.

"I commenced my fourth round under more auspicious circumstances. Our quarterly meetings were attended with great displays of the goodness and mercy of God.

"As I was preparing to leave the District, it became my duty to make a close and thorough examination relative to the Church in every department. First, in regard to the number of Church members. I compared our numerical strength to what it was when I came on, and found it, I think, nearly double—our congregations more than doubled; the attendance in class meetings greatly improved—family religion was on the advance; our preachers appeared to live more holy, and to preach with more zeal and understanding. I may say, in truth, the District, in every respect, was in a better condition than when I came on it. I looked back with renewed satisfaction on the three years and six months I spent on this rough but delightful field of labor."—*(Jacob Young, Autobiography of a Pioneer, pp. 315-317.)*

The memoir presented by the Ohio Conference, at the session immediately following his death, is so accurate a portrait of this good man, that we copy it entire:

"The Rev. Jacob Young, D.D., was born in Allegheny County, Pennsylvania, on the 19th day of March, 1776. His father was of the Church of England, and his mother of the Presbyterian Church, though both were strangers to the converting power of God until brought in after days to the feet of the Savior through the labors of their own son. It has been often said, that the circumstances under which a man is born and reared have much to do in the formation of his future character, and that one coming into life amid great and stirring scenes, the offspring of parents deeply interested in the great questions of human life and human liberty, would more probably be marked in his mental character with the influences of those struggles, and stamped through life with the spirit of the age. The subject of our memoir was ushered into life amid the struggles of a nation for the boon of freedom, and the parents who rejoiced in the birth of a son were permitted in four months more to rejoice in the birth of a nation by the Declaration of Independence. The first years of the life of our brother were passed amid the wildest scenes of frontier peril, and the objects of early familiarity were sites of renowned conflict and the portholes of his father's cabin. The high hopes of his parents, based upon his physical and mental activity, and his uncommon natural courage, were suddenly overcast by malignant disease, followed by confirmed asthma, which lasted until his fifteenth year; but his active mind struggled through the disabilities of bodily affliction, and, under the care of an affectionate mother, he grappled in childhood with many of those great thoughts which afterward swelled his mature and manly heart. The simple grandeur of the New Testament made its impress upon his heart, and love kindled for the Savior as he read the history and design of his sufferings. He looked by faith, and heard the Savior say: 'Be of good comfort, thy sins are all forgiven.' For a while he was joyful and happy, but improper association stole the treasure from his heart. His health having recovered, and his father removing to the State of Kentucky, he for a while divided his time between the hard labor to which duty and honor bound him for the maintenance of his family, and the wild sports of thoughtless frontier men. While thus engaged, he became alarmed at the extent of his own wickedness,

and resolved to seek again the path of life. After a severe struggle with the old doctrines of the Westminster Confession of Faith, he turned to the word of God alone. Under bitter anguish of spirit, and against the wishes of his friends, he attended the preaching of the word by the Methodist ministry, and was guided through his dark and painful struggle into the peace of God which passeth all understanding. His conversion was as strongly marked as his agony had been deep and unutterable. He united soon with the Methodist Episcopal Church, but felt all the power of the tempter, and learned painful and bitter lessons, which were of service to thousands in after days. Holy men in the Church began to point to his future path, and the prayer of faith offered by many claimed gospel qualification from the Holy Spirit for the future minister of Christ. He felt within him an irrepressible thirst for knowledge, and seized with avidity the means of improvement. The fire of the Lord was shut up within his soul, and, under an impression which he dared not farther resist, at the close of a day of fasting and prayer, and without formal authority from the Church, he preached his first sermon, saw a congregation bathed in tears, and felt in his own spirit the anointing from the Holy One. In September, 1801, he was licensed as a local preacher, and on the 17th of February, 1802, under the direction of that great master-spirit, William McKendree, he was thrust out into the active work of the ministry, to fill the place of Gabriel Woodfield, on a large frontier circuit. As an ably written life of this distinguished man of God, with the facts furnished by himself, and revised by Dr. E. Thomson and D. W. Clark, is already before the Christian public, embracing fifty-five years' connection with the itinerant ministry, and affording a rich feast to his personal friends, and the friends of true piety and self-developed greatness, we forbear to refer to the especial fields of his labor, or dwell upon the success which attended the work of this faithful man. It seems to us almost a useless attempt, even to bear a truthful and sincere testimony to his rare abilities, ripe Christianity, and unwearied labors, for the name of Jacob Young, bringing with it an association of excellences, is burned in imperishable characters, and over so wide a territory, that the kindling of our feeble lamp would be obscured by the

already ever-burning light in the mind and memory of his numerous friends. Permit us to say, that as helper on the circuit, in charge of the work, presiding over important districts, in the great councils of the Church, he was ever marked as one chosen of God, and the heart of the Church ever thrilled with gratitude at the thought that God had favored her with his labor and his counsel. We would speak more particularly of that portion of his life from the close of his biography to his happy departure from time. He had fully taught his junior brethren the great lesson, how to battle with all the difficulties which can surround the days of manhood, and which call forth the strength of maturity. It was his to teach us another lesson: how to be truly great, and exhibit the ripe fruit of Christian experience, and the fresh treasures of active old age, amid the shades which often surround the decline of life, and the felt decay of once vigorous and giant power. He was then great in the beautiful symmetry of his Christian character, his sweet submission to the will of God, his deep interest in all the improvements of the Church, and the more than martial fire he infused into the hearts of his junior brethren. His voice fell on the ear of the juniors as that of an oracle, and the full expression of his countenance kindled battle within the depth of their soul. He had long enjoyed the blessing of perfect love, and in his last days that light was clear, and that power was full. One year ago, during the sitting of our Conference in the city of Columbus, he made his last public address in the college campus, at the Ohio Wesleyan University. His survey of early struggle and early privation was full of interest; his rehearsal of desires long pent up within the laboring mind, finding vent, and realizing full satisfaction in the noble provision which there met the eye for the cultivation of the youthful mind of the Church and of the community, was a rich feast to the vast concourse which hung upon his lips. In the love-feast on the next morning, he delivered his last testimony, like Moses about to be gathered to his fathers, while his countenance beamed with the reflection of heaven. In the home-like sick-room, in the house of our Brother Towler, in the city of Columbus, he still spoke such lessons as only fall from the lips of the great and the good; and when removed to the house of his oldest son, sur-

rounded by the loved members of his own family, and a few friends whom strong attraction had drawn to the place, being ready for his departure, on the 16th of September, 1859, he breathed his blessings upon those around him, audibly pronounced the words, 'Sweet heaven! sweet heaven!' and then passed upward at the call of his Master. On the following Sabbath, the Rev. Joseph Casper preached an appropriate funeral discourse in Townstreet Chapel, in the city of Columbus, which fell like a message from eternity upon the hearts of a vast and weeping audience. Devout men bore his remains to his burial, and his body sleeps in the calm quiet of Greenlawn Cemetery. The sigh of the Church responds that a 'prince and a great man has fallen in Israel.' "—*(Minutes of Conferences, Vol. VIII., 1860, pp. 273, 274.)*

Benjamin G. Paddock on the "Shetockway" Circuit. Thrilling Experiences.

At the session of the Genesee Conference held in Judge Dorsey's barn at Lyons, New York, in 1812, Benjamin G. Paddock was sent to the "Shetockway" Circuit. Mr. Paddock says: "In 1812 I labored rather as a missionary. Commencing near Buffalo, I went up Lake Erie to near the Ohio line, then off south and east to Waterford, Meadville, Franklin, Brokenstraw, Warren, Maysville, and other places of less note; taking in Cattaraugus and Chautauqua Counties, in the state of New York, and Erie, Venango, Crawford, and Warren Counties—more properly parts of them—in Pennsylvania. This was a year of hard labor, many privations, and great responsibilities."—*(Z. Paddock, Memoirs of Rev. B. G. Paddock, p. 94.)* Travelling up the Lake, he seems to have opened his mission at the first principal settlement. He meets with the usual experiences of the itinerants of his time. His Memoirs say:

"The next neighborhood visited by the young missionary was on the Canadaway creek, some two miles from the shore of Lake Erie, now the flourishing village of Fredonia. Here he found a society already formed, containing some of the excellent of the earth. He speaks of Gould and Hinman in particular, as men of deep piety and commanding social influence. Further inland, and in the more sparsely populated sections, he found others of

kindred character, some of whom he had known and loved elsewhere. . . . Though not all in the same neighborhood, he found the Rev. David Dunham, an ex-travelling preacher, Eli and John Arnold, and Father Kent, whose son, Rev. J. P. Kent, afterward a member of the old Genesee Conference. But to visit and provide spiritual food for these scattered sheep required hard labor and not a little suffering. On the lake shore the roads were quite passable, and the inhabitants in rather comfortable circumstances; but further back the state of things was very different. For the most part there were no roads, the itinerant being obliged to find his way by marked trees or the mere bridle-paths; and when he reached his place of rest, if such it could be called, it was the merest cabin, supplying no room for either retirement or study. For both he must go to the contiguous forest.

"An incident that occurred near the close of a day, in one of these forest rides is thus described by the missionary: 'I was later than usual at the place, the sun just then going down. On my left there was a sunken vale, covered by remarkably high brakes, higher, indeed, than one's head when standing upon the ground. Though growing a little dark, I could distinctly see, in one direction, and not very far off, the tops of these brakes parting and swaying in a manner that demonstrated the presence of animal life. Conjecture as to the variety was, however, utterly at fault. Nor was I any better informed when such a tumultuous yell was heard emanating from the spot to which my attention had been drawn as never before fell upon my ear. It was as if a score of demons had determined to try the most fearful strains. My poor horse appeared to be as badly terrified as was his master. He not only trembled, but first crouched so low that my feet almost touched the ground, and then started with a momentum that thoroughly tried my horsemanship. Indeed, he was for a time utterly unmanageable The roots cracked, the mud and dirt flew, and the other usual accompaniments of a *single* horse race, supplied me with most comfortable proof that I was making good my flight from at least one field of danger. I was soon out of the woods, and told my good friends where I stopped for the night, from what a *congregation* of enemies I had just made my escape. They smiled at my notions of the

number, alleging that three or four wolves would be all the congregation necessary to make any amount of music of the sort I had just described.'

"Among other physical enemies which occasioned him no little solicitude, though they seem to have done him no harm, were 'Indians and rattlesnakes'—a somewhat unusual, if not amusing, classification, it must be admitted. But, as he had passed his early life where either the one or the other was seldom, if ever, met with, and where stories of their kindred malignity were so often told, it is not surprising that they assumed alarming proportions now that he was in the midst of them. Though the Seneca and Allegheny tribes of Indians were within the limits of what he regarded as his field of labor, and some of their number were not infrequently seen, yet they always appeared friendly enough. It was strongly suspected, therefore, if not actually demonstrated, that much of the wrong done along the lake shore—for depredations were frequently committed—was perpetrated by fictitious Indians. Before Perry's victory, the British had command of the lake, and their shipping often came as near the American shore as the depth of the water would permit. The brig Queen Charlotte, in particular, was almost constantly in sight. My brother speaks of having seen her repeatedly as he rode along the shore. And, as the thefts and pillages complained of generally occurred when this vessel was in the neighborhood, the inference that she supplied the supposed Indians that did the mischief is by no means a very extravagant one.

"As the narrative which supplies our data was written more than half a century after these events occurred, their exact consecutive order cannot always be confidently affirmed. Indeed, the circumstances considered, it would be wonderful if events do not sometimes seem to come together, which, in point of fact, had no immediate connection. The events themselves cannot, however, be reasonably called in question. They made too deep an impression upon the mind at the time of their occurrence, and have since been too frequently made the subject of social remark to have been otherwise remembered than with substantial accuracy.

"It must have been early in the Conference year that he established an appointment at the head of Chautauqua

lake, then the incipient village of Marysville. Whether he then formed a society there does not appear, though it would seem probable he did so before the close of the year. A few miles further down the lake he found a small settlement, composed chiefly of persons from the east. As some of them were members of his communion, his visit was mutually refreshing. To him it was like a green and fertile spot in the midst of a barren and dreary waste: to them it was as the coming of Titus. 'Here,' says he, 'I married the youngest couple I ever did, but by no means the smallest. Though the groom was only eighteen years old, and the bride only fourteen, they came but a little short of being *six-feeters!* The parents on both sides were present, and said the transaction was quite satisfactory.'

"At the outlet of the lake there were a few dwellings, and the place was then called by its present name, Jamestown. It is presumed, however, that no one imagined it would ever be the home of the governor of the Empire State. But, then, neither does Governor Fenton disparage the place, nor does the place disparage him. A good man and a beautiful town alike honor each other. At the time of my brother's labors in Jamestown there were quite a number, as compared with the size of the place, who honored the Christian profession; and to the influence of such a population the town is largely indebted for the prosperity it has always enjoyed.

"Hearing of a destitute settlement, partly white and partly Indian, on the southeast side of the Allegheny river, the missionary determined to visit it. The place was then known as the Kenjua Flats. Starting from near Jamestown, he took an Indian trail that led over a spur of the Allegheny mountains; the most practicable, if not indeed the only, way to the settlement he had in view. Owing to the blindness of the path and the ever-recurring obstructions, his progress was slow; so that, though he started early in the morning, it was beginning to be quite dark when he reached the river, which he found banks full. He says: 'I could not go back, for it would not be possible to follow the trail in the dark; and then the woods were infested with wolves, bears and other ferocious beasts. Nor did it seem possible to go forward, for there was neither bridge nor boat to take me over the

swollen waters. I could hardly avoid exclaiming again and again, "Gracious God! what shall I do?" My condition was not unlike that of the Israelites at the Red Sea—I must pass *through* the waters or perish. Ice had been formed above, and was then floating on the surface, and there was no one familiar with the place to give me the least direction. I was left solely to my own judgment and the care of an overruling Providence. Whether my horse would be obliged to swim or not was problematical; but, reining him to the margin of the water, and bidding him enter, he obeyed with more alacrity than could have been expected. He seemed to understand the emergency about as well as did his master. Much of the way across I found the water up to and even with the skirts of my saddle; but, holding to the horse's mane with one hand and the front of the saddle with the other, and placing my legs on either side of the horse's neck, I escaped with only a slight wetting. Speaking tenderly and encouragingly to my beast, he acted as if he comprehended me, putting down his feet carefully as if feeling his way. Occasionally pieces of ice would come against him with so much force as to cause him to stagger; but in the midst of all, his bearing was calm and resolute. Is there anything superstitious in the supposition that one of those invisible beings who are sometimes directed to "minister to the heirs of salvation," did, in this instance, lead my horse in the way he should go? The supposition harmonizes not only with the plain teaching of the sacred text, but with the avowed convictions of some of the wisest and best of men. But, apart from all speculation, a noble English horse was my "Snip."

" 'That great deliverance has never been forgotten. I never before experienced anything like it, nor have I since. In view of it my full heart has taken me in thanksgiving and praise to the foot of the throne, my God only knows how often.'

"On crossing the Allegheny he soon reached the settlement for whose sake he had made this hazardous journey, and was kindly received by a poor family, who were evidently happy to give him the best their cabin afforded.

"The larger portion of the population were natives of the Cornplanter or Allegheny tribes, few of whom could then be persuaded to listen to the gospel. Since that period, however, considerable numbers have received re-

ligious instruction, and are now either walking in the ways of righteousness, or rejoicing with the redeemed amid the glories of the throne. Among the whites the preacher had success. Souls were saved, and the church built up. The father of Henry B. Bascom, having spent a few years in this settlement, had just left for Kentucky. By those acquainted with the family at that time it could hardly have been expected that the son would achieve such distinction as he subsequently did.

"In this connection the following passage from my brother's memorandum can hardly fail to interest the reader:—'But to return to my mountain ride through the woods. The rattlesnakes were so plenty that I preferred not to trust myself off my horse, save on a high log. But in this elevated region, where the winds had unobstructed sway, it was as easy to find as many of these as the necessities of my case might seem to require. And, as I could not remain in my saddle all the time, I occasionally *perched* myself in the manner indicated, thus finding a place for reading my Bible, for study, and for prayer. During the ride here particularly referred to, the day having worn away to past noon, I began to feel the keen demands of appetite. For such a state of things I was not wholly unprepared. Foreseeing that I must necessarily be out all day, the good sister where I had stayed had charged me as best she could with provisions for both horse and rider. All that was requisite for the repast, therefore, was a little of heaven's own pure beverage. How great was my delight, then, to come to a gushing spring!—evidently the Indians' resting place. The undergrowth of bushes had been cut away, and a considerable spot was covered with sod and grass. It was, indeed, an oasis in the desert. Here, then, I extemporized a manger by spreading my horse blanket upon the grass, upon which I emptied the corn I found in my valise, and invited "Snip" to help himself. Then followed another feast. The good sister aforesaid had sandwiched a piece of broiled pork in a "johnny cake" and tidily put it away in my portmanteau. This, with the water which I took as did Gideon's men (*vide* Judges vii, 6), was received with a relish the pampered epicure might envy. O how sweet are all the Father's gifts when accepted with thanksgiving!'

"Not far from the place where this occurred, and it would seem on the same day, he came directly upon a huge bear. The encounter was not, however, a serious one, as after a little hesitation, bruin quietly retired, and left the way open for the missionary. This incident was made the basis of a story which my brother often told at Sunday school picnics, and on other similar occasions doubtless to the great amusement and profit of children, particularly boys. It was related substantially in this way:

" 'As I was riding along in the woods one day, all at once my horse stopped, trembled and tried to wheel about. I spoke calmly to him, and, looking forward perhaps five or six rods, saw a great bear sitting quietly upon his haunches directly in my path. He appeared to me at first sight as high as my horse. I guess, however, that my glasses were just then a little out of trim. But even now, in the absence of all excitement, I think he must have been as large as a good-sized yearling steer. Thus circumstanced, what was I to do? It was important that I should go forward, as I had an appointment to preach that evening. After a little reflection I determined to try mild and pleasant words. Accordingly I said, speaking as tenderly as I could: "Mr. Bruin, I do not wish to trespass upon your rights, but really I want to go just where you are now sitting. If you can make it quite convenient to get out of my way I shall be much obliged to you, but if you cannot, or will not, why then I must give you the path, and get out of the way myself." He sat a short time, as if pausing to deliberate on what I had said to him, and then apparently well pleased both with my proposition and the manner of it, turned and quietly walked off. The moral: Treat everybody tenderly and kindly, and you will get along all the better for it. "A soft answer turneth away wrath," whether in man or beast. I have always found it so during my long and somewhat eventful life.'

"My brother visited another new settlement, still further south, on the Brokenstraw creek, Warren County, Pa. Here he preached at the house of a Mr. Mead, whose dwelling, it would seem, had been occasionally used for a similar purpose by other preachers. Robert R. Roberts, afterward Bishop Roberts, preached in the same

Rev. B. G. Paddock, D.D.

house at an earlier day. During that service there was a very singular transaction, of which it is fair to presume my brother gives the version then current in that portion of country. But, as the writer hereof had the facts from the lips of the bishop himself, a few years subsequently, differing in some particulars from the version reported by my brother, what follows is doubtless the true history of that unique transaction.

"At any early period in his public life, and when he was yet quite a young man, Mr. Roberts had preached a few times in the neighborhood referred to above. Mr. Mead (I am not certain that Bishop Roberts gave the name of Mead, or, indeed, any name at all. The name, then, is wholly by my brother's authority), who kept what was then called a tavern, invited Mr. Roberts to preach at his house. As there were then no churches in all that region, Mr. Roberts did not hesitate to promise to do so the next time he should come in that part of his circuit. The appointment was accordingly given out. Many people supposed it possible that the innkeeper was governed in what he did quite as much by the hope of temporal gain as by any higher motive. It would not be likely to secure increased patronage at his 'bar,' but would give a sort of respectability to his house to have religious services held in it. But whatever were the motives, when the day for preaching came there was a much larger attendance than had been usual in the neighborhood, especially from that part of the community who rather liked to visit the tavern. Some of these were on hand quite early, evidently for other reasons than those connected with a fear that they might disturb quiet worshippers by coming late. At any rate, it was observed that when Mr. Roberts arrived and was ready to commence exercises there were quite a number of persons, including the landlord himself, who were more or less under the influence of intoxicating liquor. All, however, came speedily to order in the bar-room, for there the meeting was held. When Mr. Roberts was part way through his discourse a man, evidently somnolent from strong drink, so far awoke as to feel the pressing need of additional stimulant, and cried out very audibly, 'Landlord, give me a grog!' The host, responsive to the call, hastened into his bar and began to prepare the coveted potation. Mr. Roberts paused and mildly said to

him: 'I think you had better omit that till the meeting is closed.' The landlord looked up, and, cocking his eye and striking a very grotesque attitude, said: 'Mr. Roberts, you appear to be doing well; I would thank you to mind your own business, and I will mine.' Under the circumstances the preacher could not do otherwise than act in harmony with the suggestion, but was careful not to put himself again in similar relation to the same individual. Possibly, however, this very service led to his reformation; for my brother says, 'When I preached at his house —probably not now a tavern—he had learned better manners, as I was treated by him like a gentleman.'

"My brother preached regularly in the town of North East, Pa., and while there was always cordially entertained at the house of Col. Timothy Tuttle, a gentleman in high repute, who went to that place a few years previously from Oneida County, N. Y. His sudden death caused great sorrow throughout the entire community. My brother, having know him at the East, and being a special friend of the family, was called upon to officiate at the funeral. The discourse delivered on the occasion gave so much satisfaction, at least to the family, that he was requested to write out a copy of it for publication. He complied so far as he could recall what was pronounced extemporaneously, and the only printer then in all that part of the State, Thomas Atkinson, Esq., of Meadville, printed for the family. This was, I think, the only thing of the kind my brother ever attempted during his long life. That was sixty years since, and probably not a single copy of the discourse could now anywhere be found.

"My brother was in Erie, then an inconsiderable village, a short time before the memorable battle between the American and British fleets at Put-in Bay, in the summer of 1813. The Hon. Judge Moore, of the Eighth Judicial District, was holding court there at the time. Hearing that a missionary was in the place, and ascertaining that he was willing to preach, he adjourned his court, so that the court house might be used for the service and he himself have the privilege of attending. To the preacher it was an occasion of rare interest, as Commodore Perry and many of his officers, as well as the marines, perhaps pretty generally, were present. The next morn-

ing he was introduced to the Commodore, and by him invited to visit the navy yard, where preparations were being made for a conflict, the issue of which electrified the nation. My authority—the memorandum so often referred to—speaking of the Commodore says: 'He appeared very modest, speaking with much reserve, and using few words. The impression then made on my mind now leads me to think that, in size, personal appearance, and general manner, he much resembled President Grant.' The account of the victory, achieved not long after, need not be transcribed, as the published history of the times is so specific and ample in respect to it. My brother does not hesitate to ascribe it to the interposition of heaven, whose attributes always incline him to stand by the right. Humanly speaking, the advantage was all on the side of the British. Their squadron, commanded by Commodore Barclay, an experienced and gallant officer, carried sixty-eight guns, while that commanded by Perry mounted but fifty-four. The issue of the conflict gave great satisfaction to the American people, and the name of Oliver H. Perry will ever occupy a large space in the annals of the nation. The applause he everywhere received did not in the least affect his characteristic humility, unless, indeed, it were to make that virtue the more conspicuous. He is now gone, but he died as a Christian.

"Our subject also preached in Meadville, then, as now, the seat of justice for Crawford County, Pennsylvania. He may have made a good impression on the community, but no society was formed; at least, such is the inference, as none was found there ten years afterward, when the writer regularly visited the place as a part of the French Creek Circuit. Nor was there, in 1812, a single place of public worship in Meadville. The Rev. Mr. Johnson, whose Church relations are not given, had a small membership but no church edifice. He occupied the court house in the forenoon, upon each successive Sabbath; and my brother, when in the place, did so in the afternoon. Since that day matters and things have wonderfully changed. Meadville is now not only a highly respectable town in size, but the seat of learning for a large section of prosperous country. The college there is an honor as well as a blessing to the Methodist Episcopal Church. How little did those who toiled there fifty or sixty years

ago, imagine that such a state of facts would exist in Meadville to-day?

"Franklin, then a small village but now a considerable town, situated at the confluence of French creek with the Allegheny river, also shared my brother's labors. Here he made the acquaintance and secured the friendship of some of the leading citizens. William Connelly, Esq., who afterward became a distinguished member of the Pennsylvania Legislature, was long afterward his correspondent.

"The following extract of a letter from Mr. Connelly to my brother, dated December 15, 1813, shows how the latter was appreciated in Franklin at that early day: 'I received your letter from the St. Lawrence Circuit in October last, and was most happy to hear from you. The Conference Minutes gave us your appointment, and it is pleasing to know that you are still determined to toil on in the great Master's vineyard. When I look at the allurements held out to young men, and the many temptations to which they are exposed, it is matter of thankfulness that "none of these things move you." . . . I wish, Brother Paddock, that you would prevail on your Conference to allow you to come to ours, (Franklin was now in the Philadelphia Conference,) so that you may take our Circuit again. I am sure such a measure would give everybody here great satisfaction. Your acquaintances often inquire about you, and I am thankful I can now answer at least some of their inquiries.'

"He left his impression, too, upon Waterford, a beautiful village in Erie County. Judge Vincent, though not a Methodist, made him welcome at his house, and otherwise treated him with gratifying consideration. My brother records an incident, in this connection, which shows somewhat forcibly the spirit of the times. An appointment had been given out for him, on Sabbath afternoon, at the Block House, a building that had been erected as far back as the time of General Washington's visit to the place, during the French war, and now the only place for public meetings in the little village. The resident minister and his wife attended, each having a child in charge. Something was said by the preacher, rather incidentally, about the universality of the atonement and the freedom of salvation, when the reverend gentleman arose, and laying

down his sleeping child upon the seat, very deliberately walked out. The next morning he called at Judge Vincent's, not to apologize for his rudeness, but to convince the young preacher of his grievous error. So it appeared after the introduction. He began: 'Mr. Paddock, I suppose you thought it strange that I left the meeting yesterday?' 'I did,' was the reply. 'Well,' said he, 'I did not believe what you advanced, and thought best to leave.' Without at all replying to that part of my discourse which had such a moving effect upon him, he struck off upon the doctrine of predestination, referring to those of whom St. Jude says, 'they were of old ordained to this condemnation.' 'Please observe,' I replied, 'that the Apostle says nothing about the character of the wicked men of whom he speaks being 'of old ordained,' but simply of their doom. It involves a high reflection upon the character of God to suppose that he would first 'ordain' that men should do wickedly, and then 'condemn' them for doing just what he foreordained they should do. It was not only ordained 'of old,' but is a standing decree of God, that those who willingly and wilfully sin against him shall be 'condemned' and punished. But all of this is in perfect harmony with what I said yesterday.' No reply being made, I continued: 'Mr. M., your leaving meeting did me no harm; and yet for your own sake, as well as that of the common cause, I am sorry you did it. You cannot reasonably suppose that all of your hearers will agree with you in everything you may think it right to say. In this imperfect state, men do and must differ in respect to what is merely speculative, or even doctrinal, in the Christian system. Now suppose some of your hearers on Sabbath next, disagreeing with you in something you may utter, shall get up, take their hats, and walk out, can you complain, seeing you have set them the example?' He paused a short time, and then said, 'I think I was a little too fast.' On leaving he appeared much better than he did when he came." Nearly sixty years after this occurrence my brother spent a winter in this same village, and speaks of the treatment he received from everybody there with great satisfaction.

"From this condensed view of my brother's labors, during 1812-13, it will be seen that what was then called the Chautauqua Circuit embraced the larger portion of the

territory now covered by the Erie Conference. But no adequate idea has been given—or, indeed, can be given—of the amount of labor performed, or of the privations and sufferings endured, while in that large mission field. Some portions of the southern part of the Circuit had been previously visited by preachers from the Philadelphia Conference, who had formed a few small societies in different and distant neighborhoods. Some of the northern portions of it had also been visited by the preachers who labored in what was called 'Holland Purchase Mission.'

"It could hardly be said that the subject of this memoir passed through any one scene of personal suffering and danger, while on the Chautauqua Circuit, still, however, it was, from beginning to end, a year of trial. What would now be regarded as in a sense the essential comforts of life were then, for the most part, wholly unknown. The people were as kind as could be desired, but they could not give what they themselves did not possess. Outside of the little scattered villages, retirement could be found only in the woods. Either there or on horseback secret prayer must be offered, the Bible read, and sermons made. Streams were to be forded, a ride of four hundred miles to be performed every four weeks, and that, too, through swamps, over mountains, generally without roads, frequently destitute of food, and always more or less exposed to beasts of prey. Though in going around his circuit he had to preach from thirty-five to forty times, this was regarded as mere pastime when compared with the severity of his other trials. It is not wonderful that such a year of labor and suffering should have told, as it did very materially, upon his bodily health in all after life."—*(Memoir of Rev. B. G. Paddock, by Z. Paddock, D.D., pp. 93-124.)*

Knox, Crockwell, Summerville and Gorwell.

William Knox was born in the county of Tyrone, Ireland, June 8, 1767, and departed this life June 16, 1851. In his seventeenth year he united with the Methodist Episcopal Church. In 1787 he was authorized to preach and labored as a local preacher during a period of thirteen years. He came to the United States in 1791, and in 1800 began his itinerant career as a probationer in the

Baltimore Conference. His appointments in that Conference were: Allegheny, Stafford, Pendleton, Rockingham, Pittsburg (at different times three years), Redstone, Ohio, West Wheeling, Monongahela, Hartford and Shenango. His appointments in the Ohio Conference were: Cross Creek, three years; Knox, Barnesville, Zanesville, West Wheeling, Steubenville and Duck Creek. His appointments in the Pittsburg Conference were: Lisbon, Barnesville, Leesburg, Cross Creek, St. Clairsville, Grave Creek, Dover, Ohio; Moorefield, three years; Deersville, Richmond, New Philadelphia and Smithfield. From 1800 until he was granted a superannuate relation in 1844, he was, excepting one year (1820) always effective, and that year he had a supernumerary relation.

"Never, perhaps, has the Methodist Episcopal Church been blessed with the labors of a minister more diligent or punctual than Father Knox. To perform with fidelity the work assigned him, was for forty-four years his only business. Rarely, if ever, while effective, did the most inclement weather cause him to disappoint a congregation. Even when burdened with the infirmities of age, with a promptness and regularity worthy of imitation, he was exceedingly careful to fill, if possible, every appointment. . . . In and out of the pulpit his deportment was uniformly that of an ambassador of God. Habitually artless and cheerful, affable and dignified in his manners, and strictly conscientious in his walk and conversation, he won and retained the affection of his brethren, and the veneration of all who knew him. During the last two years of his life his pains and afflictions were very great, but they were all borne with becoming patience and resignation. In tranquility and hope his soul reposed upon the atonement of Christ, and the precious promises of that gospel which for about sixty-four years he had so faithfully preached to others, were his support and his consolation." *(Pittsburg Christian Advocate, July 8, 1851; Minutes of Conference, Vol. 4, 1851, pp. 601-602.)*

Thomas J. Crockwell was received on trial by the Virginia Conference in 1807, though his name does not appear in the General Minutes in the list of appointments, nor yet under the question: "Who are admitted on trial?" In 1808 his name appears under the question,

"who remain on trial?" He traveled the Guilford Circuit, with Edmund Henly in charge. He was appointed to the Orange Circuit, with Joel Avington in charge, in 1809. The same year he was ordained deacon. In 1810 he was second preacher on the Williamsburg Circuit, with Cannellem H. Hines, and the following year he was ordained elder and located. He was re-admitted by the Baltimore Conference and came to our territory in 1812. We find, however, in the General Minutes no notation of his re-admission. In 1813 he was transferred to the Ohio Conference and appointed to the Paint Creek Circuit, Isaac Pavey in charge. In 1814 he again located.

John Summerville was born in the County of Tyrone, Ireland, March 1, 1782. His father belonged to the Church of England, but united with the Methodists when Wesley's preachers visited that part of the country. When John was eleven years of age, the family emigrated to the United States. His father dying, he was apprenticed to a tailor whose treatment of the boy was so cruel that his mother was obliged to secure his release, and a more kind master was found. When his time had expired, he followed his friends and settled in Beaver County, Pennsylvania. He was converted at Chambersburg, returned to the west, and united with the Methodist Episcopal Church. He was licensed to preach in the year 1810 or 1811, and two years later admitted on trial in the Baltimore Conference and appointed second preacher on Trumbull Circuit, Ohio. He became a member of the Ohio Conference, and the Pittsburg Conference at their organization. He travelled in Ohio, Indiana, Kentucky, and Pennsylvania on very laborious charges.

In 1825 he was united in marriage with Miss Mary Kane.

He filled the following charges in the Pittsburg Conference: Deerfield, New Lisbon, Canton, Hartford, Butler, Mercer, Centerville, Kittanning, Elizabeth, Waynesburg, and Birmingham. He was superannuated in 1837, and settled near Beaver, on the road leading to New Castle. Here he was instrumental in the erection of a new church. He passed to his reward October 6, 1850—a Sabbath day on which he had two appointments to preach.

Joshua Monroe says: "Brother Summerville was a man of great probity and uprightness; plain and artless in his manners; pleasant and agreeable as a companion. As a Christian, he was without guile, humble and deeply devoted to God and to his cause. . . . The writer had a long and intimate acquaintance with him, and he is free to say that he was among the holiest and happiest men with whom it has been his privilege to form an acquaintance, and he feels that in his death he has lost a special friend."—*(Joshua Monroe in the Pittsburg Christian Advocate, Nov. 13, 1850.)*

Jacob Gorwell was admitted on trial in the Baltimore Conference in 1811, and appointed to Connellsville. In 1813 he was ordained deacon and received into full connection. He served Erie, James Watts in charge, in 1812; at the organization of the Ohio Conference he was sent to Beaver; 1813, Shenango; 1814, located.

Thomas Branch—Our First Martyr, and North East Methodism.

Thomas Branch was doubtless the first Methodist preacher within the bounds of the present charge at North East, Pennsylvania. He was born in Preston, Connecticut, commenced preaching in the winter of 1800, and was admitted on trial in the New York Conference in 1801. "So rapid was his progress, and eminent his talents, and great his usefulness, that in 1806, he was appointed presiding elder on the New London District, outstripping both his illustrious compeers. In 1807 he was transferred to the Vermont District, where he continued to labor with great success for four years. His zeal was too great for his strength, and toward the close of his term on this district his excessive labor brought on pulmonary consumption. Hoping to improve his fast declining health by a change of climate, he obtained a transfer to the 'Western Conference,' and was stationed in Marietta, Ohio. In the spring of 1812, he started on horseback for his new distant field of labor. On arriving at North East, Erie County, Pennsylvania, he found himself so far reduced in strength that he could proceed no further. There were no Methodists in this town at that time, or within twenty miles of it, with whom he could stop, or of whom to receive kind attention. A Presbyterian Church had

been organized, and occupied a small log house as a place of worship but a short distance from where their present more sightly edifice now stands. As soon as Mr. Branch's condition became known, some of the citizens visited the sick room. It was his constant practice to converse on the subject of religion, and pray with all who called; and when several persons happened in together he would preach to them, sometimes sitting in his chair, and at other times lying upon his bed. In this way an extensive religious awakening was produced in the settlement, which called forth the most determined opposition, especially from the Presbyterians. But this precious man of God soon died, and, like Lazarus, was 'carried by angels to Abraham's bosom.' The day of his burial found a few of his friends present who had been blessed through his instrumentality, and who desired in turn to give him a respectable Christian funeral and burial. But the little log church could not be procured for that purpose, nor were they permitted to inter his body in the newly inclosed cemetery, nor could they procure a respectable team or carriage with which to carry the corpse to the grave. At the hour appointed a prayer was offered, and the coffin placed on a wood-sled and drawn by a yoke of oxen about one mile and a quarter west from the present village of North East, and on the north side of the Erie and Buffalo road this sainted man was buried in a beautiful grove. To the honor of the people of that town be is said, they have long since so enlarged the cemetery as to bring within its enclosure the grave of the lamented Branch. . . . Soon after the death of Mr. Branch the preachers in the Erie District established an appointment for preaching in North East, and formed a class consisting of Perrin Ross (leader) and wife, Mr. Russell and wife, Mrs. Brown, and a few others, to which in a short time, the Tuttles, Nashes, and Sillimans were added, and Enoch Burdick, a local preacher from Canada, settled there, a small brick church was erected, and the church has maintained a prosperous existence there ever since, and many happy spirits have gone up from that town to join the triumphant host in heaven."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 108-110.)*

Bishop Hedding visited his grave in 1826, and says: "He fell in the wilderness, on his way to this country, in

the month of June, 1812. His grave is in the woods, in the state of Pennsylvania, near the shore of Lake Erie, between the states of New York and Ohio. As I came through that part of the country I made inquiry respecting the sickness, death, and burial of our once beloved fellow-laborer in the cause of Christ. An intelligent friend, who said he had frequently visited and watched with him in his last sickness, and attended his funeral, gave me, in substance, the following circumstances. When he came into the neighborhood where he died it was a new settlement, where there was no Methodist society, and but few professors of religion of any name. He preached on a Sabbath, and at the close of the service stated to the strangers that he was on a journey, that he was ill, and unable to proceed, and desired that some one would entertain him till he should recover his strength sufficiently to pursue his journey. There was a long time of silence in the congregation. At last one man came forward and invited him home. This was an eccentric doctor, one Tristram Brown, Sr., and a Mrs. Brown is among the members of the first Methodist class. At that house he lingered many weeks, and finally expired. The accommodations were poor for a sick man—a small log house, containing a large family, consisting in part of small children; but doubtless it was the best the place could afford. In his sickness (which was a pulmonary consumption) his sufferings were severe; but his patience and religious consolations were great also. He frequently preached, prayed, and exhorted, sitting on his bed, when he was unable to go out, or even to stand. And so he continued laboring for the salvation of men while his strength would permit, and rejoicing in the Lord to the hour of his death. The above-named eye and ear witness informed me that he frequently said to him: 'It is an inscrutable providence that brought me here to die in this wilderness.' 'But,' said the witness, 'that providence was explained after his death; for, through the instrumentality of his labors, his patience, fortitude, and religious joys in his sickness, a glorious revival of religion shortly after took place, and a large Methodist society was organized after his death.' That society continues to prosper, and they have now a good house for worship. After the soul of our brother had gone to

heaven, his body was conveyed to the grave on a sled, drawn by oxen. The corpse was carried to a log building in the woods, called a meeting-house; but the proprietors denied admittance, and the funeral solemnities were performed without. As I came through the woodland in company with a preacher, having been informed where the place of his interment was, leaving our horse and carriage by the road, we walked some rods into the forest, and found the old log meeting-house, which had refused the stranger the rites of a funeral; but it was partly fallen, and forsaken. Then following a narrow path some distance further through the woods, we came to a small opening, which appeared to have been cleared of the wood for a habitation for the dead. After walking and looking some time, a decent stone, near one corner of the yard, under the shade of the thick-set, tall forest, informed us where the body of our dear departed friend had been laid. A large oak tree had fallen, and lay across two of the adjoining tenants of that lonely place. We kneeled, prayed, and left the quiet spot, in joyful hope of meeting our brother again at the resurrection of the just. The circumstances of the place carried my thoughts back to the northern parts of New Hampshire and Vermont, where many years since, I had rode, walked, talked, and prayed in company with Thomas Branch. From these circumstances two important reflections have since often impressed my mind. One is in how many circumstances a faithful minister of Christ may be useful—even in his most severe sufferings, and under the darkest dispensations of Providence which he may be called to endure. Little did Thomas Branch think that the fruits of his last labors and sufferings would be so abundant after his death. The other is, how much good may be done by the remembrance of the virtues of a faithful Christian, long after he is dead. The memory of the example of Thomas Branch, revived in my mind by visiting his grave, has been a means of quickening my desires to live as he lived, and of strengthening my hopes of finally reaching that heaven to which, I trust, he has gone."—*(Letter published in Zion's Herald, October 11, 1826—written at Zanesville, Ohio, September 17, 1826; see also Stevens, History of the Methodist Episcopal Church, Vol. IV., pp. 67-69.)*

The following obituary appears in the "General Minutes" of 1813:

"Thomas Branch was a native of Preston, in Connecticut. He commenced travelling in the winter of 1800, and continued until June, when he was received at the New York Conference, and filled the following stations: 1801, Vershire Circuit; 1802, Lunenburg; 1803, Landaff; 1804, Pomfret; 1805, New London; 1806, was appointed presiding elder of New London District; 1807, he presided on Vermont District, where he continued four years successively, notwithstanding the greatest part of his time he suffered great affliction from bodily infirmities. In 1811 he was considered as a supernumerary, and being advised by physicians, and in hopes of regaining his health by a change of climate, he set out with an intention to go to the Western Conference, having requested an appointment or station in that part of the work; accordingly he was appointed on Marietta Circuit in 1812; and although he almost reached the place, his strength failed; and after being confined some time, he slept in peace.

"Thomas Branch died in the state of Pennsylvania, in the month of June; an Israelite indeed, in life and in death. Whoever saw him out of the gravity and sincerity of a Christian minister? Always apparently collected and recollected—a child of affliction and a son of resignation; how loved and honored of God and men! For several years a member of our connection, and secretary for the New England Conference. He died on his way to the western country, and to the Ohio Conference. Rest, rest, weary dust! Rest, weary spirit, with the Father of spirits, and live forever! After great heaviness, through manifold temptations, the Sun of righteousness shone bright upon his soul, as persons that visited him could witness, and that he departed in triumph and consolation." —*(Minutes of Conference, Vol. I., 1813, p. 220.)*

In 1888 George H. Humason, pastor at North East, purchased the lot and erected a monument to mark the last resting place of this sainted man of God. This monument bears the following inscription:

SACRUM MEMMORI.

Rev.

THOMAS BRANCH

Was for several years Presiding Elder in New England Conference of the Methodist E. Church, and Secretary of the same. He was a good man, and a useful minister. He closed his eyes in death June 6, 1812, and is (no doubt) triumphing "Where the wicked cease from troubling and the weary are

At Rest."

Aet. 38.

"Yes, his Christian Course is run
Ended in a glorious strife
Fought the fight, His work is done
Death is swallowed up in life."

An inscription follows which it is not possible to read. It appears to have been a verse from the Bible. The stone is a native slate. It is slowly wasting, but will doubtless last fifty years longer with but little change.

"Burial was refused to his remains in the cemetery of the town, and a stone-boat and ox team conveyed his body to a spot outside the usual resting-place of the dead. Here he has lain until now, June 10, 1889, when tenderly his bones (which were found in an excellent state of preservation) have been removed into the lot owned by the Church he founded.

"The remains of Andrew McCammon, who was pastor of the North East church in 1831-2, also have been removed into the church lot. He died of consumption, in North East, May 27, 1834, aged twenty-four years. Both of these faithful servants of God have their resting-places marked with good substantial stones. Their memory lingers in this community, and falls as a benediction upon the Church they loved so well."—*(Rev. G. H. Humason, in Pittsburg Christian Advocate, July 4, 1889.)*

The Rev. Enoch Burdick, a local preacher from Canada, settled here and faithfully nourished the small society from 1812 to 1822. This good man lies buried in the small

graveyard near Orchard Beach, his resting place being marked by a small stone and two large Lombard poplar trees. For ten years the congregation was without a house of worship. In 1822 a brick building was erected on the eastern side of what is now our beautiful park, facing south. This same year Andrew Peck was appointed pastor. In 1852 a much larger and better building was erected where the new and beautiful edifice now stands, which was built in 1903 and 1904. The Church has maintained a prosperous existence here ever since and many happy spirits have gone from this town to join the triumphant hosts in Heaven because of it. Up to 1822 the North East Charge belonged to the Erie District of the Pittsburg Conference. In 1835 the Erie District was divided and this portion called the Jamestown District. The General Conference held at Cincinnati in 1836 divided the Pittsburg Conference into the Pittsburg and Erie Conference, this church being in the Erie Conference. In the Church records, we find the names of seventy-one pastors who have served this church. For nearly a century this society has gone forward in the Master's work and has become one of the best churches in the Erie Conference. Knowing how the good work begun by Rev. Thos. Branch has succeeded, we would heed the injunction to the Hebrews,—"Cast not away therefore your confidence which hath great recompense of reward," —and ever press onward in the work of establishing Christ's Kingdom here in North East.

Henry B. Bascom.

The Bascom family moved from Delaware County, New York, to Little Valley, below Olean, in 1808, when Henry B. was twelve years of age. In 1812, they removed to Kentucky and then to Ohio. The Rev. James Gillmore, who was intimate with Mr. Bascom from the age of ten years, says, that on his return to Little Valley in 1811, he learned that a little before this: "A Methodist exhorter from the east had moved to the Little Valley, and through his instrumentality almost all the families of the valley had embraced religion, young *Henry* with the rest." Simpson's "Cyclopaedia of Methodism," fourth revised edition, says that Bishop Bascom joined the Church in Western Pennsylvania in 1811. The Bascom

family lived for a time at the "Kenjua Flats." Benjamin G. Paddock, appointed from Genesee Conference to the Chautauqua Circuit in 1812, visited the "Flats," and said: "The father of Henry B. Bascom, having spent a few years in this settlement, had just left for Kentucky."

Loring Grant gives another account of the conversion of young Bascom: "In the spring of 1811 Mr. Gillmore and young Bascom came into the waters of Sugar creek, in what is now Bedford County, Pennsylvania. I knew but little of him until the time referred to by Brother Burch, when preaching at Capt. Clark's at Old Sheshegoin. The young man came *ten miles* on *foot* to attend the meeting. While preaching, I noticed on him deep feeling, and in the class-meeting he told us that during the meeting, or under the sermon he had found peace with God, and offered himself for membership in the Church, and was received." "But it was not until," says Mr. Grant in another connection, "the General Conference of 1828, at Pittsburg, that I knew that the green boy that I took into the Church at Captain Grant's was the man of world-wide popularity. This I learned from himself." —*(Henkle, Life of Henry Bidleman Bascom, pp. 19, 20; George Peck, Methodism Within the Bounds of the Old Genesee Conference, pp. 259, 260; Conable, History of the Genesee Annual Conference; Simpson, Cyclopaedia of Methodism, p. 92; Z. Paddock, Memoir of Rev. B. G. Paddock, pp. 104-106.)*

We may reconcile these accounts of the conversion of Bishop Bascom by remembering that there was no church for him to join in Little Valley. He was converted, as above related, while living at Little Valley. He and Mr. Gillmore crossed the mountains and there he joined the Church. When he bore testimony to having received a great blessing, it was not unnatural for Mr. Grant to conclude that was his first public profession of religion. "That this was a misapprehension, however, is evident, for before this time Mr. Gillmore had become satisfied with the soundness of Henry's religious experience, and had called on him to exhort in public." He re-crossed the mountains and returned to his home in Little Valley probably about the end of the summer of 1811. But there is a statement in Bascom's own handwriting which settles the question of his conversion: "August 18, 1814,—

four years to-day since my conversion. Bless God for mercy through Christ our Lord. Henry B. Bascom."—*(Henkle, Life of Henry Bidleman Bascom, pp. 19, 20.)*

James B. Finley gives the following account of the young convert: "Very soon after his conversion, which occurred at a camp-meeting on Oil creek, he gave evidence, in the relation of his religious experience and prayers, of a power and eloquence unusual to boys of his age. At one time he went from home to attend a quarterly meeting at Franklin. His singular appearance, with his fox-skin cap and rude backwoods dress, attracted the attention of every one present; but when, at love-feast, on Sabbath morning, he rose and spoke of his conversion and the love of a Savior, every heart was thrilled, and as the rough exterior sparkled with the light and fire of the soul within, the people wondered more at the boy than they had before been surprised at the rusticity of his appearance.

"On Monday morning Mr. William Connelly, who was a merchant in Franklin, took him to his store and gave him a new hat and some other articles to fit up his wardrobe. Mr. C. was subsequently, for several years, a member of the Pennsylvania Legislature, and from some cause or other lost his property and became poor. Travelling in the west, he stopped at Cincinnati, and, being destitute of means, among strangers, he called upon Dr. Elliott, in Cincinnati, and asked for the loan of a few dollars to take him home. The doctor promptly took out his wallet and handed him all he desired, saying: 'Take that, brother, and welcome, for giving young Bascom a hat.'"—*(Finley, Sketches of Western Methodism, pp. 429, 430.)* We add the following from Henkle: "Mr. William Connelly, residing at Franklin, Pennsylvania, not far from Little Valley, became acquainted with young Bascom after his return from the East, and being greatly pleased with him, invited the youth to make his house his home, and tendered him the free use of a good library. This was a great treat to young Henry, for with a craving appetite for knowledge, he had hitherto enjoyed but small facilities for ministering to its gratification; and he never forgot this kindness of Mr. Connelly, who, in after life, received many a valued letter from the famed orator

as the reward of his courtesy to the untutored youth of the wild frontier."—*(Henkle, Life of Henry Bidleman Bascom, p. 31.)*

VII.

SOLDIERS STILL ENLISTING, AND SOME STIRRING EVENTS.

Ashtabula.

Into the earliest frontier settlements of our country Methodist preachers and lay members were ever on the alert to be among the first to carry the Gospel of peace and good will, and thus assist in the extension and upbuilding of the Master's kingdom. We are not able to state the exact date of the arrival of Methodist itinerants in Ashtabula, Ohio, but a class was organized in 1812, consisting of Thomas Benham and wife, Samuel Benham and wife, and Adna Benham and wife. In 1818 a gracious revival greatly strengthened this society. The first house of worship was built during the Conference year of 1820 and was called the "Block Meeting House." It was the first built by any denomination within the county. In 1831 Ashtabula became for the first time the head of the circuit, the former name "Grand River" passed from the minutes. In 1832 James Gillmore was appointed to the circuit and the frame church on South Main street begun in 1829 was completed.

On the fifth of January, 1835, the following very important action was taken by the society at Ashtabula:

"The members met according to notice for the election of officers for the Church and to present a memorial to the legislature of the state to incorporate them into an incorporate body.

"Rev. John Bain was called to the chair and William Bordutha was chosen secretary, and proceeded to pass the following votes, and then to adopt the following memorial:

"Voted first. That the society shall have five trustees chosen annually by the society for the purpose of attending to its temporal business.

"Voted second. That Chandler Williams, Thomas Stimson, Charles S. Parker, John Bain and Samuel Benham be trustees pro. tem. until the first annual meeting.

"Voted third. Elected Samuel Smith treasurer."

The society was duly incorporated, and held its first annual meeting March 23, 1835.

Ashtabula was first made a station in 1850 and the first quarterly meeting was held in the Chapel August 17, 1850. The following brethren answered to their names at the first session of the quarterly conference: Darius Smith, station preacher; James Phillips, local preacher; W. G. Benham, circuit steward; Samuel Benham, Judson Landon, James Metcalf, class leaders. The pastor reported one Sunday school with two superintendents, six teachers, twenty-five scholars and two hundred volumes in the library. He further reported the "school in a rather low state." Judson Landon, James Metcalf and Isaac Lockwood were added to the Board of Stewards. Mr. Lockwood was appointed Recording Steward. The Quarterly Conference held October 16, 1858, adopted the following resolutions: "That the trustees be, and are hereby authorized to sell the church and parsonage belonging to the Methodist Episcopal Church in the borough of Ashtabula, apply the avails of the same toward the erection of a new church and parsonage for the aforesaid society." At the next Quarterly Conference a committee was appointed "to procure a lot of land upon which to erect a new church." On April 6, 1859, the committee reported that they had contracted for a lot "known as the Mather, situated on Park street, next lot south of Samuel Benham's residence, for eight hundred dollars." This church was built of brick and the basement dedicated April 23, 1861. The auditorium was dedicated in September of the same year. February 2, 1903, Mary A. Smith and James L. Smith, daughter and grandson of the Rev. James Gillmore, presented to the trustees lots on Elm street, between Center and Division streets, for the erection of a new church to be known as the "Gillmore-Smith Memorial Church." The building was erected and dedicated February 11, 1906, by Bishop William F. McDowell. The entire cost of the building, with furnishings and the new pipe organ, was $38,500.

"The Rev. James Gillmore was born in Chester, Hampshire County, Mass., in 1789, and died September 27, 1866, at the residence of his son in Erie, Pa. He was converted when but twelve years of age, baptized and received into the church by Billy Hibbard, one of the first Methodist ministers that preached the gospel in New England. His conversion took place on the summit of a mountain while on his way to a prayer meeting. There beneath the glittering stars he exclaimed, 'The heavens declare the glory of God! Glory to God in the highest!'

"My brother considered it a gracious providence that led him to the Methodist Episcopal Church, against which he had many early prejudices, owing to false reports circulated by its foes. He finally became one of its bold defenders and successful supporters, and in one of his letters addressed to his mother he said, 'I am a Methodist from the crown of my head to the sole of my foot.'

"With many others he had to contend with prejudice, false theology, infidelity, and various forms of vice. But he was firm in his purpose and confident of success. He traveled and held meetings for some time as an exhorter, met with much opposition even from those who ought to have encouraged him, when finally, in view of his great success, he was licensed to preach and joined the Genesee Conference, where he spent about twenty years of his ministry. His first appointment was in 1813, including Buffalo, N. Y., and headquarters of our military officers near that place. The remainders of his labors were within the bounds of the Pittsburgh and Erie Conferences. He was a member of the latter when he died. For many years he was a great revivalist, yet he paid special attention to doctrinal preaching, as Methodism in those days was by many considered a dangerous heresy.

"Though surrounded by many disadvantages, and under the necessity of dispensing with some of the rudimental principles of education, nevertheless he learned the art of applying metaphysical argument and logical reasoning with such force as to shake some of the strongholds of infidelity and crime. His manner of preaching was bold.

"Of his person and work the Rev. Samuel Gregg, author of 'History of Methodism Within the Bounds of the Erie Conference,' has recorded the following testi-

mony: 'Mr. Gillmore was very tall, slim and straight, and made a very dignified and commanding appearance. He possessed more than ordinary mental power, understood well the doctrines of the Bible and could defend them against infidelity and the various isms of the day with tremendous effect. Calvinism was his hobby. When he came to Jamestown Circuit, New School Calvinism was exerting a tremendous influence. The way Mr. Gillmore exposed its peculiar characteristics will never be forgotten by those who heard him.'

"During the year he held a camp meeting a few miles from Jamestown, in a place called Louk's Hollow. On Sabbath there was a vast crowd in attendance, and many of them very disorderly, who could not be induced to be seated or quiet. Mr. Gillmore went into the stand and announced for his text, 'Rejoice, O young men, in thy youth; and walk in the ways of thy heart and in the sight of thine eyes,' saying nothing about the remainder of the verse until he had talked perhaps half an hour to the young people, lauding and admiring the various sinful amusements and errors practiced and believed by them. While upon this theme the crowd rushed up as close as they could get to him and listened with astonishment and delight. Christians stood and wondered what the man could mean by such apparent approval of all that was bad. All at once he paused and recited the remainder of the verse—'but know thou that for all these things God will bring thee into judgment.' The attention of all had become so perfectly secured by this time that the most profound silence prevailed all over the ground. He then went into such a description of the final judgment day—Gabriel blowing the trumpet——suiting his action and voice to the occasion as to make the scene most awful and terrific. Tears flowed down many faces, sobs and groans could be heard in all directions. The countenances of the wicked were the picture of sadness. As he proceeded cries for mercy were heard in all directions, and as he closed up a large number rushed to the altar of prayer, and the night passed away with singing, praying and shouting, and made the adjoining mountains ring and listening angels rejoice.

"The Rev. James Gillmore was one of eight brothers, all of whom were ministers, and Mrs. James Gillmore

was one of a family of seven children—two brothers and five sisters—and three of the latter married ministers. It is in loving remembrance of these that Mrs. Mary A. Smith and James L. Smith, daughter and grandson, have deeded as a gift-memorial the church lot on Elm street, the church hereafter to be known as the 'Gillmore-Smith Memorial Methodist Episcopal Church.' "

James and John McMahon.

In 1812 James and John McMahon, brothers, traveled the Trumbull and Grand River Circuits, which embraced all the Connecticut Western Reserve east of the Cuyahoga river. James was a man of high standing, an able preacher, and greatly respected by all. John was possessed of superior pulpit powers, but incurable eccentricities led him into gross improprieties which injured his influence, destroyed his usefulness, and finally resulted in 1827 in his expulsion from the ministry and church. He was a hypochondriac of the most pronounced type. Alfred Brunson relates several instances in illustration. On one occasion while at Hudson he imagined he was dying, and insisted upon Mr. Gailord, with whom he lodged, sending some sixty miles to get his brother James to preach his funeral sermon. He was urgent lest his brother should not arrive in time, declaring that he could not live longer than the next day, and would probably die before night. Gailord, who was acquainted with his peculiarities, declined to send, assuring him that he would be well enough next day. He then called Gailord cruel and hard-hearted, un-Christian and inhuman; and entreated him to send for a doctor. This was refused, when Mr. McMahon began a tirade of hard names for letting a man die in his house and refusing even to send for a doctor. To appease him a boy was sent but privately told that he need not go far. In the meantime John was walking the floor, feeling his pulse, and looking in the glass to watch the growth of the death pallor. Looking out of the window he discovered the boy at play with others of his age, and in indignation declared he would go for the doctor himself. Suiting the action to the word he seized his hat and set off on a run. Reaching the boys, he went to play with them. At Cadiz, Ohio, he had another attack, said he must die, and

went through the usual farce of lying down and getting up, looking in the glass, and feeling his pulse. A preacher who was present, seeing a marble yard across the way, said: "Brother John, if you are really going to die, wouldn't it be a good idea for you to go across the way and select a tombstone, such as you would like to have at your grave?" The idea was so ridiculous that John burst into a hearty laugh and was cured.

He was often troublesome about his food and made many complaints, even venturing into the kitchen and interfering with the duties of the cook. Sometimes he would ride ten or twelve miles after preaching under the delusion that only some particular woman could make coffee or mush. On one such occasion, just at dark, he reached a house and ordered mush. One of the girls went to the spring for water, and not in the best humor, dipped up a frog which was cooked with the mush. It was not discovered till he was nearly through his meal. At the next conference a young man who had fallen into the same troublesome whims about food, was reported to Bishop McKendree. The good bishop said to him: "What is this I hear about you? Don't you know that you should eat such things as are set before you, asking no questions for conscience sake?" John, thinking that his turn might come next, sprang to his feet and exclaimed: "Conscience sake; conscience sake! We must eat this, and we must eat that for conscience sake! A good woman the other night set some mush before me with a frog in it; must I eat *that* for conscience sake?" The conference bust into a roar of laughter, and the young man and John with him escaped further censure at that time.—*(Brunson, A Western Pioneer, Vol. 1, pp. 101-106.)*

James McMahon was received on trial in the Western Conference in 1810, and appointed to Trumbull Circuit in 1812. John McMahon was received on trial in the Western Conference and fell into the Ohio Conference in 1812 at the first session and appointed to Grand River Circuit. Soon after the session of the conference these circuits were united under the name of New Connecticut, and the two brothers labored together, James being in charge of the whole work. In 1815 James preached the first Methodist sermon in Braceville, Ohio, in the bar-

room of John Croy's tavern. The house was afterward used as a parsonage. A two-days' meeting was held in the woods near Mr. Edward Oviat's, and a class formed consisting of Harvey Stow and wife, Samuel Oviat, Sarah Oviat, William Johnston and William Cole. Harvey Stow's was the place of preaching for many years. In 1820 James McMahon traveled the Mahoning Circuit with Ezra Booth as his colleague. This year closed his services within the bounds of Erie Conference, but he continued for many years as preacher and Presiding Elder in the Ohio and North Ohio Conferences.

"Mr. McMahon was a man of imposing appearance, tall, well proportioned, and erect. His dress was always neat and appropriate; his manners graceful, yet dignified; his spirit kind and genial. Though affable among his brethren, respectful and even courteous to strangers and deferential to men of age and influence, he was circumspect in all his intercourse with society, avoiding that jesting and foolish talking which, though very natural to persons constantly moving among their friends, is not convenient, and choosing those themes that tend to edification and improvement. He was a man of method. In the apportionment of his time and his means, in the arrangements of his duties, his studies, and his devotions, his rules were inflexible; in the fulfillment of his appointments and the payment of his debts, his punctuality was remarkable; while in his statements of doctrine, of precept and of fact, he was accurate and precise. His early education, though not liberal, was reputable; in some branches critical and minute. His reading was extensive, his knowledge of theology in general unusual, and of our standards profound. He was a deep student of the Bible. He traveled to heaven upon his knees. His sermons were always carefully prepared and deliberately, seriously and impressively delivered, while the whole solution of his ministrations crystalized around the cross." He witnessed many glorious revivals. He died in Morrow County, Ohio, October 30, 1860. In his last conflict he shouted, "Victory!" and his final word was "Safe!"*— *(Minutes of Conference, Vol. VIII., 1861, pp. 147-148.)*

*The appointments of James McMahon were: In 1810-1811, Pickaway; 1812, Trumbull; 1813, Madison; 1814, New Connecticut; 1815, located; 1817, Tuscarawas; 1818, West Wheeling; 1819-

Hatton, the Hypochondriac.

Robert C. Hatton was admitted on trial in the Ohio Conference in 1812, and appointed junior preacher on the Grand River Circuit, but was soon transferred by the Presiding Elder to the Erie. In 1813 he traveled the Little Kanawha Circuit, and in 1814 the Cumberland. He was appointed in charge of the Erie Circuit in 1815, and resided at North East. He was an eccentric genius, and did many "queer things," but was a remarkable preacher. "Not handsome, but dignified and noble in his appearance, with a fine address, a stentorian voice, and a vivid imagination, he could describe the day of judgment, the sufferings of the lost, the joy of the saints, in language that would thrill an audience."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 128.)* In 1816 he was sent to the Shenango Circuit, but soon became disaffected and left the circuit, and was located at the following session of the Ohio Conference. He was re-admitted in 1819, and appointed to Lake Circuit. In 1820 he again located. In 1825 we find him on the French Creek Circuit, Buffalo District, Genesee Conference. In 1826 he is at Youngstown, Pittsburgh Conference, with Robert Hopkins as his colleague, and the next year he was returned to the same circuit, with Samuel Adams as his colleague. In 1829, Wheeling; 1830, Steubenville; 1831, Ohio. In 1832 he withdrew from the Methodist Episcopal Church and united with the Cumberland Presbyterian Church.

The good which Mr. Hatton might have accomplished was nearly destroyed by his fits of hypochondria. He

1820, Mahoning; 1821, West Wheeling; 1822, Steubenville; 1823, Barnesville; 1824-1827, Portland District; 1828, Brunswick; 1829, Wayne; 1830, Knox; 1831, Mt. Vernon; 1832, Roscoe; 1833, Cambridge; 1834, Somerset; 1835, Martinsburg; 1836-1837, supernumerary; 1838, Michigan Conference, Belleville; 1839, Millersburg; 1840 (North Ohio Conference), Millersburg; 1841, Ashland; 1842, Norwalk; 1843, Clarksfield; 1844, Mansfield; 1845, Mt. Gilead; 1846, Chesterville; 1847, superannuated; 1848, Chesterville; 1849, Frederick; 1850-1853, superannuated; 1854, Cardington; 1855-1860, superannuated.

*John McMahon filled appointments as follows: In 1812, Grand River; 1813, Chautauqua; 1814, Barnesville; 1815, Knox; 1816-1817, Fairfield; 1818, located; 1821, Burlington; 1822, Cross Creek; 1823, West Wheeling; 1824, Barnesville; 1825, supernumerary, but supplied St. Clarksville and Mt. Pleasant; 1826, supernumerary; 1827, expelled.

was always high up on the mountain top or deep down in the valley. He was always doing unaccountable things. Alfred Brunson relates several typical instances, among which may be taken the following as fair examples:

"In going to an appointment one Sunday morning he saw a dog that pleased him, and agreed with the owner to give ten dollars for him, when he returned; being absent-minded, he had forgotten the day of the week, and the business he was on. When he 'came to himself' and recollected the day of the week he sank down almost in despair of any mercy or forgiveness from God; but he never called for the dog.

"At one time, after preaching at night, while in deep despondency of mind, he went to his horse, which he had hitched to the corner of a fence and, without unhitching the bridle, mounted the horse, with his face to the rear, and struck his spurs into the horse's sides, which made him spring forward, and tilt the rider over his tail on to the ground. This brought him to his senses, when he unhitched and rode off in good order.

"But the climax of his folly, in such freaks, occurred in the presence of Dr. Bostwick. Hatton was preaching, and all at once imagined that the top of his head, from his mouth upward, had left its position and ascended to the ceiling above, and that he must sit down and sit still till it descended to its place again, holding his head in the right position lest his nose should be on one side. As this thought suddenly occurred to his mind, he, as suddenly stopped preaching and sat down, requesting the doctor to finish the discourse. The doctor, understanding his case, and also the subject he was discussing, rose and began where Hatton left off, and went on as if it was his own subject. Hatton listened a while, and was so pleased to think that the doctor took the same view of the subject that he did, began to cheer up, and on feeling his face, finding his head in position, and his nose on the right side of it, he jumped up and said, 'Doctor, I can finish now,' and went on to the close."—*(Brunson, A Western Pioneer, pp. 222-223.)*

But God made this imperfect instrument very effective at times. He held a camp meeting at North East, of which Mr. Brunson gives the following account: "The

encampment was large for a sparsely settled country. The preaching and prayer meetings were attended with great power, and with most signal success. The awakening of sinners soon commenced and the altar, the prayer circles, and prayer tents, were soon filled with penitents, and converts were numerous. The moral atmosphere of the place was, like the ground upon which Moses stood before the burning bush, holy; the thousands in attendance seemed to be awe-struck as soon as they came upon the ground." One Sunday evening, while Hatton was preaching, two men sprang to their feet and ran to the rear of the congregation, when one said to the other: "I never saw such men before as these Methodist preachers are. They seem to be determined that people shall get religion. That fellow who is preaching and the one sitting behind him had got their eyes on me, and they both were just a-going to spring out and seize me, and drag me into the prayer meeting as they did last night, and I but just made my escape." "Why," said the other, "that was what they were going to do to me, and I did but just escape them;" and they both concluded to go home and not be caught so. The next night, however, they were both at the meeting and were converted. At this meeting not less than two hundred souls were converted, besides the general quickening of the membership throughout that whole region.—*(Brunson, A Western Pioneer, pp. 224-227.)*

John Graham and John Norris.

John Graham was born in Ireland about 1785 or 1786, and died at his home "on the eastern edge of Tuscarawas County, Ohio, July 26, 1848. His parents were members of the Church of England. His father died when he was nine years of age. At the age of eleven John was converted and joined the Methodists. His license to preach was given him while still in his native land. The family came to America and settled in Jefferson County, Ohio, where he was again licensed and exercised his gift to the edification of those who heard him. He was admitted on trial in the Ohio Conference in 1812, and became a member of the Pittsburgh Conference at its organization. After twenty years of active service he asked for a location and settled on the farm where he

died. He was united in marriage with Ann Cakhel and the Lord blessed them with eleven children.

"Brother Graham's worldly circumstances were pretty hard, for having spent the prime of his life in traveling when the country was new and the circuits large and poor, he was often compelled to live on short allowance; and having to locate with a broken constitution, he had hard struggling to preserve his growing family from the griping hand of want. But being accustomed to rigid economy, and adding thereto indefatigable industry, with the blessing of Providence upon the labor of his head and hands, he never lacked the needful food and raiment."

In his last sickness his sufferings were severe but brief. His last words were, "I am going home to Jesus." Thus in about three hours of illness this faithful servant of the Lord passed through the gates of death and seized his starry crown in heaven.*—*(Pittsburg Christian Advocate, September, 20, 1848.)*

John Norris, a local deacon, came from Connecticut and settled in the town of Windsor, Ashtabula County, Ohio, in the month of June, 1812, and immediately commenced preaching in that town, and in Mesopotamia. The same year a class was formed in Windsor consisting of himself, wife, and two daughters; A. Crandell and wife, Cornelius Norris and wife and Seth Young. A class was also formed in Mesopotamia, but the only name which has been preserved is that of Mrs. Sarah Sanderson.

Lemuel Lane.

Lemuel Lane, a local preacher from the Western Reserve, was employed by the Presiding Elder to travel the Chautauqua Circuit, which extended into Warren County, Pa. To him belongs the honor of forming a class at Silver Creek, Chautauqua County, consisting of A. Clothier and wife, S. Spink and wife and a few others. Two

*John Graham did excellently in the following list of appointments: In 1812, Erie; 1813-1814, Tuscarawas; 1815, Erie; 1816, no appointment given; 1817, Barnesville; 1818, Little Kanawha; 1819-1820, Tuscarawas; 1821, West Wheeling; 1822, Beaver; 1823, West Wheeling; 1824, Wayne; 1825, located, and re-admitted in Pittsburgh Conference and appointed to Munroe; 1826, Duck Creek; 1828-1829, Cross Creek; 1830, Leesburg; 1831, Freeport; 1832, located.

years later he was appointed to the New Connecticut Circuit, with James McMahon in charge.

During the year 1814 he formed a class in the town of Nelson, Ohio. The following were the first members: Asahel Mills, a local preacher; Isaac Mills and wife, Sylvanus Hulet and wife, Benjamin Prichard, Elisha Taylor and wife, Prudence Taylor, Oliver Mills, Anna Mills, Orilla Kennedy, Catherine Trusdale and Betsy Bates, who afterward became the wife of Mr. Lane.—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 123-124.)* This year Mr. Lane was admitted on trial in the Ohio Conference, and in 1815 he traveled the Chautauqua Circuit. He located in 1819.*

Mr. Lane, in endeavoring to find his way through the woods in the Western Reserve, using a pocket compass as his only guide, missed his way. He had hoped to save several miles and thus reach the quarterly meeting at Burton at an earlier hour. After spending the night in the woods and refreshing himself and his horse at the nearest house, he continued his journey, but again missed his way and lay in the woods the second night, when he was attacked by wolves and failed in every attempt to frighten them away. "At length he thought of the saying that music would charm a wild beast, and he commenced singing, at which the wolves retreated and left him to repose as well as he could on the snow." The story is told that Rev. Joseph Badger, the Presbyterian missionary on the Reserve, was lost one night in the woods and attacked by a bear. He tied his horse to a bush and climbed a tree which he supposed was too small for the bear to attempt to climb, but bruin was about to make the attempt when the horse shook himself and the saddle bags rattled. This suggested to the bear the suspicion that danger might be near. So retreating a few steps he seated himself and watched the reverend gentleman perched in the thick boughs of the small branch, till morning. At break of day the bear reluctantly moved away, and the preacher was permitted to come down from his roost and continue his journey.—*(Alfred Brunson,*

*The appointments of Mr. Lane were: In 1814, New Connecticut; 1815, Chautauqua; 1816, Mansfield; 1817, Columbus; 1818, Knox; 1819, located.

in the Methodist Magazine and Quarterly Review, Vol. 3 (new series), p. 267.)

Brown's Chapel.

"Brown's Chapel" is located in the northern part of Mead Township, Crawford County. It was organized by the Rev. John Graham, of the Erie Circuit, in 1812 with nine members. Other names were soon added. Edward Douglas and wife, John McFadden, Mr. Little, Ruth Kinney, Oliver Chase and wife, Simeon Brown and wife, John Grimes and wife, William Smith and Anna Glenn were among them. It was a large circuit in those days, and the earliest ministers, who received salaries of from $50 to $100 a year, had to ride all day, and eat bear meat and corn cakes at the cabins of the backwoods settlers. The first meetings were held in the cabin of John Grimes, who resided about a mile south of the site of the present edifice. They were afterward held in a school house until about 1830, when a frame church was built. For the purpose of accommodating the room to the size of the audience, the church was divided into two apartments by a swing partition; a solid partition extending from the floor upwards for several feet, and above it were two huge swinging doors, which could be opened or shut at pleasure.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 575.)* It was never fully completed, but was used until the present frame building was erected in 1848. The society, whose membership is about sixty, for many years formed part of the Saegertown Circuit, but was attached to the Meadville Circuit at a later date.—*(Bates, Our County and Its History, 1899, p. 546.)*

Quarterly Conferences—Old Records.

The camp meeting Quarterly Conference of the Erie Circuit was held at Meadville, Pa., August 15, 1812.* Bishop William McKendree was on his way to the Western Conference, and stopped at the meeting, where his services were greatly appreciated. Jacob Young, the Presiding Elder, was in command of the Christian forces. James Watts and Jacob Gorwell had charge of the cir-

*I retain the spelling of the original documents.

cuit. The latter joined the Baltimore Conference in 1811. He served Shenango Circuit in 1813, and located in 1815. The local preachers were William Connelly, William Carroll and Russell Stancliff; the exhorters, Henry Benn, Thomas McCray, Jonathan Benn, John Williams, Richard Coulter, Samuel Wilson, Abraham Loper, Matthias Swartz, John McDowell; and the class leaders, John Leech, Craft Ghost, James Allender, John Watson, John Allerton, John Bennett, Joseph Baird, James Dowler, Peter Ford, George King, William Mulvin, Daniel Brush, Marsena Keep and William McLean.

The church has never been without trouble with irresponsible preachers. This Quarterly Conference had its share.

"The Conference being organized, the subject of a certain Joseph Fuller, who had been preaching as an itinerant under the name of a Free-will Baptist for some time in the Circuit of Erie, and particularly among the Methodist societies, was introduced, the members present were requested to relate what they knew touching the character of the said Joseph Fuller. It appeared that the said Joseph Fuller was not licensed by any society to preach; that he never had an ordination, and upon the most candid and impartial investigation, nothing appeared by which any member might be authorized to sanction or give countenance to the said Joseph Fuller as a minister of the gospel. The Rev. Bishop McKendree, after hearing the debates of the Conference on the said subject, and having made some remarks upon the same, and upon other more important subjects connected with the interest and welfare of the society, with suitable exhortations and prayer, retired to attend the camp meeting, leaving the Conference to pursue its particular business. After the bishop had retired the subject relative to Joseph Fuller was again reconsidered, and on motion made and seconded, the following question was put, viz.: 'Is it lawful, proper and consistent with the discipline of the Methodist Episcopal Church to encourage the said Joseph Fuller to preach, or to attend his preaching?' The question was determined in the negative.

"Resolved, That the proceedings relative to the subject of Joseph Fuller, as considered in Quarterly Conference

this day, be entered at large on the minutes of said Conference.

"A recommendation was received through Mr. Watts from James Allender's class in favor of Samuel Wilson as a proper person to preach the gospel, signed by the following persons, viz.: James Dawson, George Siggins, Isaac Connelly, Wm. Middleton, Alex. McLhany, John Siggins and William Siggins. After some debate it was considered advisable by the Conference that the case be referred to the reconsideration of the class aforesaid, there not appearing a majority of the said class to the said recommendation.

"The characters and usefulness of the preachers, exhorters, class leaders, etc., were examined individually in Conference, after which the Conference adjourned.

"Signed by order of Conference,

"Wm. Connelly, *Secretary.*"

After the signature of the secretary, the following items are recorded:

"On Monday, the seventeenth day of August, one thousand eight hundred and twelve, William Connelly was ordained a deacon in the Methodist Episcopal Church at the before-mentioned camp meeting, by the Rev. Mr. William McKendree, junior bishop of the said Church, in the presence of the congregation.

"By arrangements made in General Conference of the Methodist Episcopal Church in May, 1812, Erie Circuit is attached to and becomes subject to the Western Conference, which commences its session first October, same year."

This in a different hand with no signature:

"On the third day of July, one thousand eight hundred and eighteen, William Carroll, Jr., was ordained deacon in the Methodist Episcopal Church at Pithole, Venango County, Pa., by the Rev. Robert R. Roberts, Bishop of said Church."

The following business was transacted:

"May 15th, 1813, in Conference held at the house of William Mitchell on Oil creek, present:

"Jacob Young, Presiding Elder; James Graham and Robert C. Hatton, circuit preachers; Abraham Daniels,

local preacher; also Samuel Wilson, Jonathan Benn, John Williams, exhorters, and John Watson, John Allerton, Peter Ford, John Lupher, Thomas Dawson, class leaders.

"First Question: 'Are there any appeals?' Answer. 'One, viz.: An appeal was made by William Siggins to Conference, and alleged by him that he was illegally expelled from the class to which he belonged. Upon hearing the said William Siggins and the evidence, it appeared that according to the rules and usages of the Methodist Episcopal Church, he ought to be expelled, and it was so determined by a majority of the members present.

"Second Question: 'Is there anything improper charged to any, or complaints against any of the preachers or members of this Conference?' Answer. 'None.'

"A resolution was introduced and carried, viz.:

" 'Resolved, That a camp meeting be held at the usual place near Mr. Baum's on French creek the 20th of next August.'

"Conference adjourned."

"Camp meeting Quarterly Conference, 21 August, 1813.

"Present—Jacob Young, Presiding Elder; J. Graham and Robert C. Hatton, circuit preachers; A. Daniels, John Wilson, Wm. Connelly and O. Woodworth, local preachers; Richard Coulter, M. Swartz, Jonathan Benn, Samuel Wilson and Abraham Looper, exhorters; Wm. McClane, Burros Westlake, John Lupher, Wm. McLany, John Watson, John Stiver, Joseph Beard, John Allerton, Peter Ford and George King, class leaders.

"The characters of the preachers, exhorters and class leaders were examined individually and no complaints of immoral conduct, etc., were exhibited.

"A motion was made and seconded that a letter of address be sent to Wm. Carroll advising him of the necessity and propriety of exercising as a preacher oftener in public. Carried.

"A recommendation from the class to which Samuel Wilson belongs was presented, setting forth his being a suitable person to preach as a local preacher. The sub-

ject being considered, it was determined in favor of the recommendation, and a license to be given.

"A recommendation of a similar tenor was presented by Burrows Westleke's class, setting forth his being a proper person to exhort. Considered and carried and a license to be issued, after which Conference adjourned.

True copy.

(Signed.) "JACOB YOUNG.

"WM. CONNELLY, *Secretary.*"

"Quarterly Conference held at the house of John Randall, the 21 May, 1814.

"Jacob Young, Presiding Elder; Abel Robinson, circuit preacher; Russell Stancliff and Oliver Woodworth, local preachers; James McCall and John McDowell, exhorters; Jared Brush, John McDowell, Marcena Keep, Russell Stancliff, Peter Ford and Wm. McClane, class leaders.

"An appeal was made by Andrew Simpson to the Conference, he alleging that he had been illegally expelled from the society. The charge against him, and for which he was expelled, was that said Andrew had gone to law with one of the brethren of the society.

"The Conference having considered the case, and after fervent prayer, do restore said Andrew Simpson to membership again in the Methodist Episcopal Church.

"An appeal was also made by Prudence Gibbons, alleging that her case merits the attention and interposition of this Conference, the charge against her and for which she was expelled being that she had circulated slanderous reports on some of the members of her class; and she alleges the committee who tried her case had not done her justice, although she refused to make such concessions as they thought reasonable, and said Prudence prays that she may yet be permitted to make such concessions as are just and right.

"On consideration of such prayer and petition it is agreed that the said petition be granted.

"Conference adjourned.

(Signed.) "JACOB YOUNG, *President.*

"RUSSELL STANCLIFF, *Secretary.*"

"Quarterly Conference held at the house of John Randall, the 6th day of May, 1815, for Erie Circuit.

"Present—Jacob Young, Presiding Elder; John Graham and John Solomon, Circuit preachers; William Connelly, John Wilson, Samuel Wilson and Oliver Woodworth, local preachers; John Watson, George King, Philip Brister, John McDowell, John Looper and John McCall, class leaders.

"First—A complaint was brought against William Connelly, and inasmuch as it appeared that a reconciliation had taken place between him and John Graham, who was the principal person concerned in the dispute, the Quarterly Conference did not think proper to take it up.

"Second—No appeals.

"Third—No recommendations.

"Signed in behalf of the Quarterly Conference,

"JACOB YOUNG.

"May 6, 1815."

(N. B.—The reason of the above not being countersigned by the Secretary was, he being one of the minority and dissatisfied with the order of the proceeding, refused to countersign.)

"At a Quarterly Meeting Conference, held at Salem meeting house the 22d day of July, 1815.

"Present—Jacob Young, Presiding Elder; Samuel Brown and John Solomon, circuit preachers; William Connelly, William Carroll, Oliver Woodworth and Abraham Daniels, local preachers; exhorters and leaders, viz.: George Stuntz, Factor Knox, James McCall, George Smith, William Westlake, Isaac Connelly, George King, Peter Ford, John Leech and Jonathan Benn.

"A recommendation was presented to Quarterly Conference in favor of George Stuntz as a fit person to preach. The subject being examined by Conference, it was determined in the affirmative and agreed that a license be given Brother Stuntz to preach.

"A recommendation of a similar nature was presented to Quarterly Conference in favor of Oliver Woodworth as a suitable person to travel and preach. The subject being examined by Conference it was determined in the

affirmative, and agreed that a recommendation be sent to Annual Conference in favor of Oliver Woodworth.

"No appeals.

"Conference adjourned.

"Signed in behalf of the Conference,

"JACOB YOUNG.

"WM. CONNELLY, *Secretary.*"

(N. B.—Bishop McKendree was present at this Conference.)*

PREACHERS AND APPOINTMENTS FOR 1813 AND 1814.

Bishop William McKendree presided at the session of the Ohio Conference held in Steubenville, September 11, 1813. Jacob Young remained as Presiding Elder, Abel Robinson was appointed to the Erie Circuit, Jacob Gorwell to the Shenango, and John McMahon to the Chautauqua. The Grand River and Trumbull Circuits were united under the name of "New Connecticut," and John Solomon and Oliver Carver were appointed to that work.

Abel Robinson was admitted on trial in the Baltimore Conference in 1811 and appointed to Shenango. He was received into full connection and ordained a deacon in 1813, and ordained an elder in 1815. He traveled Beaver Circuit with Daniel D. Davidson as second preacher in 1812; and Erie in 1813 and 1814. He was appointed to West Wheeling in 1815, and located in 1816. A few years later, he joined the Ohio Conference from which he was transferred to the Kentucky Conference. He located in 1829.

John Solomon and Oliver Carver were admitted on trial in the Ohio Conference in 1813, and ordained deacons in 1815. Mr. Solomon was ordained elder in 1817, and located in 1820. He traveled the Erie Circuit with John Graham as junior preacher in 1814. Mr. Carver located in 1815—after serving New Connecticut and Big Sandy and Little Sandy, each one year.†

Bishop Asbury presided at the Ohio Conference in Cincinati, September 8, 1814, and continued Jacob Young as presiding elder of the Ohio District. John Solomon and

*Original Records of Quarterly Conferences.

†John Solomon served the following work: 1813, New Connecticut; 1814, Erie; 1815, Knox; 1816, Little Kanawha; 1817, Paint Creek; 1818, Pickaway; 1819, Knox; 1820, located.

John Graham were appointed to the Erie Circuit; John Elliott to the Shenango; James McMahon and Lemuel Lane to the New Connecticut; and Burrows Westlake to the Chautauqua. In the Quarterly Conference minutes of the session held in Salem, July 22, 1815, Samuel Brown is recorded as one of the circuit preachers of Erie Circuit. He was admitted on trial in the Ohio Conference in 1812.

Samuel Brown was admitted on trial in the Ohio Conference in 1812, and was appointed to the Guyandotte Circuit. In 1813 he traveled the Big Sandy Circuit. In 1814 he is continued on trial, but there is no notation of his appointment in the "General Minutes." However, the minutes of the Quarterly Conference show that previous to the Quarterly Conference held July 22, 1815, he was employed on the Erie Circuit. After the meeting of the Ohio Conference, September 14, 1815, he was sent to the Grand River Circuit. He was ordained deacon in 1815 and admitted into full connection. In 1816 he served Pickaway; in 1817, Oxford; 1818, Milford; and in 1819, White Water. He was ordained elder in 1818. He was transferred to the Kentucky Conference in 1820, but I find no assignment to work. In 1821, he traveled the Licking Circuit and in 1822 located.

John Elliott was admitted on trial in the Ohio Conference in 1814 and appointed to the Shenango Circuit. He was discontinued at the close of the year.

Burrows Westlake was received on trial in the Ohio Conference in 1814, and appointed to Chautauqua Circuit. His work did not again bring him within our bounds; and in 1836 he was transferred to the Indiana Conference. He departed this life at his own residence in Logansport, Indiana, April 17, 1845. "His disease was epidemic erysipelas. It was rapid in its progress, and for some twelve hours deprived him of the power of speech. The last act of his life was to rise from his bed, kneel at its side, and commend his spirit to God: after which he laid down, and calmly expired. A few days more brought his beloved companion to the grave, with the same disease. . . . Our deceased brother possessed a strong intellect, well stored with useful knowledge, and a heart long subdued and chastened by the influence of

grace."—*(Minutes of Conferences, Vol. III., 1845, p. 658.)*

Father Shewel at Work.

"In the spring of 1814, Father Shewel removed his family from Deerfield and settled in Rootstown, Portage County, Ohio, near the eastern line of the town, and commenced preaching in several places in the vicinity. At a place called Bacon Hill, in the south part of Randolph, he formed a class consisting of John Tickner, leader, and his wife and father, Cozans Bacon, Sally Bacon, Ebenezer Cutler and wife, and Ezekiel Tupper and wife. Mr. Shewel also established an appointment in his own log-cabin, where a class was soon formed, consisting of Henry Shewel and wife, Nathan Sears and wife, Stephen Coulton and wife, Samuel Redfield and wife, Margaret Shewel, Salina Shewel, and Nancy Coe. Mr. Shewel also preached for a time in an old log school house in Rootstown, near the Cleveland and Pittsburg Railroad depot. In this neighborhood he found an old lady, by the name of McKnight, who was converted to God under the preaching of Mr. John Wesley in one of his visits to Ireland. She died in great peace in 1819, being more than a hundred years old. During the summer of 1814, Mr. Shewel established an appointment for preaching in the western part of the town of Ravenna, Portage County, Ohio, about one mile from the present village, where he formed a class consisting of Mr. Abel and wife, and his son and wife, Mr. Granger and wife, and Mr. Greer. Thus did this faithful old pioneer find his way into the new settlements, breaking up new ground, and after raising up societies he would hand them over to the preachers on the circuit, and then seek out new places of labor. Father Shewel was a source of terror to the wicked, and often incurred their displeasure by his severity. He was also accustomed to deal heavy blows at Calvinism. One good Presbyterian lady was so exasperated at the severity of his remarks one day that she said, 'Father Shewel was no more fit to preach the Gospel than a chestnut-burr was fit to be an eye-ball'; but soon afterward hearing a man who had been very wicked date his conversion to Father Shewel's preaching, recalled the uncharitable expression, and became a great admirer of the man."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp 118-120.)*

The class at Henry Shewel's, in Rootstown, was divided in 1815. The members in the town of Randolph continued for sixteen years to meet at the house of Samuel Redfield. The class was then removed to a school house in the center of the town. Among the members we may name: David Collins and wife, Sylvester Jerome and wife, Wilks Paine and wife, and Mr. Burton.

The first Methodist sermon within the bounds of the Waterford charge was preached in 1814; and two years later the first Methodist society was formed with the following members: Martha Rice, Phoebe J. Judson, Samuel Middleton, J. S. King, and Dr. J. C. Curtis. A church edifice was erected and the church incorporated in 1853. The society met at first in a building that had been used as a cooper shop. There have been gracious revivals—in 1851, under W. P. Bignell; in 1858, under J. W. Wilson, and in 1865, under F. H. Beck.

Sharp's Church was organized in about 1839. It was subsequently divided into two appointments—the Sharp's and the Ash appointments. At the former, a house of worship was erected in 1867; and at the latter in 1868. While there have been several revivals at these points, the most sweeping was that experienced at Sharp's under Washington Hollister in 1867-8.

David Young.

Bishops Asbury and McKendree were both present at the Ohio Conference which began its session in Lebanon, Ohio, September 14, 1815. David Young was appointed Presiding Elder of the Ohio District; John Summerville was appointed to the Shenango Circuit, Robert C. Hatton to the Erie, Samuel Brown to the Grand River and John Waterman and Shadrock Ruark to the Mahoning—the New Connecticut was divided into the Grand River and the Mahoning—and Lemuel Lane to the Chautauqua. Mr. Brown did not remain long on the Grand River Circuit, for we find in the minutes of the Quarterly Conference of the Erie Circuit, held at "Salem meeting house" March 3, 1816, the following note: "Mr. Brown was stationed on Grand River Circuit by the Ohio Annual Conference held in September, 1815, and continued to travel thereon until this quarterly meeting, when he was removed by the Presiding Elder (Rev. J.

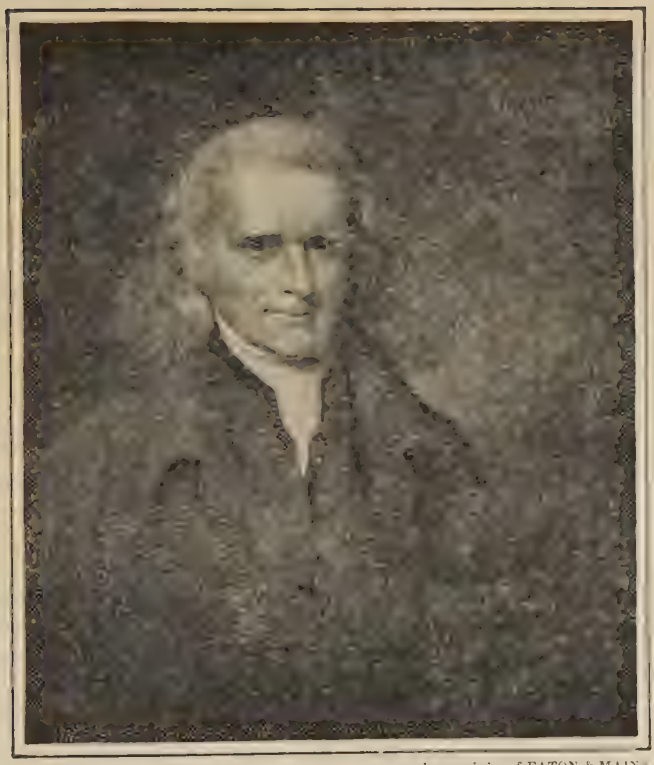
Young) to Erie Circuit to travel." It is probable that the Grand River and Mahoning Circuits were traveled by Messrs. Waterman and Ruark and considered as one circuit until the close of the conference year. David Young was not able to enter upon his work immediately, and remained on the Muskingum District until the session of the General Conference. Jacob Young, who was appointed to the Muskingum District, explains: "As we both had to go to the General Conference in the spring, and as my four years on the Ohio District would not expire until spring, the bishop told us we need not change districts until we returned from the General Conference. So I went back with great delight to my old district. . . . I passed the autumn and winter on the Ohio District to the mutual satisfaction of myself and the Lord's people."—*(Rev. Jacob Young, Autobiography of a Pioneer, p. 319.)* The General Conference met in Baltimore in May, 1816. Mr. Gregg says: "At the close of the General Conference in the spring of 1816, Rev. David Young was not able yet to go to the Ohio District, and consequently a new man was sent to perform the fourth round on the district"—referring to J. B. Finley. *(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 129.)* It would seem that J. B. Finley was employed for the first round; and entered upon his work November 8, 1815. His itinerary of this round is to be found later in this volume. He returned to his own circuit—the Cross Creek Circuit—probably in December.—*(James B. Finley, Autobiography, p. 277, et seq.)* Jacob Young had charge of the work until the General Conference. His last Quarterly Conference on Erie Circuit was held March 2, 1816. David Young held a Quarterly Conference "at Robert Griffin's on the 20th of July, 1816."*

David Young "was among the distinguished men who were commissioned by God to the great work of planting Methodism in the Southwest. He early took and nobly sustained a conspicuous position. He came down to us from another generation, outlived most of his fellows, and leaving behind him no journal of his life, little can now be gathered of his early history. According to James B. Finley he was born in Bedford County, Va.,

*See "Minutes of the Several Quarterly Conferences of Erie, Mercer, Butler and Centerville Circuits," 1812-1836. Manuscript.

March 7, 1779; but according to Bishop Morris, in Washington County, Va., March 9, 1779." To Mr. Young was addressed the following letter: "To David Young—You think it your duty to call sinners to repentence. Make full proof hereof and we shall rejoice to receive you as a fellow laborer. Lewis Garrett, September 7, 1805." This was his only admission into full membership into the Church, his license to exhort, his license to preach and his recommendation to the traveling connection.

"In person Mr. Young was tall, straight and well proportioned; in movement,, easy, dignified and graceful. His head was large and covered with a luxuriant suit of golden hair, which he uniformly wore flowing from his shoulders. His forehead was broad and high; his eye full and deep blue, which, when he was excited, flashed and sparkled with the fire of genius. To all of which may be added he had a stern and manly countenance. His manners were those of a finished Southern gentleman of the old school. Mr. Young was a man of great mental vigor. He had a mind large enough to grasp what was great and strong in his themes; acute and logical enough to trace and comprehend their most minute bearings, and classical enough to discover and present all that was beautiful in them. Hence, as a critic and reviewer he had few equals. He was a constant reader, possessed a tenacious memory, had fine conversational powers; hence, up to the last, on all topics, whether political, scientific or ecclesiastical, he conversed freely, and was ever interesting and instructive. Mr. Young was always himself; he had a mental and moral identity, and could no more be another in character, opinion or action than in form and feature. Hence, by some he was regarded as eccentric, which, when put into plain English means Mr. Young had the courage, upon all subjects and at all times, to think, speak and act for himself. He copied no man in tone, gesture or action. He followed in the wake of no man's opinions blindly. When he settled an opinion it was intelligently done, and seldom needed to be done over again. By many Mr. Young has been regarded as a stern and severe man. Doubtless among his prominent characteristics were decision and firmness; and few who knew him best and



From Hurst's History of Methodism

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REV. DAVID YOUNG.

loved him most, can doubt that if he had cultivated more fully and exercised more broadly his social powers, he would have been far more useful as a minister of Christ. As an orator, according to the united testimony of those who knew him in his palmiest days, he had few equals. In style he was clear, logical and chaste—when roused, grand and overwhelming. His voice was musical, his enunciation distinct, and, as a reader of the Holy Scriptures and communion service I have never met in our own or a sister church his equal. He was fifty-three years a member of an annual, and six times a member of the General Conference. His love for the Church of his choice has never been questioned. In youth he thoroughly studied and heartily embraced the peculiar doctrines and usages of Methodism. His attachment to them grew with his growth, and strengthened with his strength, and only reached its maturity in his green old age. Even amid the severe and protracted sufferings which were the portion of his last years, his eye was upon her movements, and his ear ever open to catch the notes of her triumphs." He died November 15, 1858, aged seventy-nine years.—*(Minutes of Conferences, Vol. 7, 1859, pp. 189-190.)*

"David Young, one of the most distinguished ministers of the west, was born in Bedford County, Virginia, in 1779. His parents were pious Presbyterians, and trained him carefully in the creed and catechism. In early childhood he was serious and studious, and at the age of twenty-one he was the head of a grammar school in Tennessee. In 1803 he experienced a change of heart, and with it a conviction that he was called to the ministry. He commenced holding meetings for prayer and exhortation, and his talents and usefulness were at once recognized. In 1805 he entered the Western Conference, and from that time until 1839, with the exception of a rest of six years, he filled important appointments either as pastor or presiding elder. He was a man of fine personal appearance, and of great mental vigor. He bequeathed to the Church the most of his fortune. He died in great peace, November 15, 1858."—*(Bishop Matthew Simpson, Cyclopaedia of Methodism, p. 971.)*

The church at Fair Haven, on the Lexington road, in the southwest part of Girard Township, was organized

in the house of Mr. Webber, January 7, 1815. In 1860 Albina Hall reorganized the society, and the following year a building was erected at a cost of $3,000. The church belonged to the Girard Circuit, and later to the Lockport. Another church was organized at Fairplain, on the Lake road, on the farm of C. Ziesenheim, in 1840. The next year a church building was erected at a cost of $800. J. H. Whallon was the first pastor. This was connected with the Girard Circuit and later to the Fairview.

John A. Waterman and Shadrack Ruark.

John A. Waterman was born in New Hampshire, June 29, 1790; and departed this life at his residence in Oxford, Ohio, August 6, 1837. He was converted at the age of eighteen, and was licensed to preach in 1814. He was received on trial in the Ohio Conference in 1814, and appointed to the Cincinnati and Miami Circuit, and the following year to the Mahoning Circuit. He became a member of the Pittsburg Conference at its formation, and labored successively at Pittsburg, Wheeling, Washington, and Steubenville stations; and traveled several circuits. For years he was seriously afflicted with a severe affection of the liver which often interrupted ministerial labor, produced mental depression and irritability, and finally compelled him to take a superannuated relation. He was transferred to the Ohio Conference in 1832; and in 1837 he was made effective, and appointed to Oxford where his toil and suffering terminated.

Mr. Waterman was a scholar of large attainments and took rank among the foremost of pulpit orators. "From the natural cast of his mind, he was prone to metaphysical investigation and discussion; yet these never robbed his sermons of that divine unction which ever proclaimed him to be the true minister of God." Near the close of his life, his gloom and irritation entirely subsided, and gave place to a heavenly calm and unusual peace and cheerfulness of mind. He recognized this change with gratitude, and sometimes thought that it was prophetic of his approaching dissolution. The Sabbath before his death he preached in Oxford with his usual energy, and on Thursday evening at an appointment near the town. On Saturday he sweetly feel asleep like a tired child in the arms of its mother.

Jacob Young says of Mr. Waterman: "I must say, Waterman was the greatest man of his age, and, though he is dead, he yet speaketh. His usefulness not only appeared on Barnesville Circuit, but also on the Western Reserve. Although you could not trace his footsteps as an itinerant in that country, yet you could read the impressions made by his sermons on the minds and in the conversation of the members of his congregations. His preaching was like bread cast upon the waters, which appeared not only after many days, but after many revolving years. So it was in every circuit and station, so far as I recollect, during his itinerant life. He had a clear and investigating mind, was a man of general and extensive information, and could communicate what he knew to the best advantage. He was truly a great man; and, to us short-sighted mortals, it seems mysterious that the Church was deprived of his labors so soon. But God, who made him and sent him into the world, with all his talents and usefulness, had a right to take him to Himself when He thought proper, and He gives an account of none of His matters."—*(Jacob Young, Autobiography of a Pioneer, p. 348.)*

Shadrack Ruark was second preacher on the Mahoning Circuit in 1815. He had been admitted on trial in the Ohio Conference in 1813. He was superannuated in 1824, but two years later was made effective. In 1830 he located, but was readmitted one or two years later. In 1837 he was superannuated, and continued in this relation until his death which took place at Lawrenceville, Illinois, May 17, 1846. He was a devoted Christian, a good preacher, and an efficient laborer. Mr. Gregg says: "He spent but one year in this part of the work, but it was a year remembered by many souls as the time of their conversion to God."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 127; Minutes of Conferences, Vol. IV., 1846, p. 87.)*

James B. Finley.

James B. Finley was about twenty years of age when the great revival of religion broke out in Kentucky. In the month of August he attended the Cane Ridge camp meeting. As he neared the grounds he remarked to his companions: "Now, if I fall it must be by physical power and not by singing and praying." We will permit

Mr. Finley to tell his own story of his conversion: "We arrived upon the ground, and here a scene presented itself, to my mind not only novel and unaccountable, but awful beyond description. A vast crowd, supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others on wagons, and one —the Rev. William Burke, now of Cincinnati—was standing on a tree which had, in falling, lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. A strange supernatural power seemed to pervade the entire mass of mind there collected. I became so weak and powerless that I found it necessary to sit down. Soon after I left and went into the woods, and there I strove to rally and man up my courage. I tried to philosophize in regard to these wonderful exhibitions, resolving them into mere sympathetic excitement—a kind of religious enthusiasm, inspired by songs and eloquent harangues. My pride was wounded, for I had supposed that my mental and physical strength and vigor could most successfully resist these influences.

"After some time I returned to the scene of excitement, the waves of which, if possible, had risen still higher. The same awfulness of feeling came over me. I stepped up on to a log, where I could have a better view of the surging sea of humanity. The scene that then presented itself to my mind was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled to the woods a second time, and wished I had staid at home. While I remained here my feelings became intense and insupportable. A sense of suffocation and blindness seemed to

come over me, and I thought I was going to die. There being a tavern about half a mile off, I concluded to go and get some brandy, and see if it would not strengthen my nerves. When I arrived there I was disgusted with the sight that met my eyes. Here I saw about one hundred men engaged in drunken revelry, playing cards, trading horses, quarreling and fighting. After some time I got to the bar and took a dram and left, feeling that I was as near hell as I wished to be, either in this or the world to come. The brandy had no effect in allaying my feelings, but, if anything, made me worse. Night at length came on, and I was afraid to see any of my companions. I cautiously avoided them, fearing lest they should discover something the matter with me. In this state of mind I wandered from place to place, in and around the encampment. At times it seemed as if all the sins I had ever committed in my life were vividly brought up in array before my terrified imagination, and under their awful pressure I felt that I must die if I did not get relief. At night I went to a barn in the neighborhood, and creeping under the hay, spent a most dismal night. Finding one of the friends who came over with me, I said, 'Captain, let us be off; I will stay no longer.' He assented, and getting our horses we started for home. We said but little on the way, though many a deep, long-drawn sigh told the emotions of my heart. When we arrived at the Blue Lick Knobs I broke the silence which reigned mutually between us. Like long pent up waters seeking for an avenue in the rock, the fountains of my soul were broken up and I exclaimed: 'Captain, if you and I don't stop our wickedness the devil will get us both.' Then came from my streaming eyes the bitter tears, and I could scarcely refrain from screaming aloud. This startled and alarmed my companion, and he commenced weeping, too. Night approaching, we put up near Mayslick, the whole of which was spent by me in weeping and promising God if he would spare me till morning I would pray and try to mend my life and abandon my wicked courses.

"As soon as day broke I went to the woods to pray, and no sooner had my knees touched the ground than I cried aloud for mercy and salvation, and fell prostrate. My cries were so loud that they attracted the attention

of the neighbors, many of whom gathered around me. Among the number was a German from Switzerland, who had experienced religion. He, understanding fully my condition, had me carried to his house and laid on a bed. The old Dutch saint directed me to look right away to the Savior. He then kneeled at the bedside and prayed for my salvation most fervently in Dutch and broken English. He then rose and sung in the same manner, and continued singing and praying alternately till nine o'clock, when suddenly my load was gone, my guilt removed, and presently the direct witness from heaven shone full upon my soul. Then there followed such copious streams of love into the hitherto waste and desolate places of my soul that I thought I should die with excess of joy. I cried, I laughed, I shouted, and so strangely did I appear to all but my Dutch brother, that they thought me deranged. After a time I returned to my companion, and we started on our journey. O what a day it was to my soul! The sun of righteousness had risen upon me, and all nature seemed to rejoice in the brightness of its rising. The trees that waved their lofty heads in the forest seemed to bow them in adoration and praise. The living stream of salvation flowed into my soul. Then did I realize the truth of that hymn I have so frequently sung—

> "'I feel that heaven is now begun;
> It issues from the sparkling throne—
> From Jesus' throne on high;
> It comes in floods I can't contain;
> I drink, and drink, and drink again,
> And yet am ever dry.'

"I told the captain how happy I was, and was often interrupted in a recital of my experience by involuntary shouts of praise. I felt a love for all mankind, and reproached myself for having been such a fool as to live so long in sin and misery when there was so much mercy for me."—*(Autobiography of Rev. James B. Finley; or, Pioneer Life in the West. Edited by W. P. Strickland, D.D.; pp. 166-170.)*

The want of religious associations, resisting a call to the ministry, entering again upon a life of pleasure—he lost the peace of God in his heart, and became more than ever hardened in sin. He was persuaded by his wife to attend a Methodist prayer and class meeting. He had become so wicked that he was known as "the Newmarket

Devil," and naturally excited much suspicion at the meeting. Mr. Finley says: "After the meeting was over we returned home, and, as soon as I could put up the horses, I went out to the woods to pray. Thus I continued retiring, as usual, to the woods, and spending my time in reading the Scriptures and Russell's Sermons, and prayer, till Thursday, which I set apart as a day for solemn fasting, humiliation and prayer. The most of the day was spent in the hollow log reading the Bible and praying. In the evening I came home, and, after attending to some duties, went out again to the woods, after dark, determined, if I perished, to perish at the feet of mercy. I selected as a place for my supplication a large poplar tree, and getting on the opposite side from the wind I scraped away the snow, that I might kneel there. Here I prayed and wrestled till about midnight, when I felt comforted. My load of sin was gone, and the sensations of cold which I had experienced were also gone. The weather seemed pleasant and balmy as spring. I arose and went home filled with gratitude to God, for his forgiving mercy and redeeming love. I had not received the direct witness of the Spirit that I was a child of God, but yet I knew my sins were pardoned. I found my wife waiting for me, and we retired to rest. Just at the break of day I awoke, and I shall never be able to tell the gratitude I felt to God that I was permitted to awake out of hell; and I thought I would express my feelings to my wife when, to my astonishment, I found her convulsed in sorrow and bathed in tears. I immediately arose for the purpose of going to my barn to pray. Just as I passed the corner of the house on my way, suddenly God poured upon me the Holy Spirit in such a manner and in such a measure that I fell my whole length in the snow and shouted and praised God so loud that I was heard over the neighborhood. As soon as I was able to rise I returned to the house, and my wife having risen, I caught her in my arms and ran around the house, shouting, 'Salvation! Salvation! God has again blessed me with his pardoning love.'"—*(Autobiography of Rev. James B. Finley, pp. 179-180.)* Immediately he conferred not with flesh and blood, but gathered his neighbors together and preached to them the unsearchable riches of Christ.

Thenceforth he became a flaming herald of the cross, and marvelous success attended all his future ministry.

Mr. Finley's Itinerary on Ohio District.

He was appointed to Scioto Circuit of the Ohio Conference in 1809, and licensed to preach a few months later by John Sale, the presiding elder. His work in 1816 brought him within the bounds of the Erie Conference. He was appointed to the Cross Creek Circuit in 1815, and at the Conference held in Lebanon was returned to the same circuit, with Joseph Powell for his colleague. David Young was appointed Presiding Elder of the Ohio District, but having business to claim his attention in East Tennessee, Mr. Finley "was drafted to make the first round of appointments." We now take up his own narrative: "At the first quarterly meeting, during the holy communion, the Spirit was poured out in rich effusion. Here I met with Brothers Waterman and Ruark, and on Monday, the 13th, rode in company with the former to Hubbert, and stopped at Brother Parrish's, where I spent the evening in reading and prayer.

"Tuesday, 14th.—I rode through Hartford to Brother J. Leech's, on Shenango. This was a lonesome road, and I was much tempted and tried in mind. I prayed all the day to be delivered, and did find some relief.

"Wednesday, 15th.—I rode through Meadville, on French creek, to Gravel Run. Here I put up at Brother Ford's. Living in this county is very hard, there being but little for man or beast. This day I am not so tempted. I slept well and arose early to offer myself to God without reserve.

"Thursday, 16th.—I rode to Brother King's on the flats of French creek, three miles from Waterford. Here I was comforted and felt a blessed hope of heaven.

"Friday, 17th.—I rode through Waterford to R. K's—himself and wife were formerly Methodists. I exhorted them to seek the Lord and set forward again to run the race set before them. I prayed with them, and went on to Erie. This town occupies a handsome site and has a good harbor for vessels. Here I met with Brother L. Lane, the preacher on this circuit, and tried to preach at night to a number of hardened sinners.

"Saturday, 18th.—So forward for North East, and stopped at Brother Russell's. This family loves the Lord.

"Sunday, 19th.—I tried to preach to a large congregation from Acts iii. 19. The Lord helped me, and we had a gracious season. I trust the fruits of this meeting will be seen in the gates of heaven, when all time has an end.

"Monday, 20th.—Rode through Canadaway, now Fredonia, to Brother Baldwin's. In family prayer the Lord visited us in mercy, and our prospects of a better world were greatly increased.

"Tuesday, 21st.—Rode sixteen miles further down the lake to Brother Webb's. This is a new country; everything scarce and dear, and hardly to be had at all. Corn, $2 per bushel; wheat, $3 per bushel; flour, $16 per barrel, and pickled pork, 25 cents per pound. These new settlers must learn to live by faith, and many of them have, and are a people zealous of good works. Here, according to the best calculation, I am about two hundred and fifty miles from home, and yet here is the same throne of grace, the same Savior and Christians of the same spirit and heavenly calling.

"Wednesday, 22d.—This day I preached to an attentive, weeping congregation, after which I baptized six by immersion, and it was a solemn time, and afterward visited a sick brother. He was happy in God, his Savior, and was resigned to His will, waiting to depart and be with Christ, which is far better. This evening I rode five miles to a neighborhood on Silver creek, where the Lord is graciously reviving His work, and many of these new settlers have been converted to God. It has been the observation of my life, that new countries and new settlements are the most favorable to revivals of religion. Many who have lived under the preaching of the gospel in old settlements, and might have lived and died there without religion, when thrown into a new country, from their old associates and other hindrances, turn to God and live.

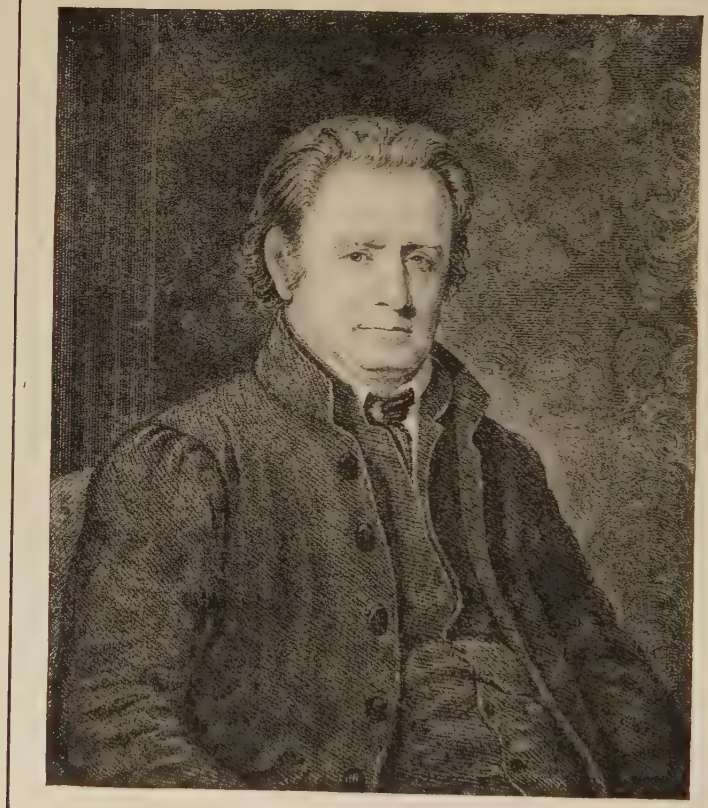
"Thursday, 23d.—This morning I felt must revived and encouraged. My communion with God was sweet; yes, sweeter than honey and the honeycomb. I spent part of the forenoon in visiting the converts and in praying with them. At twelve o'clock I tried to preach to a large, attentive, and weeping congregation, and I trust,

not in vain, and baptized six by immersion, and several joined the church. It is in accordance with the religious education of these people that no one must kneel in prayer, at least till he has determined to be religious; then he must get religious, and then be baptized, and that by immersion, and then join the church, and then take up his or her cross in prayer and conversational class or love feast meetings. In the afternoon we rode twelve miles to Brother Baldwin's and had a good night's rest.

"Friday, 24th.—Started for Chautauqua Lake in company with Brother Lane, and after traveling several miles through a swampy country, we arrived at Brother Southworth's, where quarterly meeting is to commence to-morrow.

"Saturday, 25th.—This day it began to rain, and looked as though a storm was on hand. I sought, before the mercy seat, for a suitable preparation of heart for the duties which lay before me, and I felt the Lord precious to my soul. At twelve o'clock I tried to preach from Matt. viii. 11-12, and it was a very open time with me; the Lord helped me. There was a great move in the congregation; saints rejoiced, and sinners cried aloud for mercy. After preaching we held our quarterly meeting conference. There were two appeals, and we got them adjusted satisfactorily. At five Brother Smith preached, and I exhorted after him, and then we held a prayer meeting; and the shouts of the new-born souls were heard before it closed.

"Sunday, 26th.—At nine o'clock our sacrament commenced, and we had a good time. But Satan was enraged at our love feast; one of the old men's sons, who was kept out, became enraged and tried to break open the door, and then went to a window and broke it, and hurt an old man much. God's judgments will overtake him before long. I was told he will curse his mother and father to their faces. Notwithstanding this interruption the meeting was one of interest and power. At twelve I commenced preaching from the first Psalm, and three first verses I read for my text. During the time of my preaching, in which I laid it down as heavy as I could on the sinner, some one called me a liar. Satan was enraged to the very highest pitch; his kingdom was shak-



From Hurst's History of Methodism

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REV. JAMES B. FINLEY.

ing, and I felt that God, and heaven, and angels were with us and on our side, and the devil's kingdom trembled. Such was the constancy of the rain, that few could leave, and we had a house full. All night was spent in exhortations, singing and prayer. It was a night never to be forgotten.

"Monday, 27th.—I rode to North East and preached to a dull, hardened set of sinners from Prov. xx, 4.

"Tuesday, 28th.—Rode to Brother Stone's and put up to rest till to-morrow. Sister Stone is an old lady, and a well-tried Christian. She embraced religion in early life and became a member of the Methodist Episcopal Church when it was a reproach and by-word; but she knew in whom she had believed, and walked with God in newness of life. She is now a mother in our Israel, and we Methodist preachers find in her a mother, and her house a welcome home. For years after this I made her house my home when I could reach it. She sent for 'Squire Reese and his wife to spend the afternoon, and we had a comfortable time. We mingled our prayers together, resolved to live for God and strive for heaven.

"Wednesday, 29th.—This day I feel at peace with God, and all men. At two o'clock I tried to preach to the people from Heb. ii. 3, and some were awakened to see their condition, and to pray. May the work of life penetrate the inmost hearts, and bring forth fruits unto holiness, that the end may be eternal life.

"Thursday, 30th.—This morning my soul is stayed on God. I rode to Erie, where I saw the vessels which Commodore Perry took from the enemy when he conquered the British navy on Lake Erie. They were literally torn to pieces. The Niagara is the largest, and seems to have received the hottest fire. They all lay out in the basin, sunk, a mile from the town. From Erie I rode to Brother Randall's, on Conneaut, where our next quarterly meeting is to be held—thirty-two miles up the lake.

"Friday, 31st.—At twelve o'clock our meeting commenced. I tried to expound John xii. 21-22. Brother Ira Eddy exhorted. In the quarterly conference we had a good time, stirring each other up to faith and good works. In the evening Brother Stancliff preached, and Brother Westlake exhorted. This was a time of great power.

On the Sabbath I tried to hold forth from John vi. 50. At the close some fell, others shouted, and some were in a rage. At night the Lord's people were filled with His heavenly presence in an astonishing manner; and while some were shouting and praising God in the house, others were in the yard giving glory to God in the highest.

"Monday I rode forty miles to Brother Skene's, and next day to Brother J. Leech's, and preached in old Salem meeting house; thence to Beavertown, where we had a good quarterly meeting; thence home to Steubenville, where I found my family all well, and glad that my service as Presiding Elder was at an end."—*(Autobiography of Rev. James B. Finley, pp. 277-282.)*

Mr. Finley now went to his own circuit and labored with zeal and success until the session of Conference held at Louisville, Ky., when he was appointed to the Ohio District. He had endeavored to convince Bishop McKendree that he was not qualified for the work, but the good bishop replied: "Well, you must go and learn. You are not too young to learn." He responded to the call of the church, but "felt exceedingly depressed and groaned under the load." His district embraced eight circuits, extending from the mouth of the Captina on the Ohio river to the lake at the mouth of Huron, including the State of Ohio, all the Western Reserve, all Western Pennsylvania from the Ohio and Alleghenies, and Western New York as far down as Silver Creek, below Fredonia. There were ten traveling preachers and four thousand and fifty members. Quarterly meetings were held at Leesburg, Falls of Big Beaver, Hartford, Oil Creek, Brokenstraw, Jackman's meeting house, Long's meeting house and Andrew Scott's. A custom had prevailed at the meetings which was strange to Mr. Finley. No one was called on to take part in the services. They were conducted on the voluntary principle. The practice was carried into the public meetings, and the preacher was liable to be interrupted by any one who felt inspired to speak. "While I was preaching one Sabbath," says Mr. Finley, "a sister rose and commenced delivering her mind at the top of her voice. This sudden and unexpected outburst startled me, and I did not know what to make of it. I told her, however, to hold up, and if, after I was done my sermon she wished to exhort, she

should have the opportunity, as I thought one at a time was quite enough. She took her seat, and many were much tried because I stopped her. After this I was not again interrupted by a female prophet. I thought the practice a wrong one, and contrary to that decency and order which should characterize the worship of God, and quoted the language of St. Paul in regard to women teaching in the church, and expressed a hope that the Spirit would not move any more to speak on such occasions."—*(Autobiography of James B. Finley, pp. 286-287.)* In almost all the towns Calvinism and Universalism were strongly intrenched, and with these people he had many controversies, in the course of which he had occasion many times to read before his congregation from the old Saybrook platform. Though not educated in the theology of the schools, he was so deeply read in the Holy Scriptures that, in religious controversies, he was more than a match for his opponents, and Methodism prospered under his able leadership. During the year there was a most glorious revival at North East. The snow was very deep and continued for a long time. People came by sleighloads great distances to attend the meetings and many were converted. At this place he visited the grave of Thomas Branch, who entered the traveling connection in 1800 and died at North East in 1812. He says: "My feelings were of a peculiarly solemn cast as I stood by that lone grave of a strange minister in a strange land."

A quarterly meeting was held at Long's, which was long remembered as "the great quarterly meeting." John P. Finley, his brother, was present at this meeting. He preached on Sunday from the one word, "Mercy," and was followed by James B. from the word "Justice." "As I progressed," says Mr. Finley, "the convincing power of God fell on the people, and before I was done more than twenty stout-hearted sinners threw themselves upon the altar and cried for mercy. Among the number was a rough, stalwart old sea captain. It seemed as though all the dark spirits of the deep had seized him. I never saw a man in so much distress and agony of mind in all my life before. The conflict, however, though terrible and awful, was not of long duration. In a short time mercy came and touched his heart, and opened his eyes,

and unloosed his tongue, and he spoke the language of heaven. Before the meeting ended more than fifty were converted.

Camp Meetings.

Our quarterly camp-meeting commenced at Canadaway, or what is now called Fredonia, July 24, and lasted four days. Brothers James M'Mahon and Smith accompanied me to labor in word and doctrine. At this meeting we expected from the wicked much opposition, as they collected together a band the previous year, and drove the people away. The brethren this year fenced in the ground with hemlock brush, leaving two gateways, one of ingress and egress and the other leading to the spring. One of the rules for the government of the encampment was, that at the sound of the trumpet, at nine o'clock at night, all were to retire to their tents, and those who had no place to lodge were required to leave the ground. At dark the rabble gathered, and one of their number was designated as their captain by a piece of white paper attached to his hat, and a white club in his hand. The company made but little disturbance till preaching was over. Seeing that there were indications of hostility on their part, I blew the trumpet, and requested all to go to their tents, while those who had none were to leave the ground.

The captain of these banditti refused to go, and summoned his men to go to his aid. I ordered the constable to take the captain a prisoner: but he swore he would knock down the first man that touched him. He had hardly finished the declaration till I seized him and threw him on the ground, and, disarming him, gave him over into the custody of the officer. His company, seeing the fate of their captain, fled in dismay from the grounds. In a conversation I had with the prisioner I learned what his plans were, and how sadly he was disappointed in not being able to carry them out. He pleaded so hard for mercy, and promised so faithfully never to engage in such a wicked work again, that I let him go. We kept up a watch all night fearing they might return, but they did not disturb us. Some were in favor of an attack, but one of the company reported that, as I was a Kentuckian, I carried a long dirk in my waistcoat, and that I would as soon stab a man as not."—*(Autobiography of Rev. James B. Finley, pp. 287-291.)*

At the hour for preaching Mr. Finley pleaded for order in the congregation and requested "any in whom flowed the blood of '76" to assist in defending them against the rabble. Judge Cushing, who was present, arose, and addressing the people, said: "I have fought for this liberty, and I will maintain it with my life; and I give due notice, as a servant of my country, that I will enforce the laws of the State of New York to the utmost against any one who shall disturb this people in their worship." There was no more trouble in the maintenance of order.

The next camp meeting was held at Gravel Run, near what is now Rockville, Crawford County, Pennsylvania. An English officer who was present thus describes the meeting: "The great battle was fought on Sabbath night. It was a close and hot engagement, lasting all night. The army of Diabolus was attacked in front, flank, and rear, and literally cut to pieces, so that, in military parlance, there was a total defeat, a perfect rout of horse, foot and dragoons." During the year, the people erected here a little log church.

Another camp meeting was held a week later, commencing on the eighth of August, on Beaver Circuit, at Zuver's camp-ground. At this meeting a young militia captain, with eleven young men, offered their services to keep order, and were nearly all converted before the meeting closed. The veteran pioneer preacher, Dr. Shadrack Bostwick, who had for fourteen years labored in the itinerant field, rendered excellent service. The greatest camp meeting of the year commenced at Steubenville on the twentieth of August. The crowds that thronged the camp-ground were immense, and the meeting was of great interest. The last camp meeting was held at West Wheeling, and vast numbers were awakened and converted.

At the conference held at Zanesville, September 3, 1817, Mr. Finley was re-appointed to the Ohio District, with the following preachers: Beaver Circuit, Jacob Hooper and Samuel Baker; Erie Circuit, Ira Eddy; Grandview and Mahoning, D. D. Davidson and Ezra Booth; Chautauqua, Curtis Goddard; Steubenville, Samuel Hamilton, William Knox and Calvin Ruter; Tuscarawas, James McMahon; Huron, John C. Brooke. Mr.

Finley says of these brethren: "In the true spirit of Gospel ministers, these brethren went to their respective fields of labor. Great were the toils and hardships they were called to endure. The winter was extremely severe, the cold being almost beyond endurance; yet the Lord crowned the labors and sufferings of his ministers with success. The country was sparsely settled: the rides were long and roads rough: the fare hard and provisions scarce: but in the midst of all God was with them." There was great religious prosperity on the district. On the Mahoning Circuit two hundred were added to the Church. At Deerfield, in three months, the society increased from sixteen to more than one hundred. A two days' meeting was held in Dr. J. Manary's barn, and the work was powerful and overwhelming. At a quarterly meeting, held the following May, there were at least five hundred persons in this barn at love-feast, and at least fifty souls were happily converted during the meeting.

We will let Mr. Finley conclude the history of his labors on the Ohio District: "On the fourth of June a camp meeting commenced at Lexington, on Erie Circuit. All came together in the spirit, and the work commenced at the first meeting. The Divine influence kindled and spread in every heart. One Sabbath many were awakened to a sense of their lost condition, and were prompted to cry for mercy. The evening was set apart for a prayer meeting, and many came forward to the mourner's bench, and were converted to God by scores. Among the number was a native of France. This poor old soldier of Napoleon Bonaparte had wandered out into the western wilderness, houseless and homeless, without a knowledge of God. He had stood in the thickest of the battle, breasted the hottest fire, and heard the deafening roar of the artillery without trembling; but when he came to hear the thunders of Sinai, his lips quivered, his knees trembled, and he fell in the battle of the Lord. After sueing for mercy, and crying for quarters all night, it pleased God, at the rising of the sun, to pour upon him pardoning mercy. No sooner had heaven come down into the heart of the old, worn, and weary veteran, than he arose, and his whole face beamed with joy. His shouts of praise, ascribing glory to King Jesus, were truly remarkable. In broken English he tried to tell the bystanders what God

had done for his soul. He told them he had eaten bread in three kingdoms, and that morning he was eating bread in the fourth, even the bread which comes down from heaven. 'I fight,' said he, 'under de Emperor Napoleon, but now me fight under de Emperor Jesus. Vive le Emperor Jesus!' The conversion of this Frenchman was so clear and powerful, that infidelity itself was abashed and confounded. Great good was accomplished at this meeting.

"On the tenth of June our camp meeting for Lake Circuit, fourteen miles below Erie, commenced. A camp meeting had never been held in these parts before and many were induced, out of mere curiosity, to attend the meeting. The meeting commenced under favorable auspices, and many were awakened and converted; Sabbath, however, was the great day of the feast. When the preacher addressed the vast congregation, from Rev. XX, 12—'For the dead, small and great, shall stand before God, and the books shall be opened, and another book, which is the book of life, and the dead shall be judged according to their works'—there was not one unattentive soul on the ground. The whole congregation was melted into tears, and deep groans, and cries for mercy were heard, bursting forth from hearts convinced of sin and judgment. Occasionally shouts of victory and triumph were heard from the pious, who waited the happy change. The evening was devoted to praying and laboring with mourners. After the ring was formed, and we commenced our address to the throne of grace, the Holy Spirit fell on us, and multitudes within and without the ring fell under the shocks of Divine power. Many mariners from the port of Erie were there, and some of them became the subjects of awakening grace. I heard one say to the sheriff, 'Mr. B. is down, crying for mercy.' To this he replied, 'If the Methodists can make him a better man, it is more than the Commonwealth of Pennsylvania can do, for he has been in nearly all the prisons of the state." This called my attention to Mr. B. whom I found in great distress, earnestly seeking the salvation of his soul. I gave him all the instruction I could, and soon the light of heaven broke on him, and the Sun of righteousness arose with healing in its beams. He was soundly converted, and what fines and imprisonments could not accomplish,

the grace of God secured. He lived and died a good man.

"Of the multitudes slain on that evening, many were made alive by the power of God.

"From this camp meeting I passed to the Chautauqua Circuit, and commenced a camp meeting on Brokenstraw, a branch of the Allegheny, June the 13th. At the commencement of this meeting I was much discouraged, but the Lord was greater to me than all my fears; and never did I have a more clear and satisfactory demonstration of the fact that man's extremity is God's opportunity. Sabbath morning arrived, and as the sun was gilding the eastern sky, the trumpet called us to the concert of prayer. While we were looking up to heaven for a blessing, God graciously poured out his Spirit, and we realized the opening of the gates of life. During the day the work of the Lord went on with power, and many were saved by the regenerating grace of God. Monday morning we held a solemn communion, and I think it was the most glorious season I ever beheld. The most hardened sinners trembled and wept and looked on while the followers of Him, who, in Gethsemane and on Calvary, drank the bitter cup, were commemorating his dying love.—*(Autobiography of Rev. James B. Finley, pp. 301-304.)*

The Ohio Conference commenced its session in Steubenville, Ohio, August 7, 1818. Samuel Adams, Samuel Brockunier, Edward Taylor, James Smith and Dennis Goddard were admitted into the traveling connection. Mr. Finley was re-appointed to the Ohio District, and preachers were stationed as follows: Erie, D. D. Davidson and Samuel Adams; Mahoning, Calvin Ruter and John Stuart; Chautauqua, John Summerville; Tuscarawas District, Charles Waddle, Presiding Elder; Grand River, Ira Eddy; Cuyahoga, Ezra Booth and Denis Goddard. "A request was handed to me," says Mr. Finley, whose duty it was to find entertainment for the preachers during the session of the conference,—"by one of the stewards from a gentleman of wealth, that I would send him one of our most talented ministers, and he would cheerfully keep him during conference. The gentleman was a member of the Episcopal Church, and had a worthy, family, rather more than ordinarily refined, and enjoying all such elegancies of life as a country village could afford. Wishing to gratify him, I sent Russel Bigelow to be his

guest. Now, Russel was dressed in plain, homespun apparel, cut and made with as much skill as home could furnish. It was not exactly that a la mode which suits fashionable life. The young miss in the parlor cast many side-long glances at the young minister, who diffidently sat composing his features, and gazing upon the various objects around him. Meeting the steward, Mr. ——— said, "I do not think you have treated me right in sending me such a common homespun-looking man." At this the steward came to me in great haste, saying Mr. ——— was displeased. "Well," said I, "his request has been complied with; he asked for a talented man, and I sent him the most talented man we have. Go and tell him that I wish him and his family to go to the Presbyterian Church to-morrow and hear him preach, and then if they are dissatisfied, I will remove him."

Sabbath came. The minister in homespun ascended the desk; all eyes were upon him. "How finely he reads!" says ———. "What distinct articulation!" said Mr. ——— to his lady, as they sat in the pew. "Dear me," said the daughter, "how beautifully our country preacher reads poetry!" Then followed his prayer: and then, with warm heart, he prayed for the families who had with generous hospitality thrown open their houses for the entertainment of God's servants, the silent tear and half-suppressed sigh told of his power over the heart.

He preached, and it was only as Russel Bigelow, of sainted memory, could preach. Indeed, it is said he exceeded himself on that occasion. The effect upon the hearers was powerful, and upon none more so than his worthy host and family, who took him home, and sent for me to ask my pardon, remarking that he had never heard such a sermon in all his life. He said to the steward on Monday, "Why do you not keep your ministers better clothed? You ought not to have a man of such talents as Mr. Bigelow." That day he ordered for him a fine suit of clothes.—*(Autobiography of Rev. James B. Finley, pp 307, 308.)*

Here closes the record of the labors of this godly man within the bounds of the Erie Conference. Few men have attained greater distinction as evangelists of the great West. He was a typical child of the wilderness, of stalwart frame, large benevolent eyes, an expressive mouth,

"sandy hair standing erect," and a "voice like thunder." His strength and courage made disturbers of religious meetings quail before him.—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., pp 334, 335.)* A single illustration of his method must suffice. At a quarterly meeting held a few miles south of Franklin, while seekers were at the altar, several rowdies were disposed to make trouble, and one of them mounted a seat near the mourners where he stood smoking a cigar. Mr. Finley requested him to cease smoking and get down. This he refused to do, when Mr. Finley sprang over a bench and seizing him by the collar brought him to the floor and started for the door. The rough caught Finley intending to drag him out of the door where the rowdies would avenge interference with the liberties of their leader. But as they approached the door, the athletic preacher tripped his opponent and sent him headlong out the door and down the steps sprawling on the frozen ground, and wheeling around, shook his fist at the others of the gang, saying: "There, I could cram a cellar full of such fellows."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp 165, 166.)*

His subsequent career was crowned with equal success, whether as presiding elder, missionary to the Wyandot Indians, "moral instructor" in the Ohio Penitentiary, or stationed preacher. He died September 6, 1856.

His last intelligible words were: "I have been blessed with great peace, wonderful peace! I don't know that I ever had such peace in all my life!"

In his "Recollections of Rev. John P. Finley," Henry B. Bascom, on the authority of James B. Finley, says: "There is something rather remarkable in the manner in which these worthy ministers were *first* brought to reflect with more than ordinary concern upon their latter end. John and James were amusing themselves in the forest with their guns; and as John was sitting carelessly upon his horse, James' gun accidentally went off, and the contents came very near entering John's head. The brothers were mutually alarmed, humbled, and thankful; they were more than ever struck with the melancholy truth, that 'in the midst of life we are in death'; they reflected upon their unpreparedness to meet death, and appear in judgment. Each promised the other he would reform; and the result

was, they were *both* led to seek religion, as the only preparation for eternity. Both the brothers agree in stating that this circumstance was the means, in the hand of God, of their awakening and conversion; as neither of them was in the habit of attending the preaching of the Gospel before the inquietude and alarm created by this occasion. I have been thus minute in detailing the immediate means of his conversion, at the request of a surviving brother, in whose estimation, the apparent *incompetency* of the means magnifies the grace of God, in this singular dispensation of blended mercy and providence."—*(Methodist Magazine, Vol. XI., pp 101, 102.)*

An Incident of Christian Devotion.

The Rev. J. B. Finley, when presiding elder of the Ohio District, of the Ohio Conference, relates an incident of Christian devotion substantially as follows:

"In the year 1817, while we were traveling with a fellow itinerant, in passing along between the waters of Oil Creek and Scrubgrass, which empty into the Allegheny river above Pittsburg, we came in sight of an old dilapidated log church. The sight of an old church gone into decay never fails to awaken in our minds many reflections, and we never pass one without feeling an irrepressible desire to understand something of its history. My companion being somewhat acquainted with the history of this old church, related to me the following in connection with the same: At an early day in the settlement of that part of the country, which was then denominated the Holland Purchase, a small Methodist society was organized by pioneer Methodist preachers. After some time the society built this log church, and flourished for several years. In progress of time, however, some of the old members died, and were buried in the graveyard close by the sanctuary, and others moved away, till it was dropped from the list of appointments as a preaching-place, and only one member of the class and society remained. She was a mother in Israel, and, like the prophet, she was left alone to sigh over the desolations of Zion. She loved the old sanctuary, and though deserted, she seemed to realize an increasing attachment as time wrought its inroads upon its doors and windows. Invariably on the Sabbath, when her health and the weather

would permit, did she repair to this deserted temple, and worship her God. There in holy meditation did she recall the scenes of her youth, the holy seasons, happy days she had spent with her brethren and sisters, some of whom were sleeping quietly in the adjoining churchyard, while others were far away. Here she would sit, and read, and sing, and pray, and talk with her invisible God and Saviour. At length it was noised about that she was a witch, that the old church was haunted with evil spirits, and that she met there to hold communion with the spirits of darkness, and thus increase her power of evil over the bodies and souls of those around her. She was old and feeble, and heard of their surmises, but she remembered that her Master was charged with being possessed by the devil, and she heeded them not, but continued her Sabbath visits to the consecrated place. At length two wicked young men of the neighborhood determined to watch her, and entering the church some time before she arrived, they climbed up and secreted themselves in the clapboard loft. Aftr remaining there a short time, the old lady entered the church and took her seat by the rude altar. The young men, as they afterward related, experienced some sensations of fear, seeing, as they supposed, the old witch draw from her side pocket an old leather-enveloped book; but their fear soon subsided when they heard her read, instead of an invocation of the spirits of darkness, the story of the widow of Sarepta. After she had finished she drew from her other pocket an antiquated-looking hymn-book, from which she read that inimitable hymn:

> "'Jesus, I my cross have taken,
> All to leave and follow thee;
> Naked, poor, despised, forsaken,
> All I am is lost in thee.'

"After having sung this beautiful hymn, which she did with a trembling but sweet, melodious voice, she fell upon her knees, and poured out her full heart to God in prayer and supplication. As friend holds fellowship with friend, so did she talk with her heavenly Father. She told the Lord all her complaints and grievances, and lamented the sad condition of the old and young of the neighborhood, who were alike on the road to perdition. She then alluded to the happy seasons she had enjoyed in that place, when Zion shed her holy light and converts crowded her gates. In piteous strains she lamented her desolations, and pray-

ed that the Lord would build up her waste places, and again crowd her gates with living converts. She prayed especially for those who cast out her name as evil, that the Lord would change their hearts. She prayed also for the young and giddy multitude, who were forgetting God, and living as if there were no hell to shun, no heaven to pursue.

"While she was praying God's Spirit was at work on the hearts of the young men on the loft, and they began to weep and cry for mercy. The old lady was not startled; she seemed to realize while praying an answer to her prayer; and as the Saviour invited Zaccheus to come down from the tree because on that day salvation had come to his house, so did she invite these young men to come down from their hiding-place. They obeyed her directions, and there at that altar where in other days she had witnessed many conversions, before that Sabbath sun sank behind the western hills, they found pardon and salvation. From this hour the work of God commenced, the meetings were continued, and a flourishing church was raised up, and the old dilapidated log meeting-house was again made to resound with the happy voices of the children of Zion."—*(Finley's Sketches of Western Methodism, pp 536-539.)*

Judge Joel Burnell.

Joel Burnell was born in Comington, Hampshire County, Massachusetts, January, 1789, and died in Charlotte, New York, November 9, 1864. He completed his common school education by the study of Murray's Grammar with the parish Congregational minister, Rev. Mr. Hallock. He was of medium size, stoutly built, quick in motion and capable of great endurance. His shoulders were broad, chest full, neck short, limbs tapering, and in symmetry his form was simply perfect. His indomitable spirit feared no danger, and but for injuries received by daring too much, his constitution had in it the wear of a hundred years.

Whilst yet a minor he married Miss Electa, daughter of Enoch King, a Methodist clergyman. He then felt the necessity of providing for himself a permanent home. Familiar only with the business of farming, and perfectly unconscious of possessing the ability to adorn the bench

or the bar, or to be an honor to the pulpit, or to succeed in any profession, with a budget of clothes and an axe on his shoulder, he took leave of his young wife and started alone on foot, early in 1809, for the Holland Purchase, in Chautauqua County. He halted in the town of Charlotte, bargained for what he regarded as a beautiful piece of land in lot 46, put up a little shanty for his individual accommodation, prepared a bed of hemlock boughs, and commenced the reduction of the forest.

Alone in the wild wood, with wolves and bears prowling about in all directions, making night hideous with doleful noises, sometimes presenting their glaring eyes at the very entrance to his shanty, the young husband spent the winter clearing land, putting it in readiness for seed when spring should come. His neighbors were few and far apart, but common sympathies and common necessities made them neighbors indeed. He was ready for the opening season, made a garden and planted a number of acres with potatoes and corn. Besides caring for his crops, he kept assailing the forest with his axe till what the rich soil had produced was safely harvested.

After building a log cabin and making everything about it as pleasant as possible, he returned to Massachusetts for his wife, leaving behind him ten acres of partially cleared land. He found her in fine spirits, with a young child in her arms, and as eager as himself to enter her home in the West. With an ox-team they left her father's house on the 18th of February, 1810, and after a journey of thirty days, landed at their little log cabin. All were in good health, and to their eyes the scene was delightful. Their rude home was at once consecrated to the domestic virtues, and an altar raised to the worship of God. There was no homesickness or nonsense of any kind to dampen their ardors, but the forest with its flowers and with the singing of birds, accorded with the bold and adventurous spirits who had come to dwell in the midst. The great trees, beech, maple, elm, ash, white-wood and hemlock, fell rapidly before the keen edge of the young man's axe Often husband and wife spent together half the night among burning heaps of huge logs, picking up sticks and brush to feed the fires.

Mrs. Burnell has often referred to those days as among the happiest of her life. She was a woman of superior

ability. Her judgment of men and things scarcely ever failed to grasp the exact truth. Instinctively she would unravel a knotty question and present in a clear light all it contained. In the difficult task of reading the character of strangers she seldom made a mistake. Often in regard to some one all were praising she was silent, and it soon became easy for her to explain why. This quality, inherited from her mother, gave to her son Madison his greatest success as a lawyer. As time advanced and new comers needed help, by spinning and weaving for them she did much to clothe and support her own increasing family.

Mr. Burnell had a marvelous incapacity in the use of firearms. Instead of procuring a gun when living alone in his shanty, with which to protect himself from bears and wolves at night when they stood at its door looking at him, he borrowed a blanket of a neighbor and hung it up, so not to be seen by them. Though deer and turkeys were abundant, his table was never the better for it, unless supplied by the generosity of a neighbor. His nature abhorred the chase, and he refused to depend on game for a living.

Both brought with them from Massachusetts certificates of membership in the Methodist Episcopal Church, and formed a part of the first religious society organized in Charlotte. The war of 1812 coming on, Mr. Burnell entered the service as a private and was present at the capture and burning of Buffalo. The story is told of him that, so eager was he in the fight, he stood his ground and fought some time after his comrades had fled. Seeing the enemy approach, he found refuge alone in a tree-top, which in a moment, was riddled with bullets. On the supposition that he was surely killed, the enemy passed on and gave him no further trouble. He saw so much of human weakness at Buffalo, which filled him with disgust, that he seldom referred to his military experience.

After peace was declared, a number of Methodists having come into the neighborhood, it was judged best by them to secure a preacher for Western New York, and the Genesee Conference being in session near Rochester, Mr. Burnell was selected to visit that body and secure the appointment of one. As a result, that Conference was then made to embrace Chautauqua County, and was visit-

ed by Revs. Glezen Fillmore, Job Wilson, J. P. Kent, and others. Societies were organized in various places, and the foundation laid for the Methodist Episcopal Church as we see it to-day. About this time the old Brokenstraw four weeks' circuit was organized, whose boundary was Erie, Waterford, Youngsville, Warren, Kinzua, Randolph, Forestville and the Lake shore. One of the twenty-four preaching places was the residence of Mr. Burnell, and for many years he was the class-leader.

Some years after this he was authorized to exercise his gifts as a local preacher, and it appearing that he was useful in this capacity, he consented to take orders, that he might in cases of necessity administer the sacraments. In the religious interests of Charlotte and throughout the country, he was for more than half a century a tower of strength. His house was ever the itinerant preacher's home. In general information and ability he was superior to most of the preachers who visited the place, and yet he was a kind listener, and as true to the preacher personally as the needle to the pole.

His little library was slowly, but ever, growing by the addition of standard works on history, theology and law. Rollin and Goldsmith in history, Wesley, Watson and Clarke in theology, Blackstone in law, and Locke in speculative philosophy, were his favorite authors. Though a good farmer, he was a greater reader than most professional men.

Such was his ability and public spirit that from an early day he carried the responsibilities of one or more public offices. He was first constable for the town, then captain of the militia for years. He was justice of the peace for a long time, and was at last elected associate county judge, which I believe was the last civil office he held.

After accepting ordination to the work of the ministry, he laid aside mostly his civil functions and devoted his spare time to church work. He could occasionally be induced to ocupy the pulpit at camp-meetings, and was active in revival work and protracted meetings. Though educated in the Calvinistic faith, after a short and fierce struggle with his prejudices, he easily gravitated into a full and cordial reception of the more comprehensive scheme of redemption as taught by Wesley and Watson. This system of religious belief became the bone and sinew

of his moral and spiritual nature—a vital part of his inward being and outward life. His nature was thoroughly saturated with the doctrines of the Bible, as with truths whose verity he had tested by actual experience. These things as parts of the life he lived were ever present with him, and could not be forgotten.

With the fundamental elements of law as set forth by Blackstone and as suggested by his own common sense, he was familiar. His mind was judicial in structure and evenly balanced. In reasoning, however, he was neither cool nor logical; he had not the patience to be severely analytical in his examination of subjects; but out of the fullness of his knowledge and in the impetuous enthusiasm of his fiery nature, he would flood and overwhelm a theme with facts and deductions, making more points in a single outburst of rapid speech than could be critically examined in a day.

Judge Burnell was by nature one of the most courteous, gentlemanly and dignified of men. Had he been born to membership in the English House of Lords, his manner there would have satisfied the taste and exactions of a Chesterfield; and yet, in precisely the same way would he enter a blacksmith shop to do business with the sooty toiler at the forge. Affectation was not possible; he was always himself, and could be nothing else.

His social qualities were of a high order. With clergymen, lawyers and politicians, he was equally at home. As the sympathetic and tender friend of the poor and lowly, while his dignity commanded their respect, he extended to them the deference he received. In the neighborhood where he lived he was ever a central figure, so regarded by all. In matters of difficulty people came to him for counsel, and he was often called upon to officiate at weddings and the burial of the dead. Just in his dealings, generous in his impulses and decided in all things, he was feared, trusted and loved.

His life was one of devotion to the interests of his family. He was naturally impetuous—born to command; and if judged according to the lax spirit of these times, he was often arbitrary, if not severe. But sickly, half-way work was foreign to his nature. If, while judge, as the sun was setting he was released from the duties of the court at Mayville, he would walk home a

distance of fifteen miles, regardless of storms or the condition of the roads. At home he was enthroned; that was his court and kingdom.—*(This sketch of Judge Burnell was communicated to the author by H. H. Moore.)*

VIII.

THE WORK SPREADS—CHURCHES FOUNDED.

New Churches.

The Ohio Conference held its session in Louisville, Ky., September 3, 1816, Bishop William McKendree in the chair. Bishops Enoch George and Robert R. Roberts were also present, and the following appointments were made on the Ohio District: Presiding Elder, James B. Finley; Shenango, Robert C. Hatton; Erie, Curtis Goddard and John P. Kent; Grand River and Mahoning, Henry Baker; Chautauqua, Daniel D. Davidson. But in the minutes of the Quarterly Conference of the Erie Circuit we do not meet with the name of John P. Kent. James McMahon is associated with Curtis Goddard at three quarterly conferences—those held at Salem meeting house, February 1, 1817; at John Randall's, May 10,1817, and at the house of Robert Griffith, August 2, 1817. Mr. Kent must have been removed to the Grand River Circuit to assist Henry Baker in the early part of the year, where he did excellent service. Robert C. Hatton became disaffected during the year and left his circuit.

In 1816 Hubbard Hurlburt, a member of the Methodist Episcopal Church, settled with his family in the town of Franklin, Portage County, Ohio, and invited Henry Shewel to preach in the neighborhood, opening his house for services. There were a number of conversions as the result of a series of meetings. Ezra Booth and Dennis Goddard established a regular appointment in 1818, and organized a class consisting of eight members—Amasa Hamline and wife, Hubbard Hurlburt and wife, David Lilly and wife and Ephraim Rue and wife.

A Methodist society was organized in Saybrook, Ohio, in 1816, consisting of Shubal Jenks and wife, Jacob

Jenks and wife, Asa Gillett and wife, Alpheus Jenks and wife, Lyman Allen and wife, Mahala Jenks, and some few others.

"The Methodist Episcopal Church near Millbrook is said to have been the oldest church in Worth Township, Mercer County, the edifice, a rude log one, being built in 1816. The organization of the society occurred at the house of William Carroll. His residence answered as a place for meetings until the church structure was ready for occupancy. Rev. Asa Shinn, one of the pioneer preachers of the country, is said to have organized this congregation during the presiding eldership of Jacob Gruber."—*(History of Mercer County; Brown, Runk & Co., 1888, p. 623.)*

Kent, Goddard, Baker, Davidson.

John P. Kent was born in Granville, N. Y., October 5, 1792. He was soundly converted at a camp meeting held near Utica, N. Y., June 20, 1809. As he said: "After passing through untold agony of mind I received unutterable peace." He was licensed to preach, recommended to the Ohio Conference at a camp meeting quarterly conference held near Fredonia, N. Y., and received on trial in 1815. His first circuit was Big and Little Sandy Rivers, Kentucky, "a four weeks' circuit, seventy miles long, sparsely settled, almost roadless, having rivers to swim and mountains to climb." He traveled the Erie Circuit two years, embracing three or four of the roughest counties in the State. Thence he went to Madison Circuit, Indiana; and thence to Detroit, Mich., where he preached in the old Council House, and raised a subscription to build the first Methodist Episcopal Church. In the first nine years of his labors his field covered large portions of seven different states. He fell into the Pittsburgh Conference at its organization, and in 1840 was transferred to the Genesee Conference. He was superannuated in 1858-1859; was then one year effective; and again superannuated in 1861, adorning and consecrating this honorable relation until the time of his death. After a ministry of sixty-five years he was promoted to the Holy City from Lima, N. Y., August 5, 1880. "He was one of the last of the class of brave riders who threaded the forests and swam the rivers of the Western

Middle States to lay the foundations of Methodism. He was one of the family of which Chancellor Kent was a distinguished member. It was at his father's house that Bishop Hamline was boarding when he was converted, chiefly through the influence of his sister, Mrs. Moffatt." —*(Minutes of Conferences, Vol. 18, 1881, p. 326.)*

Curtis Goddard was admitted on trial in the Ohio Conference in 1814. He was received into full connection and ordained deacon in 1816, and ordained elder in 1818. He located in 1834. Mr. Goddard served Little Kanawha and Tuscarawas, and then came within Erie Conference territory and served Erie and Chautauqua. His work then took him to other fields—1818-1819, Athens; 1820, Steubenville; 1821-1822, Barnesville; 1823-1824, Athens; 1825, supernumerary and attached to Marietta; 1826, Granville; 1827, Muskingum; 1828, Knox; 1829, Detroit District and Superintendent of Defiance, St. Mary's, St. Clair's and St. Joseph's Missions; 1830-'31, Detroit District; 1832, Delaware; 1833, Lower Sandusky; 1834, located.

Henry Baker joined the itinerant army in the Ohio Conference in 1814, was ordained deacon in 1816, and elder in 1818. He was superannuated in 1823, and located in 1826. He traveled the Pickaway Circuit as second preacher with Daniel Fraley in 1814, the Beaver Circuit in 1815 and the Grand River and Mahoning Circuit in 1816; then followed, 1817, Knox; 1818, Letart Falls; 1819, Madison; 1820, Hamilton and Rossville; 1821-1822, Lawrenceburg; 1823-1825, superannuated; 1826, located.

Daniel D. Davidson was received on trial by the Ohio Conference in 1816, and was appointed to Chautauqua. He was admitted in full connection and ordained deacon in 1818, and elder in 1820. He was a physician before entering the ministry. "Mr. Davidson was tall and slim, with a sharp, shrill voice, which he used freely and with great effect. He held a two days' meeting in the spring of 1817 in a barn belonging to the widow of Darius Mead, Esq., where Bishop McKendree, in company with Rev. Jacob Young in 1812 had the controversy with the Calvinists, and then formed a class one mile and a half west from Youngsville, Warren County, Pa. The meeting was one of great power, and a goodly number were

converted, among them a favorite uncle, whose Christian name we bear, but who many years since went

> "'Away from a world of distress,
> Away to the mountains above.'"

—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 149-150.)*

In 1817 Mr. Davidson served the Grand River and Mahoning Circuit, and in 1818 the Erie.* He died in Dayton, Ohio, in 1871, at the time of his death being a superannuate of the Cincinnati Conference.

Rev. John F. Wright, D.D., visited Mr. Davidson in his old age and says: "In passing through Dayton on the first of October I called to see this venerable patriarch of the Church—a superannuated member of the Cincinnati Conference, now in his eighty-third year. I found him very feeble in body and mind. As soon as his memory enabled him to realize the presence of one who had been his compeer and fellow laborer for forty-seven years, he seemed greatly elated. The interview with him and his aged wife continued some forty-five minutes. He seemed anxious that prayers should be offered up. Some of the precious words of Jesus, taken from the fourteenth chapter of John were read, and while we united in prayer, supplication and thanksgiving, he heartily responded 'Amen!' and praised the Lord fervently.

"He was reminded of 1829, when he labored on London Circuit, and I the Presiding Elder. 'London,' said I, 'was then a small village; now the increased inhabitants are able to accommodate the large Ohio Conference which commences its annual session there to-day, and I am now on my way to visit our friends of that body.' I then asked, 'What message have you to send to them?' He replied, full of emotion, 'Tell them I am still striving to reach the better world, and that I hope to meet

*His later appointments were: In 1819, Pickaway; 1820, Paint; 1821, London; 1822, Piqua; 1823, White Oak; 1824-1825, Oxford; 1826, Hockhocking; 1827, Miami; 1828-1829, Milford; 1830, Derby; 1831, Union; 1832, Piqua; 1833-1834, Sydney; 1835, supernumerary; 1836, Greenville; 1837-1838, Belfontaine; 1839, Fletcher; 1840-1841, Milton; 1842, Germantown; 1843-1844, Franklin; 1845, Germantown; 1846-1847, Lewisburg; 1848, Venice; 1849, Union; 1850-1851, New Carlisle; 1852 (Cincinnati and Kentucky Conference), Germantown; 1853-1854 (Cincinnati Conference), Concord; 1855, superannuated; 1856, Fairfield; 1857-1871, superannuated.

them all in heaven.'"—*(Redford, Methodism in Kentucky, Vol. 2, pp. 287-288.)*

Methodism in Willoughby.

"The Willoughby society was organized in 1816 (Mr. Gregg says 1818), consisting of a number of persons who, with their families had moved from Western New York, while this region was yet a wilderness. The class was organized by Ira Eddy, one of the pioneer preachers of the Western Reserve, and had among its members the Rev. Richard Woolsey and wife, Benjamin Woolsey and wife, Mrs. Richards and a few others. Richard Woolsey continued an honored member of the society until May 8, 1883, when he fell asleep. In the spring of 1821 James Hitchcock, a local preacher, commenced his ministrations on the "Ridge," and the following autumn a class was formed in that neighborhood consisting of Lewis Miller, wife and three daughters, Hezekiah Ferguson and wife, Samuel Mapes and wife, Charles Worrallo and wife, Amasa Worrallo and wife, William Worrallo and wife, and others. A few years later Leggett and Finley Ferguson joined the society.

In 1822 the Rev. Elijah Ward, who came with his family from the New England Conference and settled on a farm about a mile east of the present village, united with the Willoughby society. He was accompanied by Hiram Brown, who died in the Lord March, 1882, also from Connecticut.

The circuit was then in charge of Alfred Brunson. Father Ward was an able and fearless defender of the truth, and his memory is in many churches. He was ordained elder by Bishop Asbury in 1827. He died in 1860, aged ninety-five years.

The first church building was erected in 1834, the land being deeded to the society by Hiram Brown for $50. This church occupied the same site on which the present structure stands. When first built the seats were made of hewn logs, and the pulpit resembled a huge dry goods box. Improvements were made from time to time until 1860, when during the pastorate of Benjamin Excell (died in Willoughby April 1, 1904, in his eighty-fourth year) the building was entirely remodeled. It was vacated in July, 1873, and afterwards, when being removed

to give place for the new building, it was sold to the Christian (Disciple) Church and is used by this denomination to this day. R. H. Hurlburt preached the last sermon in the old building before its removal. During the interval from the vacation of the old church to the occupying of the new, services were held in the College Hall. The project of a new building was under discussion during the pastorate of J. H. Herron, but his successor, Mr. Hurlburt, drew up the first subscription paper. Work on the new structure was begun in April, 1874, and pushed energetically forward to completion. The brick—300,000—were furnished by Boyce & Penfield. The brick work was done by James Scanlon, and the carpenter work by C. R. Brown, who had charge of the whole work.

The total cost of edifice, organ, gas machine and fixtures was about $18,000. The Board of Trustees consisted of G. W. Clement, J. H. Boyce, J. W. Penfield, E. W. Burr, W. H. Brown, S. H. Miner, E. W. Wing, Hiram Brown and N. C. Smith. The first four named were the Building Committee, Brother Burr being treasurer. The church was dedicated to the worship of Almighty God on October 17, 1875, J. H. Dewart being pastor. Chaplain C. C. McCabe preached in the morning from II Cor. IV. 18. The preliminary services were participated in by Moses Hill, Presiding Elder of the district; Benjamin Excell, R. H. Hurlburt and the pastor.

Louis Paine succeeded Mr. Dewart as pastor. During his pastorate a revival of much power was experienced at the Ridge appointment. Mr. Paine remained for a single year, and at the Conference held in Painesville in September, 1881, B. F. Beazell was appointed to the charge. Although the entire cost of the church was supposed to have been provided for, Mr. Beazell found that by shrinkage, etc., there yet remained between $2,500 and $3,000 unprovided for. This amount he essayed to raise. A note was cancelled by the order of Conference—a note of the college against the church and $1,250 with accrued interest remained. This amount was largely provided for by new subscriptions, and in the interregnum of Mr. Beazell's pastorate all was secured and the last dollar of indebtedness was paid on May 19, 1883, the twentieth being "jubilee" day, when appropriate services were held.

M. E. Church, Willoughby, Ohio.

In September, 1904, W. M. Jeffers was appointed to the charge, and the Willoughby Ridge Church that had been connected with the Willoughby society from the beginning was taken off and for the first time Willoughby became a station and the pastor could give his entire time to this growing and important field.

A revival during the pastorate of B. F. Beazell added a goodly number of members, and W. M. Jeffers, during the first year of his pastorate (1904-05) enjoyed a gracious revival resulting in about one hundred conversions. —*(Communication to the author by Rev. W. M. Jeffers, July 7, 1905.)*

Sunday, December 30, witnessed the dedication of the beautiful new Methodist Church at Willoughby. To an audience which filled every inch of available space, Dr. Robert Forbes, of Philadelphia, preached the dedicatory sermon, after which Dr. George K. Morris, the Presiding Elder, led in the ritualistic service and offered the prayer of dedication. The church, which cost over $50,000, was the gift of one generous woman, Mrs. Julia Boyce. The gift was conditioned upon the erection of a suitable parsonage on the adjoining lot by the congregation. That this obligation might be met, Dr. Forbes appealed to the congregation for the necessary amount. The response was generous, and subscriptions amounting to $8,307 were made. The sale of the old parsonage will net about $4,000, and this, together with the subscriptions, will pay in full for the new brick parsonage now in course of erection.

The church is complete and modern in every particular. The auditorium will seat four hundred people, the Sunday school room has eighteen class rooms, and the dining room, serving room, and kitchen are models of convenience. With this excellent equipment the church is in a position to accomplish much good in the community.

A flourishing and well conducted Medical University was founded in Willoughby in 1834, and in 1846 had one hundred and seventy-four students. Tradition has it that a bloody Indian battle was fought on this ground. In late years bones and skulls have been found here. In 1846 this university was removed to Columbus and be-

came the foundation of the Sterling Medical College. Our Willoughby College then sprang up on the same site.

Our Church at Girard.

In 1816 there was no Methodist society nearer Girard than Bristol on the west, North East on the east, and Meadville on the south. In the fall of that year Rev. George Stuntz, a local preacher, preached at the house of Giles Rodgers who lived on the Reed farm. This was said to have been the first Methodist sermon ever delivered in Girard Township. The text was: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." The place was then an almost unbroken wilderness. In 1817 Ira Eddy and D. D. Davidson were appointed to the circuit and formed the first class at Justus Osborne's. The members of the class were Giles Rodgers and wife, Mrs. Cole—formerly Silverthorn,—Alexander Nichols and Justus Osborne and his daughter, Charlotte. Mr. Osborne was the leader. For six years meetings were held in his log cabin, a building 20x24 feet in size, with puncheons for flooring and paper windows. This modest house was long the resting place for weary pioneer itinerants. During six years such men as Alfred Brunson, John P. Kent, John Summerville and Charles Elliott labored without a single convert. But while Charles Elliott was still on the charge there were added to the church Samuel McClelland and wife and John Hay and his sister. John Hay was class leader for many years. It was indeed a hard field, and the infant church endured many trials and persecutions.

In 1821 the citizens built a large school house between Girard and Fairview, called the Center school house, the first frame school building in the western part of Erie County. The Methodists used this as a place of worship for several years. In 1824 Rev. Samuel Brown, a local preacher, organized in this house the first Sunday school of any denomination in Erie County. John Hay served as superintendent for many years, and every scholar of this school was converted and joined the Methodist Episcopal Church. In 1825 the circuit preachers began to hold services in the school house in Girard Borough. Two years later a lot was purchased

and a large frame church was built on the west side of the creek, but the location was inconvenient and services were frequently held in the public hall. Among the earliest members in the village class were: Russell Wicks, class leader; Florence Wicks, Mary Rodgers, Jeremiah Davis, Newman Badger and wife, and Hiram Nichols and wife.

This first church was sold, and another frame church was erected in the borough and dedicated in 1847. In the winter of 1847-1848 Rev. A. G. Mills held a meeting which resulted in above eighty conversions. A parsonage was purchased in 1854, and finally both church and parsonage were sold; and still another parsonage was bought and, in 1873, sold. The parsonage now occupied was built in 1891. In 1868 the present large brick church was erected at a cost of about $30,000. It was dedicated by Bishop Matthew Simpson October 12, 1870, at which time enough was subscribed to liquidate the whole indebtedness. By financial failures and other causes, many subscriptions were not collected, and a debt was left as a great burden upon the church for many years.

Several Classes Formed.

The Ohio Conference met at Zanesville, Ohio, September 3, 1817. The work was arranged as follows: James B. Finley, presiding elder of Ohio District; John P. Kent and Ira Eddy, Erie Circuit; Daniel D. Davidson and Ezra Booth, Grand River and Mahoning Circuit; and Curtis Goddard, Chautauqua Circuit. The Shenango Circuit disappears from the list of appointments, having been divided between the Erie and Beaver Circuits. It was a year of great camp-meeting triumphs. One was held on the land of Dr. Clarke, near the Portage, the first ever known in that part of the country. The word was preached with power and many were converted. Another camp-meeting held at Lexington, on Erie Circuit, recorded glorious victories. Remarkable scenes were witnessed at the camp-meeting at North East when "multitudes within and without the ring fell under the shocks of divine power." Camp-meetings near Youngsville, Warren County, Pennsylvania, and in the vicinity of Rockville were occasions of great power. There were also some wonderful revivals. "On the Ma-

honing Circuit two hundred were added to the Church." This work commenced at a camp-meeting at Deerfield, Ohio. The society at Youngsville commenced the erection of a church. A log meeting-house was erected in the Shenango settlement, and another "in Father Carroll's neighborhood, about ten miles east of Mercer."

Edward H. Taylor labored as a supply on Grand River and Mahoning Circuit; and Samuel R. Brockunier, on the Chautauqua.

In 1817 Henry Baker formed a class in the town of Southington on the Grand River and Mahoning Circuit. Among the members were Roderick Norton and wife. No other names have been preserved.

The "Randall Class" was organized in 1817 near Springfield, Erie County, Pennsylvania, and became the nucleus of the Methodist Episcopal Church in Albion. The following were among the first members: John Randall, leader, and his wife, and George Stuntz, a local preacher, and his wife.

"In the spring of 1817 Mr. B. B. Clarke, a valuable member of the Methodist Episcopal Church in the State of New York, moved his family into Clarion County, Pennsylvania, and was the first Methodist in that county. Not long after a few other families connected with the Methodist Episcopal Church settled in different parts of the same county. They soon found each other out, held meetings together, and were formed into a class, which met at the house of Mr. John Lawson, near the mouth of Red Bank. It consisted of B. B. Clarke, leader, John Lawson and wife, Mr. Beard and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 153.)*

Methodism in Geneva, Ohio.

Robert Montgomery, a local preacher, in the summer of 1817, formed a class in Geneva, Ashtabula County, Ohio, consisting of Thomas Stevens, leader, James Morrison, Jr. and wife, Abisha Laughton, S. Laughton, Phoebe Curton, Anna Morrison, and Samuel Quinton—eight members. Samuel Brown is said to have preached in the house of James Morrison, Sr., previous to this date—"in 1816 a revival followed." "A notable quarterly meeting was held in the summer of 1817 in L. Gaylord's barn on the premises more recently owned by Professor Bently.

resulting in seventy-five conversions. Rev. J. B. Finley held this meeting." Robert Hopkins formed a class a half mile north of North Center in 1823. Caleb Brown occasionally preached in the brick school house in Geneva in 1829. Thus there were three preaching places—the South Ridge, North Center, and the Village. The first church was dedicated by W. B. Mack, the presiding elder, February 8, 1833. J. Gilmore was the pastor at that time. The church became the head of a large circuit. A parsonage was built on the South Ridge in the Gaylord-Morrison neighborhood in 1826, and Thomas Carr was its first occupant. This was occupied by the pastors until 1839. Another parsonage was built on the ground still owned by the church; and was sold in 1847. The present house was built in 1877. The first church building was succeeded by a more commodious structure in 1857, dedicated on November 12th by G. B. Hawkins, a former pastor. This was sold and the present edifice erected under the pastorate of A. C. Tibbetts, and dedicated by Bishop Calvin Kingsley, April 4, 1867. Our church property in Geneva is valued at about $20,000. The membership of the First Methodist Episcopal Church is about 325; the Second church has a church property valued at about $4,000—including the parsonage—and a membership of 150—1904.

Geneva belonged to the Ravenna District from 1836 to 1840, to the Erie District from 1840 to 1843, to the Meadville District from 1843 to 1848, and to the Cleveland District from 1848 to the present time.—*(Communication to the author, from Rev. A. H. Domer, D.D.)*

Rimersburg and North Bloomfield.

The history of the Rimersburg society "dates back to 1817, when a class was organized at the house of John Lawson on the road leading to Lawsonham, near the lime quarry. Meetings were held in private homes until 1832 when a log church was built about one-half mile east of Rimersburg, on lands then owned by John Bingham who gave to the society thirty acres of land. On part of this ground was a graveyard used for many years, but of this there is little or no trace, the land having passed into other hands, and being under cultivation. In 1840, under the pastorate of Reuben Peck, a new church was commenced

near where the present church stands, but was not completed until 1848, under the pastorate of G. F. Reeser. In this building the congregation continued to worship until 1871, when the present church was built and dedicated under the pastorate of W. M. Taylor. The old building was bought by Mr. Alfred Warren, who had it removed across the street and fitted up for a town hall." —*(Rev. Clinton Jones in History of Clarion County, p. 597.)*

It is thought that the first sermon ever delivered by a Methodist preacher at North Bloomfield, Ohio, was preached by Ira Eddy in 1817. The following year he formed the first class consisting of eighteen members with Charles Thayer as leader. During the years immediately following the work seems to have languished, though there was occasional preaching in a log school house in the southern part of the town. In 1830 the little class was greatly strengthened by a precious revival, after which the work prospered. Among those connected with the church in these early days were: Leonard Osborne and wife, Zimri Baker and wife, and Willard Terrill and wife. Mrs. Terrill, the last of this noble band, joined the church triumphant, April 4, 1895.

In 1836 a house of worship was built jointly by Methodists and Presbyterians. Several years later, this was destroyed by fire. In 1857 a new church edifice was erected. February 11, 1875, the Methodist people purchased the Presbyterian interest in the building for $1,700, and put the property in good repair. This was during the pastorate of John Brown. During the pastorate of E. A. Simons, in 1882, a parsonage was built at a cost of $1,500. The appointment has been connected with various neighboring churches, as Bristolville, West Farmington, and Mesopotamia. But recently Mesopotamia was taken from the circuit, and North Bloomfield is now a separate charge with about 120 members, paying a salary of $600 and parsonage.*

Edward H. Taylor.

Edward H. Taylor was born in Washington County, Pennsylvania, August 25, 1796. His conversion he owed

*This history was taken from the Church Record by the pastor, John A. Wright, February 6, 1907, and was written by A. M. Billingsley, a former pastor, in 1896.

to the prayers and Christian example of a pious mother. He experienced the great change at a prayer meeting held near the residence of his father in Jefferson County, Ohio, when he was in his seventeenth year. In 1817 he traveled the Mahoning Circuit under J. B. Finley, and the following year he was received on trial in the Ohio Conference. He did efficient and heroic service until 1850, when he was granted a superannuated relation. He longed to return to the work, but his strength would not permit.

"Brother Taylor may be regarded as one of the excellent of the earth. His piety was deep and uniform; and being blessed and favored with the aid of the right kind of a companion, he reared one of the best regulated families; and perhaps no member of the Conference was more firmly attached to the doctrines and discipline of our Church than Brother Taylor. As a preacher, he was diligent and faithful. He understood our doctrines and preached them well, and was generally successful in winning souls to Christ. His talents were rather of the solid than the brilliant kind, and those who knew him best, regarded him as a safe and valuable counsellor in matters pertaining to the peace and prosperity of the Church."—*(Minutes of Conferences, Vol. V., 1853, pp. 242, 243.)*

Ezra Booth.

The chequered career of Ezra Booth affords a subject of profitable study because of its lessons. He is nearly forgotten. His name only lingers among a few aged people.

He possessed a noble physique—six feet in height, a large head, broad shoulders and finely proportioned. In intellect he was far above the average. Though an omniverous reader his specialty was history. Dr. Charles Elliot once said to him, "If the Methodists had a college and a vacant chair of History, that would be the place for you."

Mr. Booth entered the Ohio Conference in 1817 and was appointed to the Mahoning charge; he served the great Cuyahoga Circuit two years; then the Erie; after this the Deerfield. His name appears no more in Conference minutes. In the great revival that took place in Deerfield in 1821, he was a tireless and powerful instrument.

It is said his wife, a bright, cultured, delicate woman, could not endure the hardships and privations of the itineracy, and on her account he felt it his duty to take a vocation. He did this reluctantly, as he enjoyed the companionship of such men as Charles Elliot, James B. Finley, Alfred Bronson, James McMahon, William Swayze and other giants of those days; and as a student and a preacher he was their peer.

After locating, he settled in Nelson, near his wife's relatives, but was still very useful as a local preacher. In about 1830 he moved to Mantua, bought a farm, erected buildings and made for himself a pleasant home, still doing faithful work as a local preacher without money and without price.

In about 1827 the irruption of Mormonism into the Western Reserve took off from their feet some of the best men in the churches, and among them Ezra Booth. He joined the caravan and journeyed to Nauvoo, Illinois, but he had scarcely reached his journey's end before he severed his connection with the Mormons forever. He was led to do this by the manifest insincerity and fraud which he witnessed in Joe Smith and other leaders in the delusion. Fortunately he kept his property in his own hands and immediately returned to Nelson.

Whatever else Ezra Booth was or was not, he was above everything else an honest man. No man could be more sincere and conscientious than he when at Kirtland he was baptized into the Mormon faith, and no man could be more mortified over anything than he when he saw the foolish and stupendous mistake he had made. He could not bear to meet a friend or an acquaintance on his return from Nauvoo. Finally he was persuaded to attend a camp-meeting and pushed, as it were, into the pulpit; and there he told what he knew of Mormonism, Joseph Smith and his associates. The Methodists hailed him as a brother, and the conference restored to him his parchments. The kind and charitable treatment he received encouraged him to enter the pulpit again, but it was long before the shame left his face.

This was about the condition of affairs where he settled in Mantua in 1830, and there he remained discharging the duties of a local preacher, much loved and respected by everybody, till 1843, when Millerism or Sec-

ond Adventism shook the country. After his usual style, Ezra Booth plunged into this delusion and in all sincerity prepared to witness the end of the world. In an incredibly short time he made himself master of the literature of the heresy, and could talk it from morning till night, and argue any opponent into silence. What was still worse, he gave himself up to prayer and worked himself up into the belief that God had given him the assurance that at Miller's appointed time Christ would come in the clouds of heaven with power and great glory.

But the time passed, and there was no sign of change: Christ did not appear. This was a critical moment with Ezra Booth. Could he continue a Second Adventist? By no means. He had been deceived, doubly deceived. The Scriptures, as interpreted by himself and others, had proved false, and the answers to his prayers had been illusions. An honest man can be a party to no such deceptions and frauds. Thus he reasoned, and his logic pierced the very heart of the Bible as well as all practical religion.. He ceased to pray, abandoned Christianity and became an agnostic. He was now an old man and intellectually had suffered a terrible wreck. His friends say that he ever remained the soul of honesty, morality and sincerity.

Some minds are always at anchor, and others are continually drifting. The mind at anchor seizes a truth, assimilates it, makes it a part of itself, and thus retains it. Other truths, as they are acquired, find their logical relations to the truths already in possession and coalesce with them, forming a unity, a harmonious whole. This process of increasing knowledge goes on and mind becomes an ever enlarging orb of light.

The drifting mind, as it advances and makes new conquests, neglects or abandons in the rear much that it had learned before. In drifting we go along from one thing to another and often the larger portion of our mental acquisitions are in the rear as discarded matter. Such was the condition of the mind of Ezra Booth whilst on the way from Nelson, Ohio, to Nauvoo, Illinois. Mormonism, per se, could have made but a slight impression upon his reason, or he could not have abandoned it because Smith was a bad man.

It is dangerous to drift and our only safety is to incorporate in our nature, truths as we acquire them and make them a part of our intellectual furniture; and, to anchor our souls in God—settle that once for all—and sternly honor the settlement.—*(The author owes this sketch of Mr. Booth to H. H. Moore.)*

Samuel R. Brockunier.

Samuel R. Brockunier when he came to Chautauqua Circuit, Mr. Gregg describes as "a large young Dutchman, full of zeal." His father, a native of Hagerstown, Maryland, was raised a rigid Lutheran, but was converted at an early age and united with the Methodist Episcopal Church, then everywhere spoken against. For this he was compelled to leave home, and was disinherited. His mother was a native of Frederick County, Maryland. He was dedicated to God and the ministry at his birth. Piety, in precept and example, was a power in his childhood's home. "My parents," he says, "had eight children, of whom I was the eldest. I had the fear of God set before me from my infancy. Among my earliest recollections are the prayers of my parents, and the religious meetings held at my father's house. The result of all these opportunities was that my mind became very early impressed with the necessity of becoming religious." In 1801 his father and family moved to Concord, Franklin County, Pennsylvania, and united with the Church in which the Maclay family held membership. R. S. Maclay, D.D., our missionary to China, related during his visit to this country in 1861 that his mother and the mother of Brockunier were members of the same class, and entered into an arrangement to pray for their eldest sons that God would convert them and call them to the work of the ministry. Their prayers were answered. All the Maclay sons, five in number, became ministers. When in 1810, his father moved to Allegheny County, near Sewickley, and crossed the river at Pittsburg, there was but one house on the Allegheny side of the river.

Mr. Brockunier's conversion dates February 17, 1812. He then united with the Methodist Episcopal Church. The same year his father died, and the care of a large family was left to Samuel. To this work he devoted him-

self manfully; and most dutifully and faithfully did he keep his charge all his life.

Mr. Brockunier soon displayed special gifts in prayer and exhortation. He was repeatedly urged by J. B. Finley and others to enter the ministry; but feeling his lack of preparation for that holy calling, he long refused. His scruples were at last removed and he was licensed to preach by J. B. Finley at a quarterly meeting held at Young's School House, five miles from New Castle, and was sent several miles to fill an appointment the same evening. In 1817 we find him on Chautauqua Circuit laboring under the presiding elder. This is his own description of his departure from home: "On Tuesday, the 7th day of December, 1817, I left my little all, a widowed mother, four sisters, and two brothers, with a class of feelings I cannot describe. My youngest brother fled from the house when it came time for me to leave. I tied up my pocket Bible, Hymn Book, Discipline, and some clothes in a handkerchief, and took my line of march on foot for my field of labor, nearly two hundred miles distant."

Curtis Goddard was his first colleague, and Chautauqua Circuit, his field of toil, was equal in extent to some European principalities, and even kingdoms. His field is thus described: "Commencing at Big Brokenstraw, (now Youngsville,) thence up the Allegheny River to Warren and Kenzua, thence in a zigzag course to the outlet of Chautauqua lake, (now Jamestown, New York,) thence up the north side of said lake to Mayville; thence to the shores of Lake Erie; thence down said lake to Walnut creek and Conewango to old Brother Kent's; thence across the country to Silver creek; thence up the lake to Erie, Pennsylvania; thence to Luther Stone's and across the country to Mayville; thence down the north side of Chautauqua lake to Tupper's and Chamber's; thence through a hemlock and pine wilderness to Little Brokenstraw; thence down said stream to place of beginning. The distance around the circuit was between three hundred and four hundred miles, preaching thirty or forty times each round." Such was the first field of this glorious man of God. His labors, hardships, and privations were many and great, but his success equalled them. He built

the first church on the circuit and organized many societies.

He was received on trial in the Ohio Conference in 1818, and became a member of the Pittsburg Conference at its organization in 1825. In 1821 he was sent to New Castle Circuit, but does not seem to have reached this field of labor. While on his way he was requested to take charge of the work at Steubenville, in place of John A. Waterman, who was then very sick and not expected to live. At the end of the first quarter, however, Mr. Waterman had so far recovered as to take his place, and he was then sent to Beaver Circuit. He labored on, and won glorious victories for the Master until 1855 when he superannuated and maintained that relation until called to his rest.. Mr. Brockunier was born in German Valley, Huntington County, Pennsylvania, June 12, 1795; and died in Bloomingdale, Ohio, July 22, 1867.—*(Minutes of Conferences, Vol. XII., 1868, pp. 110, 111.)*

S. R. Brockunier writes to the Pittsburg Christian Advocate on Christmas morning in 1863 as follows: "It is forty-six years this morning since I held my first Christmas meeting on old Chautauqua Circuit, in the neighborhood of Dunkirk, on the shore of Lake Erie. The meeting commenced at four o'clock in the morning in a school house near Father Kent's. We selected the following scripture for improvement, viz.: 'For we have seen His star in the east, and we come to worship Him.' Toward the close of our remarks, while urging the necessity of all to worship the Son even as the Father, the power of the Most High was wonderfully manifested in the congregation. A stout-hearted sinner fell from his seat on the floor, and soon the cry was raised, 'What shall I do to be saved?' We changed our service to a prayer meeting. About the dawn of day the Star of Bethlehem appeared to him and said, 'Thy sins, which are many, are all forgiven thee; arise and go in peace and sin no more.' And as was the custom in those days, we had the shout of a king in the camp and a general season of rejoicing. Being young and inexperienced, I did not think of opening the door of the church for admission. I often thought of my first convert on my rounds on the circuit, and the pleasure I would have in receiving him into church fellowship. But none can

imagine my sad disappointment when I reached the place and learned that my fish had floundered into the water. The cry was raised—

> 'Ho! every mother's son and daughter,
> Here's the gospel in the water!'

and away he went into the stream. But from this vexatious disappointment I learned a very important lesson in all my future ministry, of near forty years, on all suitable occasions to open the doors of the church for admission. I find, on examination of my memorandum, that in connection with my several colleagues in my various fields of labor, some seventeen thousand five hundred have been added to the church, many of whom no doubt have reached the heavenly world."—*(Pittsburg Christian Advocate, January 2, 1864.)*

An editorial in the Pittsburg Christian Advocate says of Brother Brockunier: "He was a man mighty in his day in the work of the Lord, and is entitled to be had in lasting remembrance and gratitude by those who are now reaping the fruit of labors performed by him and his co-adjutors. . . . Among such men at that day, and for many years before it, no man was more gladly heard by the common people, or wielded a mightier influence for good on such assemblages (camp meetings) than Mr. Brockunier. At the sound of his clarion voice — loud, clear, musical — other noises quickly stopped, loiterers, hearing its trumpet tones from afar, quickened their pace, and when the still rising motions of his soul deepened into pathos, it fell with such resistless power on the assembled thousands that the slain of the Lord were many."—*(Pittsburg Christian Advocate, February 1, 1868.)*

Ira Eddy and His Work.

John McLean writes the following memoir of Ira Eddy: "Ira Eddy was born in Sherburne, Rutland County, Vt., March 31, 1796, and died in holy triumph in Cortland, Trumbull County, O., November 1, 1874, aged seventy-eight years and seven months.

"He was converted to God in his nineteenth year; so powerful was the change, and so completely was his soul filled with zeal for the cause of God and the salvation of sinners, that his life's calling was clearly indicated.

Early after his conversion he was licensed to exhort and to preach the gospel. He was first employed in the regular work in 1816 by J. B. Finley, then a Presiding Elder in the Ohio Conference, and sent to Chautauqua Circuit, New York. In the ensuing spring he was sent to Shenango Circuit, Pennsylvania, where he labored until September, 1817, when he was admitted on trial in the Ohio Conference and sent as junior preacher to the Erie Circuit. He was ordained deacon and received into full connection in 1819, and in 1821 was ordained elder.

"Now in the full functions of the ministry, he went forth a flaming herald of gospel truth and continued in the work for a period of about fifty years. A portion of that time he served as Presiding Elder, in which office he was much esteemed and beloved by his brethren.

"Mr. Eddy was a man of more than common stature, of full habit but not corpulent or overburdened with flesh, straight and dignified. He had a round, full and sonorous voice, which without straining it, would fill the most capacious temple of worship, and ring out in the distance in the forest at camp meetings.

"Mr. Eddy studied to show himself a workman that needed not to be ashamed. His application to books was most intense; beginning his ministry with limited attainments, he found it necessary to give himself to reading and study, and this he did of choice more than of necessity. In order thereto, he would constantly rise from his bed at 4 a. m. and spend the time in reading, meditation and prayer until called to breakfast, and as often as the duties of the day would allow he would return to his books.

"He made commendable progress in the study of the Hebrew and Greek languages, so that he could read the Holy Scriptures in their original tongues. In his journeyings to and fro he would seldom leave a house where he had called for rest and refreshment without praying most fervently for God's blessing to rest upon the inmates. More than a few times in his long rides between appointments, night overtaking him, he would tie his horse to a sapling, and making his saddle and saddlebags his pillow, would give himself to sleep until the morning dawn, and then pursue his way."

Ira Eddy assisted D. D. Davidson on the Chautauqua Circuit in 1816. Mr. Gregg relates the following, which illustrates his devotion to the one work of saving souls:

"Having some relations residing in the village of Warren, Mr. Eddy was invited to preach there occasionally. On his way up the river from Youngsville he lost a shoe from his horse, and the animal soon became too lame to proceed. About three miles below Warren, right on the bank of the river stood a blacksmith's shop, the sight of which greatly relieved the feelings of our young itinerant. He halted and inquired if he could get a shoe set. The blacksmith replied, 'Not to-night.' Mr. Eddy assured him that he could go no further in that condition. The smith, not in the least suspecting the character of the young man, told him that if he would stay all night he would shoe his horse in the morning. Mr. Eddy gladly accepted the invitation, dismounted and put up his horse, little thinking what kind of a host he was stopping with. When the blacksmith had finished his day's labor he came into the house, and when about retiring to bed Mr. Eddy respectfully asked the privilege of praying with the family. The rough-looking blacksmith stood for a moment amazed, as if he scarcely knew what reply to make. He then went reluctantly and picked up an old Bible and handed it to Mr. Eddy. While at prayer Mr. Eddy was greatly blessed and prayed with unusual fervor, and both of the parents became much affected, even to tears. The young minister was then directed to a trundle bed, where he spent the night as comfortably as possible. In the morning, before the smith went to work, Mr. Eddy again read the Scriptures and prayed with the family, having again great liberty in prayer, while the family, the parents especially, were melted to tears. After prayer the blacksmith took some coals of fire and went to the shop to shoe the horse, according to promise. As the good woman wiped away her tears she said to Mr. Eddy: 'I thank you, stranger, for the prayers you have offered for us, for,' said she, 'I never before saw my husband weep. He is,' said she, 'a dreadful opposer of religion, and especially of the Methodists, having been brought up a Calvinist.' Mr. Eddy felt certain that the old man's heart had been warmed, and concluded that it was best

'to strike while the iron was hot,' and accordingly started for the shop. He entered it just as the smith was taking a piece of red hot iron from the fire. As he had it upon the anvil and was about to strike, his feelings overcame him, and dropping his hammer, the blacksmith said: 'Sir, I would be willing to be chained to this anvil block and labor all my life as hard as a slave in Algiers if I could but enjoy what you do.' This opened the way for our young itinerant, who immediately commenced preaching a full and free salvation to him on the one simple condition of faith in Christ, to which the blacksmith listened with apparent astonishment, until his iron became cool, and he was obliged to heat it again. But while the smith was engaged with his hammer in making the nails and setting the shoe, Mr. Eddy was engaged in applying the hammer of truth to his heart. As the last nails were being driven Mr. Eddy ventured to make known the fact that he was a Methodist preacher. The blacksmith immediately besought him to leave an appointment and come and preach in his house to his neighbors. The appointment was made, and the young preacher hastened away to his appointment in Warren. At the time appointed, as Mr. Eddy came in sight of the blacksmith's shop he saw both the old man and woman standing on an eminence, eagerly looking for him to come. On riding up to them they both greeted him with tears of joy as well as with open arms, telling him as they grasped his hand how 'God had pardoned their sins and changed their hearts.' On entering the house Mr. Eddy found it crowded with people anxiously waiting to hear his message of mercy. A revival of religion had already commenced, and this meeting gave it a new impetus, and in a short time a class was formed consisting of Joseph Mead and wife, Mr. Owens and wife, Martin Reece, wife and mother, Benjamin Mead and David Mead. The number was soon increased to twenty-six members."*—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 150-153.)*

*Ira Eddy—Licensed to preach, 1815; admitted on trial, Ohio Conference, 1817; full connection, 1819; deacon, 1819, McKendree; elder, 1821, McKendree; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; deceased, Cortland, O., November 1, 1874. Appointments: 1817, Erie; 1818-'19,

Charles Waddle was admitted on trial in the Western Conference in 1811, and appointed junior preacher on the Deer Creek Circuit, with Robert Cloud in charge. He became a member of the Ohio Conference in 1812, and received the following appointments: In 1812, Salt Creek; 1813, Pickaway; 1814, Fairfield—ordained deacon and received in full connection; 1815, Fairfield, assisted by Michael Ellis; 1816, Deer Creek, ordained elder; 1817, Brush Creek; 1818, Tuscarawas District; 1819, Lancaster District; 1820, Muskingum District; 1821, Lancaster District; 1822, Columbus, with H. S. Fernandes as second preacher; 1823, Columbus, with Alfred M. Lorain as second preacher; 1824, Fairfield, with Homer Clark as an assistant; 1825, Union, with John Sale and William B. Christy; 1826, he was expelled. Mr. Gregg says: "He was a man of very respectable talents, and a very useful and acceptable minister."

The Ohio Conference was held in Steubenville, Ohio, August 7, 1818, all the bishops being present, Bishop William McKendree in the chair. We have now parts of two districts, five circuits and ten preachers. The Grand River and Mahoning Circuit was divided, and out of the western part were formed two circuits—the Grand River and the Cuyahoga. The following appointments were made: Ohio District, James B. Finley, Presiding Elder; Erie, Daniel D. Davidson and Samuel Adams; Mahoning, Calvin Ruter and John Stewart; Chautauqua, John Summerville; Tuscarawas District, Charles Waddle, Presiding Elder; Grand River, Ira Eddy; Cuyahoga, Ezra Booth and Dennis Goddard.

Mr. Finley says: "I was astonished to find what God had wrought at Deerfield and the neighboring towns. The work spread like fire in a prairie, and at every meet-

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Grand River; 1820, Erie; 1821, Cuyahoga; 1822, Hudson; 1823, superannuated; 1824-'25, Deerfield; 1826-'27, superannuated; 1828-'31, Ohio District; 1832, Deerfield and Ravenna; 1833, New Lisbon; 1834, Twinsburg; 1835-'38, Warren District; 1839, Youngstown; 1840, Mesopotamia; 1841, Akron and Middlebury; 1842, Middlebury; 1843, Ellsworth; 1844-'45, Chardon; 1846, Painesville and Willoughby; 1847, Willoughby; 1848-'49, Newburg; 1850-'51, Concord; 1852, Parkman; 1853, superannuated; 1854, Ellsworth; 1855, Mantua; 1856, Bristol and Mecca; 1857, Edinburg; 1858, Jackson; 1859, Hubbard; 1860-'62, superannuated; 1863, Northampton; 1864, Kirtland and Chester; 1865, Vienna and Fowler; 1866, superannuated; 1867-'74, supernumerary. ary.

ing victory turned on Israel's side. I held a two days' meeting in Brother Manary's barn, and the work was powerful and overwhelming. All opposition seemed to have ceased, or was borne down by the tide of religious influence. The following May I attended a quarterly meeting in the same place and there were at least five hundred persons in the love feast. In this meeting the saints lifted up their voice in praise to God, and the sighs of penitents, mingled with the songs of joy, were grateful to angelic ears."—*(Autobiography of Rev. James B. Finley, p. 301.)*

Dr. Samuel Adams and Calvin W. Ruter.

At a quarterly meeting held at Brokenstraw January 16, 1819, Robert C. Hatton was associated with John Summerville as one of the "circuit preachers," as shown by the quarterly conference minutes.

Samuel Adams, second preacher on the Erie Circuit, joined the Ohio Conference in 1818; he was ordained deacon in 1820, and elder in 1822. He became a member of the Pittsburg Conference at its organization in 1825. He served the Mercer Circuit in 1822, Youngstown in 1823, New Castle in 1825, Youngstown in 1827, and New Castle in 1828.

"Dr. Samuel Adams in early life was affected with infidel principles. When considerably advanced in years he was converted to God, and called to preach the gospel he had once rejected; but refusing to obey this call he lost all his comfort and remained in a backslidden state until 1813, when by means of a camp meeting he was restored to divine favor. In 1817 he was licensed to preach, and was received on trial in the Ohio Conference in 1818, having relinquished a lucrative practice and comfortable home for the gospel's sake, to which he devoted himself with earnestness until arrested by age and infirmities. In 1829 he was placed in a superannuated relation in the Pittsburg Conference. During last winter he became ill of a cancer on his knee, which resulted in the process of amputation, and finally in death. He closed his sufferings at his own house, near Beaver, Pa., on March 6, 1832, in the sixty-sixth year of his age, and the fifteenth year of his ministry, with peace and resignation."—*(Minutes of Conference, Vol. 2, 1833, p. 214.)*

Calvin W. Ruter, brother of Martin Ruter, entered upon the work of the itinerancy in the Ohio Conference in 1817, and appointed third preacher on the Steubenville Circuit, with Samuel Hamilton and William Knox. He was received into full connection and ordained deacon in 1819, transferred to Missouri Conference in 1820, and ordained elder in 1821. He became a member of the Indiana Conference in 1832, and was its secretary for six years. Later he became a member of the Southeastern Indiana Conference. He was a member of five General Conferences—1832, 1836, 1840, 1844 and 1856.

He attended the quarterly meeting held at Florence, on the Patriot Circuit, June 11, 1859. Here, on the morning of that day, he preached his last sermon. He preached with more than usual spirituality and feeling. "In the evening, while sitting alone at the house of his son-in-law, Mr. Thomas Armstrong, apparently in his usual health and engaged in singing, suddenly the wheels of his life stood still, the clay tenement fell lifeless on the floor, and the calm spirit of the aged minister was breathed out sweetly in the bosom of God."—*(Minutes of Conferences, Vol. 7, 1859, p. 274.)*

"John Stewart was born in Sussex County, New Jersey, in 1795; came to Ohio in 1803 and was converted and joined the Methodist Episcopal Church in 1815. He was received on trial in the Ohio Conference in 1817, and for fifty years sustained an effective relation within its bounds. During the early part of his ministry he traveled in Western Virginia and Indiana. He served as Presiding Elder several years. He was a good preacher and a wise administrator. Truly devoted to God and the interests of the church of his choice, he gave full proof of his calling as a minister of the Word. On some of his charges he was eminently successful in winning souls to Christ. In the early years of his ministry he was associated with the pioneers of Western Methodism, and lived to see the church greatly enlarged, and with his colaborers, he was permitted to rejoice in the success of Methodism in spreading scripture holiness over these lands. He retired from the effective work in the fall of 1866, and spent the evening of his life very pleasantly with his children in Illinois. When death called he was ready, and in great peace he finished his earthly pilgrim-

age March 10, 1876."—*(Minutes of Conferences, Vol. XVI, 1876, p. 132.)*

Dennis Goddard was admitted on trial in the Ohio Conference in 1818, and appointed to the Cuyahoga Circuit. His later appointments were as follows: In 1819, Huron; 1820, Huron, received into full connection and ordained deacon; 1821, Mahoning, with Charles Elliott in charge; 1822, Beaver, with B. O. Plimpton as second preacher—ordained elder; 1823, Deerfield, with Elijah Field as junior preacher, and 1824, Canton. He located in 1825.

Ira Eddy says of the Grand River Circuit: "I was sent to the Western Reserve in 1818. My circuit was called Grand River, and consisted of forty-three townships, and appointments so arranged as to require me to preach in each of them in twenty-one days. I established preaching in Farmington, Bristol, Bloomfield, Orwell, Jefferson, Austinburg, North Perry, Painesville, Concord, Mentor, Willoughby, Mayfield, Orange, Auburn, Middlefield, Huntsburg, Montville, Thompson, Leroy and Hampden, and formed societies in Farmington, Bristol, Bloomfield, Austinburg, Concord, Mentor, Willoughby, Mayfield, Orange and North Perry. I removed seventy-five names from the class books, and yet had an increase of two hundred and ninety-two."

Mr. Gregg has found the names of the members of these societies. He says that in 1819-20 Ira Eddy formed classes in Bloomfield, Ohio, with seventeen members; in Austinburg, with Daniel Dudley, Mr. Wilton and wife, and others as members; in East Farmington, with six members, Joel, Eli and Ira Hyde and their wives, and in Mayfield, consisting of Adam Overrocker, his wife and daughter, Michael Overrocker, Daniel Richardson, his wife and daughter, John Richardson and wife and Henry Francisco and wife.—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 180-181.)*

Nazareth Methodist Episcopal Church.

The history of Nazareth Methodist Episcopal Church cannot be written without mention of James Burns, one of the pioneer Methodists of the Erie Conference. He was born near Inniskillin, Ireland, in 1778. His father was a native of Scotland, and his

mother of England. He came to America in 1794 or 1795, and settled in Carlisle, Cumberland County, Pa. He had been reared in the Episcopal faith, but now united with the Methodist Episcopal Church. After a few years he removed to Brownsville, Fayette County, and in 1810 he was married to Mary Morrow, near Bentleyville, Washington County, where he purchased a farm. In 1812 he came to Slippery Rock Township, Mercer County, now Plain Grove Township, Lawrence County, and settled on the farm where he died in 1864. There being at that time no Methodist preaching within reach he attended and supported the Presbyterian Church at Plain Grove until 1818 when he withdrew, and in connection with James McKean, William Stephenson and others, formed a Methodist class in Mercer. Itinerant preachers held occasional services at his home as they passed to and fro to their appointments on the old Shenango Circuit. An old record gives the names of the members of the Burns class in 1822 as follows: James Burns, Mary Burns, Michael Brown, Jane Brown, Sarah Gardner, Anna Nelson, Edward Hanna, Sarah Daniels, John Green, James Palmer and Isabella Palmer. James Palmer was leader. The next year this was made a regular appointment. Meetings were held in Mr. Burns' house until 1840 when a school house was used, being more centrally located. There were several divisions of the class, made for prayer and class meeting purposes, one of which met at the house of Henry Guist. The appointment belonged to Butler Circuit of the Erie District until 1831, but at the formation of the Meadville District it was attached to Centerville Circuit. The class so increased in numbers that it was decided to erect a house of worship at a central point, and the site now occupied was selected. Washington P. Sedwick donated an acre of land, and the work commenced. The location was in a dense tract of timber, through which there were no roads—only blazed trees marking the paths. In the spring of 1840 the members of this church in the wilderness hewed logs and prepared material, and in March they had the raising. The church was not dedicated until 1843, when Israel Mershon and William Carroll were the preachers. They named the church "Nazareth." In 1859, the congregation having grown too large for its

accommodations, a new building was erected just in front of the site of the old log structure. The south wing of the class at this time withdrew and built the Mt. Pleasant Church, about three miles south of Nazareth Church.

In 1834, on the 8th of May was held a great debate between Rev. John Munson, of the Presbyterian Church, and Alfred Brunson on the question: "Is the doctrine of predestination, election and reprobation, as held in the confession of faith, in the Presbyterian Church, scriptural or not?" The discussion was held in the Plain Grove Church in the presence of two thousand people gathered from the whole surrounding country. Each side, as was usual, claimed the victory.

Concord, Ohio.

"Some time during the conference year 1818, Mr. Billings Clark moved from Massachusetts with his family and settled in Concord, Geauga County, Ohio. His wife, Mrs. Caroline Clark, and her sister, Miss Nancy Brigden, were both active members of the Methodist Episcopal Church, and immediately interested themselves in the religious welfare of the neighborhood. A Methodist society had been formed previously, but was broken up by internal dissensions. Ira Eddy, preacher on the Grand River Circuit, was invited by Mr. Clark to preach in his house, which afterward became the home of Methodist preachers, and for several years their preaching place. Soon a revival of religion commenced, which resulted in the formation of a class consisting of Asa Mallory and wife, Lemuel Baldwin, Simeon Winchel, Caroline Clark and Nancy Brigden. The last named lady in about one year after this was united in marriage with Mr. Eddy, and shared with him the hardships and trials of forty years in the itinerant work. The next time Mr. Eddy came round the work had spread, and six more united with the class, and among them was Mr. Billings Clark, who joined only as a seeker, but was soon happily converted to God."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 173-174.)*

In 1818 William Horton, a local preacher, commenced holding meetings at Brady's Bend, or Great Western, Armstrong County, Pa., and in 1825 he was able to

form a class of fourteen members. William Horton, wife and two daughters, Samuel Lafevre, wife and daughter, Thomas McClure and wife, Samuel Phillips, Robert Phillips and wife, John Phillips and Thomas Phillips.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 242.)*

The Hampden Circuit.

Hampden, Ohio, charge at present consists of three appointments—Hampden, Montville and Brakeman. For many years it was only Hampden and Montville, but in 1900 Breakman was added. The first Methodist minister to preach in Hampden Township was a young man by the name of Ruark, his congregation consisting of six women, three men and four children, and his text was, "Seek the Lord and ye shall live."

In 1818 Philip Green and William H. Collins rode the circuit, preaching in Hampden every two weeks. The latter, on request, preached a sermon on "Samson's Fox Raid Against the Phillistines," in which he told the Hampdeners that "the devil's prospects for catching souls in Hampden were better than Samson's for catching foxes in Israel." This led to a discontinuance of the labors of our Methodist brethren in this vineyard for the time.

In 1822 Augustus Sisson settled in the township and soon a small Methodist society was organized, composed of Mr. Sisson and wife, Charity Stebbins and John P. Bosley. From this modest beginning sprang the present Methodist Church at Hampden, which was built in 1847 at a cost of $1,200, and in 1866 was remodeled at a cost of $3,000.

The parsonage, which was at Montville, was sold to apply on church repairs, and the present parsonage is at Hampden.

The class at Montville was organized by John Crawford at the residence of Capt. E. Moore. L. D. Prosser was second preacher on the charge. The society consisted of Capt. E. Moore and wife, Mrs. Almeda Moore, Mrs. Harriet Miller and Jonathan Whitney and wife. In the fall of the first year of the organization Ranel Underwood experienced religion and was received into full membership in the church in February, 1829. The

next year he was appointed class leader, which office he held thirty-nine consecutive years. This society was on the Grand River Circuit until 1830. In 1831 it appears on Chardon Circuit. In 1835 a large two-story frame church was built, which has since been remodeled.

A Methodist Church edifice was erected at Brakeman, in the southern part of Leroy Township, Lake County, Ohio, in the year 1845 at a cost of $1,000.

Several Classes Organized.

"A class was formed in Newburg, Cuyahoga County, Ohio, as early as 1818, which, after experiencing various vicissitudes, became extinct. In the fall of 1831 Mr. Lyman Ferris moved from the State of Vermont and settled his family in Newburg, and on the first day of January, 1832, went to Cleveland and invited Dennis Goddard, one of the circuit preachers, to resume the appointment, which he did, and a class was formed consisting of Lyman Ferris and wife, Stephen Ames and wife, Cyrus Chapman and wife, Mrs. Dr. Henderson and Mrs. Wills."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 290.)*

John Lewis, "a local preacher of respectable preaching talents, and of great zeal and piety," came from the East, and with his family settled in the town of Harmony, Chautauqua County, New York, and immediately began to labor for the salvation of his friends and neighbors. John Summerville, of the Chautauqua Circuit, now took up the work, and in 1818 there was an extensive revival of religion. A class was formed consisting of the following members: Rev. John Lewis and wife, Daniel B. Carpenter, Isaac Carpenter and wife, John Pember and wife, Joseph S. Pember, Henry Pember and Lucinda Terry. Mr. Lewis lived to a good old age, and died in the faith February 26, 1860, at the age of eighty-nine years.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 172.)*

Frey's Chapel class was organized by Ira Eddy, with eight members in 1817 or 1818, the early meetings being held in the log cabin of Henry Frey. They were afterwards transferred to the school house, which served as the place of worship until 1851, when a neat church edifice was erected in the southern part of Conneaut

Township at a cost of $1,500. It belonged to the Espyville Circuit, but was afterwards transferred to the Linesville.—*(Bates, Our County and Its People, 1895, p. 503.)*

Mr. Gregg gives the names of thirteen members as follows: Phineas Spafford, leader, and wife; Henry Frey, wife and three daughters, Ransley Spafford and wife, William Meeker and wife and C. E. Potter and wife.

A Methodist class was formed at Cottage about 1816 or 1818, consisting of five members: Daniel Beard and wife, Caleb Webb and wife, and Daniel Prosser, who was the first leader. It was a part of the Chautauqua Circuit, Ohio Conference, and afterward of the Lake Circuit, Genesee Conference. Curtis Goddard was the first preacher, but before the close of the year he was compelled to give up the work because of poor health, and Samuel R. Brockunier filled out the year. The Lake Circuit embraced all the territory between North East and Silver Creek. It was about this time that Daniel Prosser became the leader of the class. He was converted while at work clearing land near where the church now stands. The little band of worshipers met in a log cabin, the roof of which was covered with bark. It was largely through the labors of Mr. Prosser that a log church was built on his farm one mile north of the present church. A good frame church afterwards took its place—erected in 1846. Daniel Prosser was one of five brothers, four of whom entered the ministry. He died in 1890 at the advanced age of ninety-three years. His death was caused by injuries received from a fall. He had always managed his own business on his farm. "He was able to attend church up to the last, sang without glasses, and prided himself in that he could hold his singing book without its shaking." He was a gifted man and of large benevolence. He left the Church the use of $1,000 "for ten years, after the death of his wife."

A class was organized at Dayton Summit by S. N. Warner in 1855 or 1856, consisting of five members: J. H. Chaffee and wife, S. Merrill, and Jonathan Shepard and wife. Brother Shepard was the first class-leader. A church was erected in 1867.

A class was formed in Mentor, Geauga County, Ohio, in 1818, consisting of Noah Nowland and wife, Mr. Brass

and wife, Mr. Wilson and wife, and Mr. Jewett and wife. At that time it was one of the forty-three appointments belonging to Grand River Circuit. Services were held in school houses and other buildings until 1842, when the first board of trustees were elected. Of the five original trustees, Erastus Parmelee has held that office continuously, and is still—March 2, 1906—an active and interested member. The old church just vacated was built in 1844-5, the subscription consisting largely of labor, lumber, and live-stock. For a time the pews consisted of planks on blocks of wood, but soon the upper room was finished and furnished, and dedicated February 13, 1848. In 1866 additions were made and the basement finished when it was re-dedicated by Bishop Calvin Kingsley. "After sixty-two years of service, with lines true and timbers sound, it passes to other uses, and the ark of God is transferred to the new temple." This was erected at a cost of $17,500, and dedicated by Bishop J. F. Berry, February 4, 1906.—*(Pittsburg Christian Advocate, March 1, 1906.)*

We have from A. M. Brown, traveling the Windsor Circuit, an account of the first church erected in Mesopotamia, Ohio. Writing under date of April 8, 1835, he says: "At present I reside in Mesopotamia, where seventeen years ago, there was a small society formed by brother Ezra Booth, consisting of six members, whose hearts were united to promote each others' good and the glory of God, in this then wilderness country. This little band met with their difficulties, trials, and oppositions; some prophesied their downfall, while others looked on with careless indifference, and cried out "'tis all enthusiasm.' But the little band had the Rock of Ages for their foundation, and the God of Jacob for their defense; therefore they stood impregnable to all their foes. Here the weary pilgrim has often found a home, and the wayworn pioneer of the cross a place to refresh his drooping spirits. In process of time this little society increased in numbers and strength, and realizing that they suffered loss for the want of a convenient house of worship, after consulting on the matter, they decided that they must have one. The question was asked, 'When shall we commence?' 'Now,' was the reply of a few Joshuas. They went forward, and in a short time completed a respectable meeting-house.

with a neat basement story. At the dedication of this house God poured out his spirit in a wonderful manner, and some of the stout-hearted and most influential men of the village bowed before the Lord. There are at present sixty in society, and we have a good Sabbath school, furnished with a good library. God has been good to his people.

Suffer me further to remark, that this enterprising and benevolent people are now engaged in the erection of a parsonage for the better accommodation of our preachers, which will be completed probably in September next."—*(Pittsburg Conference Journal, April 16, 1835.)*

The Ohio District.

J. B. Finley says: "In the Ohio District, the Lord has manifested his goodness in the awakening and conversion of many precious souls; especially in the north-eastern part of it. In Mahoning Circuit about two hundred have been added. This work commenced at a camp-meeting held in July last, in the town of Deerfield. Though at the time there was not such appearance of good as I have seen at other meetings of the same kind, yet it was like bread cast upon the waters. Throughout the whole of the meeting it was solemn, and the congregation serious and attentive; but on the holy Sabbath it was uncommonly serious, and the ministers seemed to speak as the oracles of God, and with the demonstration of the Spirit.

"Shortly after the meeting broke up, the work began in prayer meetings; and in the course of three months the society increased from sixteen to one hundred. After our annual conference I visited that place, and some of the neighboring towns, and was astonished to see what the Lord had done. The work spread like fire in stubble. At every meeting success was on Israel's side. At a two days' meeting, held in brother J. M's. barn, the work was so general and powerful that there was not one to oppose; and it has progressed with increasing influence.

"I attended a quarterly meeting in the same place on the 29th and 30th of May, and it was said by some that eight hundred, but I suppose five hundred, were in love-feast. Here the saints lifted up their voices in praise, and new-born souls shouted for joy. I shall never forget the

close of this love-feast. Our souls mingled together as water, in the bonds of peace and charity. Our Brother Bostwick, an old presiding elder, seemed to be like Moses on Pisgah, and spake as on the margin of his inheritance. It was heaven on earth."—*(Methodist Magazine, Vol. II, p. 508.)*

In 1819, there were two districts represented within Erie Conference territory: The Ohio District, William Swayze, presiding elder, and Lancaster District, Charles Waddle, presiding elder. The Ohio Conference met at Cincinnati, August 7, Bishops McKendree and George both being present. The Ohio District had the following appointments: Erie, Philip Green; Lake—formed out of portions of the Erie and Chautauqua Circuits—Robert C. Hatton, and Benjamin P. Hill, employed by the presiding elder as a supply; Chautauqua, John Summerville, and Mahoning, James McMahon. The appointments on the Lancaster District were: Cuyahoga, Ezra Booth, James Murray; and Grand River, Ira Eddy. The General Conference which met in May, 1820, changed the boundary line between the Ohio and Genesee Conferences, running it from Erie to Waterford and thence down French Creek to the Allegheny River. Our territory, for a few years, was formed of fragments of these two Conferences.

Clarksville.

In 1819 James McMahon, traveling the Mahoning Circuit, organized a class at Clarksville, Mercer County, Pa., consisting of Samuel Clarke—the leader—his wife, son and daughter, Samuel Clarke, Jr., and wife, William McKnight and wife, and Widow McKnight. The little band of Methodists worshiped for some time in a school house, but later were able to build a modest log church which served them until the erection of the present building which was remodeled in 1899.

I have before me the "class papers" of Clarksville appointment from 1821 to 1836. From 1833 the title "class book" came into use. These "class papers" were made by the circuit preachers, by folding one or two large sheets of paper, forming sixteen or thirty-two pages of the size of those of our Discipline. The pages are ruled for names and dates, and squares for marking the attendance Sometimes the sheets are not folded in book form. At-

tendance is carefully marked, and in the average is perhaps a little above one-half the membership. Cases of expulsion are not infrequent. On the first page are the names of the presiding elder, circuit preachers, class-leader —and sometimes "assistant"—and some words of exhortation; as, for instance, on the first "class paper" is written "Watch and pray. Remember the quarterly fast;" on the second, "'Every Friday preceding each quarterly meeting is to be kept as a day of fasting and prayer for the prosperity of Zion. Watch much, pray much, mark your paper, and keep it clean."

Samuel Clarke was class-leader until 1833, when we find also the name of Samuel "Campfield"—the class having been divided; and in 1835 that of William G. McKnight. On the last page of the first "class paper," 1821, we read: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Sometimes the usual first page writing is transferred to the last page—on this page of the "class paper" for 1827-8 we read: "Watch and pray. Pray for us, brethren. Love one another."

In 1833 Clarksville appointment belonged to Salem Circuit, of which Cornelius Jones and G. D. Kinnear were preachers in charge. Mr. Gregg in his History does not place Salem among the circuits, though he reports a revival under the labors of Mr. Jones which spread over the circuit, and that "two hundred had been received since Conference."

The class-book for 1835-6 gives the name of Caleb Foster as one of the circuit preachers on Salem Circuit, with Ensign B. Hill and Reuben Peck. He must have been employed as a supply, since he did not join the Erie Conference on trial until the next year, August 17, 1836. According to the "Manual of the Pittsburg Conference," by Dr. G. T. Reynolds, 1889, he joined that Conference the same year at an earlier date, July 20, 1836, and was appointed to Burgettstown—S. Lauck, circuit preacher in charge. Gregg says he was discontinued in 1837, and the "General Minutes" say he was transferred to the Pittsburg Conference. The Journal of the Erie Conference records his reception on trial, but contains no other reference to him.

On the last page of the "'class paper" for Clarksville appointment, which was placed in the hands of the leader presumably by Henry Knapp, circuit preacher, January 21, 1824, we find the following: "Remember thy Creator in the days of thy youth—Solomon. N. B. You will see within a long list of probationers, some of whose probation is expired. I did not think myself duly authorized to attend to their examination and reception into full membership, therefore I refer them to your notice, hoping you will attend to their case. E. H. Field. To the preacher in charge who shall come next September 13, 1824." According to Gregg, Henry Knapp was the only circuit preacher on the Mercer Circuit, of which Clarksville was an appointment. The "class paper" names three circuit preachers. Henry Knapp and John Chandler are named on the first page, and E. H. Field, on the last page, as above. John Chandler evidently served as a supply until the meeting of the Ohio Conference, September 2, 1824, when he was received "on trial." Besides the authority of the "class paper" the minutes of the quarterly conferences of Mercer Circuit show that he was present as one of the circuit preachers at the quarterly conference held February 1, 1824. He must have supplied while yet an exhorter, since he is named as one of the circuit preachers in the "class paper" dated January 21, 1824, though not licensed to preach until the meeting of the "quarterly meeting conference" held at Salem, May 15, 1824. When admitted into the Ohio Conference, he was appointed to other work; and at the same time, or at some later date, E. H. Field was transferred from Deerfield Circuit, where he had been traveling as junior preacher with Dennis Goddard, to Mercer Circuit to assist Mr. Knapp. He was present at the quarterly conferences held May 15, 1824, and August 16, 1824. The above entry in the "class paper" would seem to show that he had been left in charge of the circuit, and yet, for some reason, did not consider himself authorized to received probationers into full membership. Was Brother Knapp sick? What had happened?

The State Line Methodist Episcopal Church was organized with fourteen members in 1819 by E. Moon, who became the first pastor. The meetings were held for many years in a school house, but in 1851 a church edi-

fice was erected at a cost of $1,100. This stood in the southwestern corner of West Shenango Township, but drew its congregation from Mercer County also as well as from across the Ohio line. Peter Royal, William Yoke, Henry Royal, John Betts and Mr. Edwards and wife were among the first members.—*(Bates, Our County and Its People, 1899, p. 662.)*

Some Old Records.

The quarterly meeting conference for "Chetauque" Circuit was held at Brokenstraw January 16, 1819; Jas. B. Finley, P. E.; John Summerville and Robert C. Hatton, C. P.; David Smith and John Gregg, L. P.; Abraham Davis and Walter Young, stewards; Isaac Connelly and John Camps, exhorters; William Arthurs, Joseph Mead and John Wilson, class leaders. Henry Knapp was recommended by the Hanover society for license to preach, but not being present, action was postponed until the next quarterly conference. This was held in the same place, but there is no mention of the case of Knapp. The licenses of the following persons were renewed: As local preachers, John Gregg, John Crippen, Levi Danes, David Smith, Bernard Bort; as exhorters, John Camps, Isaac Connelly, Henry Crane, Benjamin Mead, William Gray, Moses Morgan, Lyman Crane, Elijah Morrison. "Brother Walter Young resigned the office of steward, and the conference proceeded to appoint two stewards according to discipline. Rufus Frost and William Wilson were appointed. Abraham Davis was appointed secretary for the circuit and directed to purchase a book for the purpose."

At the quarterly conference held October 9, 1819, "at the house of Stephen Wilcox," Elijah Morrison applied for license to preach, but "for want of information" the application was not successful. "The conference gave him permission to preach on the circuit under the preacher of the circuit for three months, or until next quarterly meeting. It was moved and seconded and voted that the expenses of the circuit should be struck according to their ability in the different classes."

Isaac Connelly had been the secretary of the preceding quarterly conference. Phineas Stevens is now sec-

retary, and William Swayze, Presiding Elder. At the fourth quarterly conference held December 25, 1819, Abraham Davis, Secretary, "the conference proceeded to the examination of Brother Morrison and continued his license as an exhorter."

The quarterly meeting conference of June 17, 1820, was held "at the house of Brother E. Wilcox," Phineas Stevens, Secretary. The following action was taken: "Voted that Brother Elijah Stebbins be suspended from all official office in the Methodist Episcopal Church for the present, and deliver his parchment to the steward of the circuit."

At the quarterly conference held January 9, 1821, Ephraim Hall, Secretary, an important report from a committee was received and action taken thereon. "The Methodist Episcopal Church accuseth John Crippen of Sabbath breaking and quarreling with his family. He is warned to trial, according to our custom, and does not appear. Before Isaac Conely, John Camps and John Gregg, chosen as a committee, the following witnesses are examined:

"David Gregg states that he saw John Crippen on the Sabbath traveling the road driving a yoke of oxen with a sled and carrying a gun on his shoulder, and further saith not.

"Stephen Mash states that he saw said Crippen coming through the field with a sled and oxen, and he thinks he had meat in the sled, and gun on his shoulder, and further saith not.

"John Daugurty states that he talked with John Crippen concerning quarreling with his family, and he acknowledged that he had considerable difficulty with them and that he was very angry. He laid the blame on his wife, and further saith not.

"John Gregg states that said Crippen acknowledged to him that he was from home, and when he came home he found one or two potato pits opened, and that he was very mad, and was about calling his boys to an account for it, and his wife interfered, and *that* increased his anger very much, and he said that he did not know what he did do, and that the devil was in him, and that it was a devilish scrape.

"We, the committee, having taken into consideration the above charges and testimony of the same, agree that the said Crippen ought to be suspended until the ensuing quarterly meeting.

"JOHN GREGG,
"ISAAC CONELY,
"JOHN CAMPS,
"Committee.

"I therefore suspend the said Crippen from all official service in our church until the ensuing quarterly meeting.

"PHILETUS PARKUS.

"December 13, 1820."

The following action was taken by the quarterly conference: "The case of John Crippen referred to the quarterly meeting conference, who was suspended for immorality. The conference, after considering the crime and the witnesses brought against him before the committee of inquiry, they consider him guilty, and therefore consider him no longer a member of our church."

The quarterly conference held at Warren, April 14, 1821, restored Elijah Stebbins to his office and ordered his parchment returned. The quartely conference, Ellicott, June 8, 1822, "voted that a lot be procured, house built, and land cleared for the use of the preacher, if found expedient." The next quarterly conference "voted to choose a committee for the purpose of examining the land to see how much is necessary to be cleared and how large a house necessary to be built for the use of the society." The committee was appointed. It was voted to hold the next quarterly meeting at "Goos Crick." This meeting was held "at the house of Daniel B. Carpenter, Harmony," November 16, 1822.

The quarterly conference held "at Phineas Palmiter's, June 7, 1823, voted that Brother I. Conely could not have a trial in the quarterly conference for neglect of not attending Brother Budd's citation to trial in class."

The following action of a committee of inquiry is recorded, but there seems to be no reference to this case in the minutes of the quarterly conference: "23 September, 1823. Met at the school house near Brother P. Phillips' for the purpose of trying Brother Henry Johnson and Brother Michael Weber for practicing fraud on

Samuel and Gudiah Budlong by putting ashes, dirt and cinders into salts of lye sold to them. Brother Johnson acknowledged he put in cinders and ashes, but no dirt. Brother M. Weber plead not guilty. The committee reported guilty of fraud in the case above stated. Br. J. Phillips, Br. P. Phillips, Br. Paddock, Br. Picket, Br. A. Smith, committee." This year the minister's wife was provided for by the quarterly conference held at Warren, September 20, 1823: "Resolved, That Bros. Nicholas Dolloff, Elijah Braley and Abraham Pier be a committee to procure suitable boarding for Sister Abel, and to see that her board is paid from the money to be drawn from the stewards."

At the quarterly meeting held at the "old camp meeting ground," July 3, 1824, the following action was taken: "Resolved, That Asa Smith's license (as an exhorter) be left with Brother Joseph Phillips to be delivered whenever a difference now existing between him and Brother Picket is settled."

A temperance resolution passed at the same conference is interesting: "Resolved, That the members of this conference are to abstain from the spirituous liquors in their homes, as far as possible, from using it on their farms or having it used on the same, and absolutely refuse themselves the use of it at logging bees, raisings, public gatherings and on journeys, and to use their endeavors to carry this resolution into effect among their brethren and their neighbors."

"Brother Levi Danes recommended to District Conference to join the traveling connection, expressly on the condition that when his services end, neither himself nor family are to be chargeable to the connection."

The quarterly conference held "at the house of Brother Charles Young," Chautauqua, March 12, 1825, recommended John Scott to be admitted to the traveling connection.

The minutes of the next quarterly conference, the fourth, held at Busti, June 30, 1825, contain the following items, the last in this old record: "James Junin cut off by quarterly conference from being a member of the Methodist Episcopal Church for commencing a law suit against his brother, James Sturdevent, without previously taking the steps as directed by discipline—on an appeal.

"Peter Riggs, by quarterly conference, cut off from being a member in the Methodist Episcopal Church for not doing to others as he would have others do to him—on an appeal."

The Old Church in Gerry.

The Methodist Episcopal Church in Gerry was the first religious organization, and was formed in or about 1819 by Elder Jonathan Wilson. The society was subsequently legally organized, and December 12, 1828, a deed was executed by the Holland Land Company of 100 acres on lot 53 of land appropriated to religious purposes, to James Scofield, William Alverson and Stoddard Cannon, Methodist members as trustees. In or soon after 1829, with the proceeds of the sale of a portion of it, a meeting house was built. It stood upon the west side of the highway, about two miles south of Sinclairville. It was the first church built in Gerry and in the Cassadaga valley, and was one of the first meeting houses in the county. For years it was the only church in Gerry. It was a center of Methodism and was fondly regarded by the early Methodists. Often was it a scene of religious revivals and its vicinity the place of holding many a camp meeting. Adjacent to it a public burying place was set apart from this tract of land. The old church has long since passed away, as have the earnest and faithful fathers of the little society that built it. They sleep in the "burial place near the spot where the church so dear to them was reared." The church was merged in the Methodist Episcopal Church in Sinclairville. The old meeting house went into disuse, and was accidentally destroyed by fire.—*(History of Chautauqua County, New York, pp. 892-893.)*

Perrysburg.

Methodism set up her standard in Perrysburg in 1819, five years after the organization of the town. The circuit, which included Perrysburg, was a very large one, and for several years services were held in private houses, school houses, barns and groves. It belonged to the Forestville Circuit from 1829 to 1849, when the name appears in the list of charges. There have been as many as six appointments on the circuit. The first organized

class seems to have been that of West Perrysburg. It was organized in 1822, and consisted of eight or ten members. In 1851 steps were taken for the erection of a church edifice which was dedicated about a year later. There is no record of the organization of the first class in Perrysburg, but the society was legally incorporated November 9, 1843. A lot was procured and a church erected, and dedicated the next year. The parsonage adjoins the church. The church at Versailles was organized January 26, 1842. The Methodists and Baptists united in the erection of a house of worship, but in 1878 the former built a neat and commodious church. There was a notable revival under Josiah Flower at the old Minertown appointment, and another under Noble W. Jones at the Parker school house and Versailles, but extending also over the whole circuit.

The McKean Class.

A Methodist class was organized at McKean in 1819 by Russell Stancliff at the hewed log house of Lemuel Stancliff, about half a mile south of the village, with the following members: Job Stanford and wife, Lucy Stanford and Polly, May and Deborah Irish. The next fall a revival added to this little class several members, among which were Stutely Stanford and wife, Seth Stancliff and James Bayle and wife. McKean originally formed a part of the Wesleyville Circuit. In 1838 the circuit was divided, the dividing line being the Erie and Waterford pike. The McKean Circuit was made to include McKean, Fairview, Girard, Asbury and Springfield. The first quarterly meeting was held at West Fairview. Meetings were held in school houses until 1838 (the History of Erie County says 1837), when a substantial frame "meeting house" was built at McKean. This was extensively repaired in 1869. In 1840 Potter Sullivan was a local preacher on this circuit, and James Bayle, Stutely Stanford, Joseph Weldon and J. G. Kip were class leaders. There were three Sunday schools with 221 scholars. In 1843 a church was built at Fairview. In 1860 the circuit was again divided. Girard, Fairview, Mill Creek and Springfield form a circuit on the west. McKean and Edinboro were placed together; still another change was made, Edinboro was set off, and

the charge was left with McKean, Summit, McLean, Sterrettonia and South Hill. A new parsonage was built at McKean in 1872.

Benjamin P. Hill.

Benjamin P. Hill was admitted on trial in the New England Conference in 1804 and appointed to New London, with Abner Wood in charge. He was received in full connection and ordained deacon in 1805 and elder in 1807. In 1811 he was expelled. In 1818 he settled with his family near Forestville, N. Y., and served the church efficiently as a local preacher until he "crossed the bar" in 1840, at the age of sixty-five years. He was employed in 1819 and 1820 by the Presiding Elder to travel the Lake Circuit with Robert C. Hatton, and labored with wonderful success. Societies were formed at Conewango, Westfield, Ripley, Gerry and Portland. In 1822 he traveled the Chautauqua Circuit under the Presiding Elder, Parker Buel in charge. Everywhere he did acceptable service. "He was a man of medium height, stout built, round featured, full favored, with his dark hair parted nicely on the top of his head, and hanging in graceful ringlets on his shoulders. He possessed a clear, graphic mind, well stored with Scripture knowledge. His preaching was argumentative, animating and powerful. In private intercourse he was exceedingly pleasant and musical, possessing a rich fund of religious anecdotes which he could tell with peculiar zest."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 204.)*

William Swayze.

In 1790, J. Sampson, a ship-rigger by trade, was sailing on a small craft down the Chesapeake Bay, when he was overtaken by a violent storm. Failing to make a harbor, he took in sail and let the anchor go. He despaired of saving himself or the vessel from the wrath of the sea. A Roman Catholic in faith, he looked to God alone for deliverance, telling his beads in honest and earnest devotion. Suddenly a light broke into his soul and he was filled with joy and peace, and at the same time the tempest ceased. "He instantly left his cabin, which he had viewed upon entering as his tomb, and came forth upon the deck;

and behold, it was all calm without, truly emblematical of what he enjoyed within, a clear sky and a smooth sea; his little bark majestically riding at anchor, while the moon, stars, and surrounding deep, seemed, as he thought, to unite their glories in contributing to his inexpressible joy. As he never read the Scriptures on subjects of this character, or heard of such things before, he had no name to give it; yet fully satisfied of the fact that it was the Lord's doings, however marvellous. After walking his deck for some time wondering and adoring, he weighed anchor and made sail. Having a fair breeze, he soon arrived in Baltimore, just as the people were collecting for church. He fell in with the crowd, and entered for the first time a Methodist chapel. It being a love-feast meeting, he sat and heard to his astonishment his own recent views and feelings related." He became a member of the Church, and was appointed class-leader in which office he labored with great acceptability and efficiency.—*(Narrative of William Swayze, Vol. I, pp. 42-44.)*

Ten years later, he was attending a meeting on Fell's Point, Maryland, when he noticed a young man, about seventeen years of age, in the aisle of the church, evidently under deep conviction. He went to him, put his arm around him, and led him to the altar and prayed for his conversion. The next morning, this young man, entered an unoccupied building, next to the one where he lived, ascended to the third floor, and passed through an open window to a scaffold, resting under an awful weight of sin. He says: "All on a sudden I felt a touch on my forehead like the blaze of a candle (but no pain), which immediately ran through my whole body like an electric shock. My load was gone, and I felt as calm as infant innocence. I looked east, west, north, and south—all appeared glorious—a new city—a new world. It came as perceptible as if announced by an audible voice: 'Son, thy sins, which were many, are all forgiven thee.' Ah! thought I, this is what the Methodists call getting converted."—*(Narrative of William Swayze, Vol. I., pp. 37-41.)*

This young man was William Swayze. He was born near Asbury, New Jersey, November 18, 1784. His parents were devoted Christians, and thir house became the preachers' home. Speaking of his mother and influence

of her prayers, he says: "It was likewise her usual practice to convey us"—himself and his twin brother—"to the place of her evening devotions, which was literally within the cleft of the rock, there being a large rock not far distant. On its north side was a cavity, the mouth of which was shaded by a thicket of elder bushes. This was her bower of prayer."—*(Narrative of William Swayze, Vol. I., pp. 9, 10.)*

William Swayze entered at once upon religious work with great zeal and fervency of spirit. With a local preacher's license, he made his first preaching tour through Delaware, New Jersey, New York, Massachusetts, and Vermont, and met with marked success.

Another providence co-operated in leading to the conversion of Mr. Swayze. A pious colored servant, Peter, belonged to his father's family. One Saturday this servant assisted Mr. Swayze in grinding his pen-knife. While engaged in this work, he inquired of his young master with great solicitude why he never attended meetting? "What meeting?" was asked. He replied, "De Metadist." Mr. Swayze answered, "Peter, I am too wicked." He rejoined, "You are de very person ought to go and get good." The good African was promised that he, concerning whom he was so solicitous, would go. The servant now added: "Dare is great many great preachers in de city. It is Conference time." He attended the service Sunday and was deeply convicted of sin under the preaching of Rev. J. Chalmers, a powerful revivalist. He was converted, as has been related; and received into the Church by Rev. Philip Bruce.

Mr. Swayze was received into the New York Conference in 1807, and began a course of eight years evangelistic travels, chiefly on New England circuits. In 1815 he was transferred to Ohio Conference and appointed to Columbus, Ohio, and in 1817 he was sent to Deer Creek District. In 1819* he was appointed to Ohio District in territory that afterward formed a part of Erie Conference, and "his labors, for almost four years, were crowned with unexampled success."—*(Minutes, 1842.)*

By the division of the Conference in 1824, he was assigned to the Pittsburg Conference and appointed to the

*Stevens says he took charge of the Ohio District in 1820.—(History of the Methodist Episcopal Church, Vol. IV., p. 340.)

Erie District. In 1828 he superintended the Canton District. In 1830 he was re-transferred to the Ohio Conference. After twenty-seven years of labor and suffering, he was at last promoted to the superannuate relation, and by invitation of that body returned to the Pittsburg Conference where he remained until he departed to his final rest, "a martyr to his work," at Edinburgh, Ohio, in 1841, in great resignation and peace.—*(Stevens, History of the Methodist Episcopal Church, Vol. IV., p. 340.)*

"Mr. Swayze was a very remarkable man, differing greatly from Finley, Young and Gruber, but in moving, melting eloquence not inferior to either of them; tall, straight, and slim in person, with great power of endurance. His complexion was dark, black eyes, deeply set, and very expressive. His voice possessed great compass, and was perfectly at his control. At times it would be soft and mellow, musical and pleasing; then it would become like peals of thunder, or the roar of a lion. Himself full of feeling and interest, and possessing a wonderful command of the feelings of others, he would at times sway the multitude of astonished listeners like trees by a hurricane. The first half hour of his sermon was usually dry and dull, then he would begin to warm up, always imparting his warmth to his auditors, then rising rapidly in the sublimity of his theme, impressiveness of his manner, clearness and force of his utterance, carrying his congregation up with him, until they would rise from their seats and rush toward the speaker, some weeping, others shouting, here one pleading for mercy, and there others falling like dead men. But the grandest scene would be at the close of the sermon, when he made his grand rally for mourners to come to the altar for prayer. At camp-meeting we have seen from fifty to one hundred persons gathered around the altar at once. Then what prayer-meetings would follow, with perhaps a hundred penitents pleading for mercy, and two or three hundred Christians pleading with all their might and all at once for them, making the roar of Niagara a tame affair in comparison. Mr. Swayze could never contentedly close a quarterly meeting or a camp-meeting without having a big break in the ranks of the wicked. He was not a close student, nor a brilliant sermonizer, but no man could excel him in getting sinners converted to God. We will venture here the

opinion that more souls along the southern shore of Lake Erie have gone up to shine like stars in the heavenly sky through the instrumentality of Rev. William Swayze than any other man dead or living."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 178, 179.)*

In a letter published in the Christian Advocate and Journal, June 29, 1838, originally addressed to Rev. D. Ostrander, his first colleague, Mr. Swayze speaks of his work as a superannuate: "Our first meeting was in the town of Clarksville, a place (as usual, during building operations) prominent for practical infidelity. Here coldness and deadness remained. After much hard labor, with little apparent effect, Judah's Lion appeared in our midst. The thunder of his power brought many to own his sovereign sway. In concluding, seventy gave their names for membership. . . . The succeeding meeting was held in a flourishing village called Greenville. Here, as in the former, a hard contest ensued, when necessity required a little of St. Paul's strategem, which accomplished much good—perhaps some would call it 'mechanical;' however, our preaching and praying were not *stereotyped*. . . . This meeting closed with an addition to the number of forty, leaving many wounded spirits. The succeeding was in the town of Salem, which is the emporium of Methodism in Western Pennsylvania, noted for age of membership, useful talents, etc. This is the place of our venerable Bishop Roberts' first rural location. Here I met him and his amiable companion eighteen years since, in their well regulated, though humble, mansion, like an old Joshua, surrounded by his numerous friends and relatives. The evening was agreeably spent in hearing him relate his first adventures, juvenile excursions, etc. He conveyed me to the spot where he, with others, formed their first class, under the shade of the evergreen—truly emblematic of their future prosperity. . . . These retreats of ravenous beasts now furnish the peaceful walks of the redeemed. . . . Thirty were admitted on probation and twice that number of supposed hopeful conversions. . . . Our winter campaign closed in the town of Johnson, Ohio. Here we had to meet Napoleon's warring elements, storms of rain and snow, eruptions of earth, dark nights, sickness, etc. However,

some fifteen or sixteen commenced a religious course, and more or less found peace in believing." In closing this letter, Mr. Swayze relates the following: "A prodigal returned. My information is recently from a Presbyterian brother. He states a brother-in-law of his came to his house after an absence of many years, far advanced in crime, consequent upon a life of prodigality. It seems he left his father in a most shocking manner, profanely swearing he never would confess or return if he rotted within one rod of his door! Thus he left a pious, expostulating father and went into a far country. Being now within a few miles of home, *without, however, any disposition to return,* his friend prevailed on him to accompany him to our meeting. After seating himself I gave out my text, Luke xv. 18, 'I will arise and go to my father,' etc. He made the case his own, 'came to himself,' and resolved to return. He retired fully awake to the enormities of his past life, concealed, however, his feelings until some distance from the meeting, when on the road, he broke out in loud cries for mercy, which he continued until he obtained it. The succeeding day he returned in company with his friend to his long-forsaken and much-injured father; and, on entering his dwelling, fell on his trembling knees and asked forgiveness."—*(Narrative of William Swayze, Vol. 1, pp. 207-210.)*

In his "Reminiscences of the Past," contributed to the Pittsburgh Conference Journal in 1835, Mr. Swayze gives an interesting account of his early home life.

"I was born in Sussex County, State of New Jersey, November 18, 1784, in the neighborhood of the beautiful village of Asbury, which received its name at the time of laying the cornerstone of the first house for divine worship within its precincts; the venerable Bishop Asbury being present, and having delivered an appropriate discourse on the occasion, the village has since borne his imperishable name. I was the youngest of ten children, seven sons and three daughters. My father, remotely, was of French and my mother of Holland extraction. They were both members of the Presbyterian Church, in which they had all their children baptized.

"About these days the first Wesleyan pioneers, Greentree, Embury and others, came into our region of coun-

try. My mother being a great lover of meetings, went out to see and hear a strange preacher. Perhaps the Samaritan woman at Jacob's well was not more astonished with the conversation of our blessed Savior than she was with the appearance, doctrine, etc., of this wonderful preacher. Her language on her return was of similar import: 'Come and see a man that has told me all things that I ever did.' There being another appointment made, my mother succeeded in securing the attendance of my father and others, although much alarm was already produced in the neighborhood, and the preacher was stigmatized as a false prophet. Perhaps the doctrine of the blessed Savior did not appear more marvelous to a Nicodemus than the preaching of this Wesleyan missionary did to my father. He returned with it sounding in his ears. 'Ye must be born again.' They formed a small class, of which my parents made a part, and from that time their house became the preacher's home. My father, by occupation, was a farmer, miller and cooper, in which he brought up his sons.

"My first recollections, however strange it may appear, were in reference to religious matters, which I attribute to the pious examples and instructions of a godly mother. I distinctly recollect that it was her usual practice to take myself and twin brother with her to meeting. The distance not being great she would carry us alternately in her arms, while the other walked by her side, aided by the mother's hand.

"It was likewise an established usage with her to retire for private devotion in the twilight of the evening. Her place of retirement at this hour was literally within the cleft of the rock; there being a rock not far distant of immense size, on the north side of which was a cavity of sufficient dimensions to admit two grown persons. Its entrance was shaded by a thicket of elder bushes. This was her bower of prayer. In fancy I yet view that delicate form, the picture of undissembled devotion. Her elevated eyes are beaming with virtue's most attractive charms, while her bedewed cheek speaks the intensity and fervor of her devotion. What adds to the picture I behold at the same time two infants encircled in her fond embrace, even while in the act of offering up her evening oblation to that being who represents himself to be

the 'shadow of a great rock in a weary land.' Such were the impressions of early habit, that after the decease of this truly Christian mother, myself and little brother would frequently repair to this solitary retreat and spend some time on our knees in thinking about past scenes, if no more. I well recollect that after our return from her interment we retired directly to this consecrated spot. As an evidence of the sincere piety and maternal solicitude of this sainted mother, I would just mention, that a short time previous to her death my oldest brother, who was wild, giddy and gay, fond of the ball chamber and theatrical amusements, was returning home after an absence of some time, and on approaching the barn he heard the voice of prayer and instantly recognized it to be his mother's, and, what was more cutting to his thoughtless mind, she was praying for him.

"When about five years of age I was called to approach the dying bed of this pious mother. Her death was sudden and unexpected. The brother above referred to came into the house, when, to his astonishment, she said: 'David, call the family in; I shall be dead in two hours.' The family instantly collected around the dying mother. This was a scene which will never be forgotten. She first bade my father farewell, in an address I presume he never forgot; and then addressed each child from the oldest to the youngest. When she called out, 'my little twins, come to mother,' we instantly rushed to her fond, yet last embrace, and received her blessing. She now committed her family to the Divine protection, and myself and twin brother to the especial attention of her two oldest sons, when she uttered her last words, which were, 'Come, Lord Jesus, come quickly.' The two hours above referred to, I am told, expired with her trembling taper. This small notice of so excellent a mother, however, it may appear as rather a digression from the subject contemplated in this narrative, is to me of more worth than almost anything else attached to my eventful life."*—*(Pittsburg Conference Journal, August 27, 1835.)*

*William Swayze—Licensed to preach, 1800; admitted on trial, New York Conference, 1807; full connection, 1809; deacon, 1809; elder, 1811; transferred to Ohio Conference, 1815; trans-

James Murray was admitted on trial in the Ohio Conference in 1819, received into full membership in 1821, ordained deacon in 1822; there is no record of his ordination as an elder; he located in 1825. His appointments were: In 1819, Cuyahoga; 1820, Delaware; 1821, Madison; 1822, Connersville; 1823, Greenville; 1824, Wayne; 1825, located.

Philip Green.

Philip Green enlisted in the itinerant army in 1817, was ordained deacon and received into full connection in 1819, and elder in 1821.

"Philip Green was born in the town of Warwick, Kent County, Rhode Island, July 17, 1789. He was the tenth child of John and Mary Green. When he was five years old his father removed from Rhode Island to the Northwest Territory and settled at what is now called Belpre, where he remained two years; then removed seventeen miles up the river to a place now called Newport, in Washington County, Ohio, where some of his relatives yet live. In that early day an Indian war was on hand, and scarcely any literary advantages to be had; the land was heavily wooded; farms had to be made in the forest, the country defended, and family wants supplied by dint of industry and care. Under such circumstances the venerable Father Green got his education. God knew the toils and labors that our fathers would have to endure while cultivating Immanuel's fields, and wisely called the men inured to hardship to do the work.

"In his youth Father Green had been a wild boy, and fond of fun; and readily shook off his convictions and the instruction of pious friends until affliction and the death of a dear friend aroused his slumbering fears, which brought him to a full sense of his lost condition. His energy of character, as shown in after life, began to be

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ferred to Pittsburg Conference, 1834; became a member of the Erie Conference at its organization, 1836; deceased, Edinburg, O., March 29, 1841. Appointments: 1807, Duchess, N. Y.; 1808, Buckland, N. Y.; 1809, Cambridge, N. Y.; 1810, Pownall, N. Y.; 1811, New Rochelle, N. Y.; 1812, Duchess, N. Y.; 1813-'14, Litchfield, Conn.; 1816-'17, Columbus, O.; 1818, Deer Creek, O.; 1819-'22, Ohio District; 1823, Portland District; 1824, superannuated; 1825-'26, Erie District; 1827-'29, Canton District; 1830-'31, Conference Missionary; 1832-'33, Dover, O.; 1834-'35, Conference Missionary; 1836-'40, superannuated. I

seen. He sought a home in the Methodist Episcopal Church near Newport, Ohio, joining as a probationer on June 18, 1813. In July of the same year he was converted at a camp-meeting near Parkersburg, Virginia, and at once commenced praying with and exhorting sinners whenever he had opportunity. His labors were owned and blessed of God in the awakening of many souls, so that, on the 26th of July, 1814, R. C. Hatton gave him a license to exhort; and in July, 1816, David Young gave him a license to preach, which he faithfully used for one year, when he entered the traveling connection, and continued forty-four years as an itinerant, doing the work of an evangelist.

"Father Green's talents were of the solid and useful kind, rather than ornamental; his speech was plain, and to the point, and his arguments were biblical. The ground he occupied extended from the head-waters of the Kanawha and the Monongahela to Lake Erie, the head of the Muskingum and its tributaries and the Alleghanies in Ohio, in the Pittsburg and West Virginia Conferences. His circuits were large, often three or four hundred miles round, and from twenty to thirty preaching places in four weeks; often no roads, but paths with marks on trees for a guide; log cabins for a home, coarse fare, and from $100 to $250 for salary for himself and family; many deep and rapid waters to cross without bridges or ferries. One day with his family was often all that he could spare from his work in a round. No storms—either from the clouds, men, or devils—could change his mind, or stop him in his course. He had declared war against sin, and made no compromise with it either in high or low places. He was a man of kind feelings and warm heart. He loved his friends and the Church more than life; and now that he has gone his work lives, and his example is a standing rebuke to every timid and ease-loving Methodist preacher. I have known him long and well, and I think it would be hard to prove that he ever asked for any appointment in particular, or for easy work. He always accepted his appointments as from God, and went to them as an obedient son in the Gospel and did his work to the best of his ability. God owned him, and though poor, he never wanted. He died near Lumberport, Harrison County, West Virginia, January 24, 1869, in the full

possession of all his mental powers, in a green old age, happy in God."*—*(Minutes of Conferences, Vol. XIII., 1870, p. 34.)*

William Young was born in the County of Sligo, Ireland, in 1755. He was converted in the twentieth year of his age under the labors of Rev. Charles Graham, one of the earliest preachers of Methodism in that part of Ireland. He came to America in 1791, and settled in Centre County, Pennsylvania, where he received license to preach. He removed to Mahoning, Mercer County, Pennsylvania, in 1814 where he resided until called to his heavenly home in the seventy-fourth year of his age. He was a faithful Christian, and his holy life and conversation were a continual sermon. He possessed the art of giving a religious turn to conversation. He was a man of great fervency in prayer; his advice was valued by his ministerial friends; and in all humility he lived a life always abounding in the work of the Lord. During many years he was subjected to severe and prostrating afflictions, and for five years was confined to his bed. With Christian patience and resignation he endured all. "The night before he died his soul was under a cloud for a time, when he said 'I am being sifted.' Soon the darkness was dispersed, a heavenly smile lit up his countenance, and he whispered, 'Glory, glory, Jesus ever liveth to make intercession for

*Philip Green, admitted on trial Ohio Conference, 1817; full connection, 1819; deacon, 1819, McKendree or George (both presiding); elder, 1821, McKendree or Roberts (both presiding); became a member of the Pittsburg Conference at its organization, 1825; located, 1827; readmitted, 1828; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1837; became a member of the West Virginia Conference at its organization, 1848; deceased, near Lumberport, West Virginia, January 24, 1870. Appointments—1817, Knox; 1818, Duck Creek; 1819, Erie; 1820, Grand River; 1821, Huron; 1822, Duck Creek; 1823, Marietta; 1824, Hudson; 1825, Grand River; 1826, Deerfield; 1828-9, Canton; 1830, Windsor; 1831, Hartford; 1832, Youngstown; 1833, Cross Creek; 1834-5, Leesburg; 1836, Cleveland Circuit; 1837, Freeport; 1838, Fish Creek Mission; 1839, Sharon, O.; 1840, Middlebourne; 1841, Barnesville; 1842-3, Woodsfield; 1844-5, Newport; 1846-7, New Martinsville, W. Va.; 1848, Kanawha, W. Va.; 1849, Middlebourne, W. Va.; 1850-1, Lumberport, W. Va.; 1852, Monongalia, W. Va.; 1853, West Union, W. Va.; 1854, Murraysville, W. Va.; 1855, Burnsville, W. Va.; 1856, Pruntytown, W. Va.; 1857, Morgantown Circuit, W. Va.; 1858, Buffalo, W. Va.; 1859, Charleston Circuit, W. Va.; 1860, Littleton, W. Va.; 1861, Greene, W. Va.; 1862-69, superannuated.

me.' In this triumphant frame of mind he continued until the close of the next day, when his lips were seen to move. His daughter bending to his lips to hear, received his last words of praise—'Glory, glory, Hallelujah!' " —*(J. W. Davis to The Christian Advocate and Journal and Zion's Herald, October 16, 1829.)*

Methodism in Warren, Ohio.

"The first Methodist sermon preached in Warren was by Alfred Brunson in 1819;* and in the same year, James McMahon organized the Methodist Episcopal Church at that point, with ten members. In 1822 regular prayer-meeting services were established in a rented room on South Park Avenue. The first sacramental service was held in 1821, in a grove on the river bank on the southern border of the town. The preaching services were, for the most part, held in the old court house, and at irregular times. For the first two years the services were held on alternate Saturday evenings, and later on Sunday evenings. It was not until 1824 that regular Sunday morning service was established. At about this time the old Academy building, now known as the Sutliff Block, was secured for prayer and class meetings. Before this time these meetings were held at the houses of members.

"The Church was of slow growth. At the end of its first year there were but fourteen members, and at the close of the seventh year only the same number. The winter of 1826-7 was a notable one in the history of the Church, and a Conference year of marked prosperity. In February of the latter year, the first quarterly meeting was held. This was under the leadership of Charles Elliott, presiding elder. The interest in religion awakened by this two days' meeting resulted in the conversion of many souls and the addition of forty to the Church. This growth was permanent in its character, and it was soon found necessary to divide, for the first time, the original class. A still further division was made in 1834, in the formation of four classes in all. The membership now numbered one hundred and twenty. The Church increased in strength and influence so much that in 1836 the necessity of building a church edifice was greatly felt. Steps were

*William Swayze. See Gregg's account.

at once taken to meet this want, and the work was prosecuted with such vigor that in the latter part of the year 1837 an edifice was ready for occupancy, and was dedicated November 9th.

"In 1839, Warren was made a station, and a session of the Annual Conference was held there in 1841.

"In 1867 the lot upon which the present church building on High Street stands was purchased, and in 1868 plans for the erection of the building were commenced. The dedication took place in June, 1874. This church cost $55,000, and is 110 feet long, 75 feet wide, with a front elevation of 65 feet.

"The church now occupies a leading position among the churches of Warren. It has a membership of about eight hundred, with flourishing Sunday school and Epworth League, and the Ladies' Societies most earnest and helpful. At the fall Conference of 1897, Rev. Lee W. LePage was appointed to West Warren, to organize a new Church enterprise there. This year a new Methodist Episcopal church will be erected on Tod Avenue. The new society is already well organized, growing, full of courage and zeal."—*(Barker, History of Ohio Methodism, pp. 440-442.)*

Mr. Gregg says: "During the summer of 1819, Mr. John Bridle, a member of the Methodist Episcopal Church, settled with his family in Warren, Trumbull County, Ohio, and being anxious to secure Methodist preaching in that place, went on foot to Youngstown to a quarterly meeting the first week in November, and during the meeting made arrangements with both the elder and preacher in charge to visit Warren and preach to them. Accordingly, at the time appointed Elder Swayze and Mr. James McMahon came to Warren, and on Thursday evening Elder Swayze preached in an old school house, and the next day Mr. McMahon formed a class in the old log jail, consisting of John Bridle, leader, and his wife, Sarah Cowen, A. Stewart, R. Rockway, Achsah Knapp, and John Barnes and wife. Preaching was established in the court house on Saturday evening, and the following spring several persons were converted and added to the class: Josiah Soule, Nancy Harsh, Betsy Hall, Ebenezer Rodgers, and Benjamin Stevens and wife."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 181.)*

We pause to note the increase in membership. It has not been constant, but yet the advance is most gratifying. At the close of 1801, there were 130 members; at the end of 1802—we are speaking now of "Conference years"—there were 174; in 1803, 520; in 1804, 585; and so, year by year, up to and including 1819, we have the following membership: 832, 956, 940, 928, 989, 1,141, 1,495, 1,498, 1,690, 2,222, 1,809, 2,067, 1,715, 2,576, 3,144.

IX.

CHARLES ELLIOTT, D. D., AND ALFRED BRUNSON, D. D., CLEVELAND, OHIO, AND JAMESTOWN, PENNSYLVANIA, CAPTURED BY METHODISM.

The Genesee Conference met at Lundy's Lane, Niagara, Upper Canada, July 20, 1820, Bishop Enoch George presiding. The following appointments were made: Genesee District, Gideon Draper; Lake, John Summerville; in Chillicothe, Ohio, September 8, 1820, and the following appointments were made: Ohio District, William Swayze; Erie, Ira Eddy, Charles Elliott; Mahoning, James McMahon, Ezra Booth; Grand River, Philip Green; Cuyahoga, Alfred Brunson.

Gideon Draper was admitted on trial in the Philadelphia Conference in 1803. He was appointed to the Susquehanna District in 1809, and became a member of the Genesee Conference at its organization in 1810. He was appointed to the Genesee District in 1812, returned to the regular work in 1816, and located in 1817. He was readmitted in 1819, and again sent to the Genesee District. He located again in 1822. The only record we have of his work on the two circuits is a successful camp-meeting held at North East. Brother Parkus carried on the work on the Chautauqua Circuit with great acceptability.

"Rev. William Swayze, Presiding Elder on the Ohio District, located his family on a small farm which he purchased on the south side of Mahoning River, one mile and a quarter south of the center of Deerfield, Portage County, Ohio, in a retired and romantic place, where they continued to live until some years after the elder died. But it was but very little time he spent upon it. So interested was he in the work of the Lord going on upon his district

that he must be in it night and day, leaving his family, with what help the kind neighbors could render, to take care of themselves."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 183, 184.)*

Philip Green preached at the quarterly meeting on the Chautauqua Circuit held "at the house of Brother E. Wilcox," June 17, 1820. At the quarterly meeting held at Brokenstraw, September 2, 1820, A. William is recorded as "Circuit Preacher," and Benjamin P. Hill as "Presiding Elder." They had charge of the quarterly meeting—that seems to have been all; but this shows how even "original documents" must, sometimes at least, be carefully questioned. After January, 1821, David Hill, a local preacher, was employed on the Chautauqua Circuit as a supply.

A Church Trial.

At a Quarterly Conference held at the house of Widow Dawson, on Saturday, November 11, 1820, for the Erie Circuit, the following business was transacted:

"The subject of, and case of Abraham Daniels, a suspended local preacher of the Circuit of Erie (or that part of it lying east of French Creek and by a late act of General Conference annexed to Genesee) was brought before this Quarterly Conference, and a motion was made and carried that the case be proceeded in and tried. Carried.

"The first charge exhibited, viz.: 'For conduct unbecoming a Christian,' in killing a horse was investigated. The evidence was carefully examined, and on the question, 'Has the first charge been substantiated,' it was determined in the affirmative.

"The second charge exhibited, viz.: 'For dishonesty or lying.' The evidence adduced in support of this charge was carefully examined, and amounted to such as clearly to convict the defendant, Abraham Daniels; and on the question, 'Has the second charge been substantiated,' it was determined in the affirmative.

"A motion was made and seconded, that a detailed statement of the trial of Abraham Daniels be made in writing and left with the preacher having the charge of the circuit in which the defendant lives; and upon the question, 'Shall such statement be made,' it was determined in the affirmative.

"A motion was made and seconded that a committee be appointed to attend to the providing house, firewood and other necessaries for the accommodation of Rev. Ira Eddy, having charge of the circuit. It was determined that John Leech, Jun., Philip Bristol, and William Carroll be a committee for the above purpose.

"A motion was also made and seconded that a representative be appointed to attend a meeting of delegates at Youngstown for the purpose of settling and fixing the temporal concerns of the presiding elder; and it was determined that John Leech, Jun. be the person appointed as such representative."

Philetus Parkus was admitted on trial by the Genesee Conference in 1820, and labored on the Chautauqua Circuit with great acceptance during the first year of his ministry. He was received into full connection and ordained deacon in 1822, ordained elder in 1825, and died in holy triumph in 1827. The Chautauqua Circuit had but one preacher to travel the vast field, and yet, as we have reason to believe, he was assisted by supplies.

Dr. Charles Elliott.

"Of the mere outlines of the life of Rev. Charles Elliott D.D., we shall say no more than is necessary for a fair understanding of his movements. He was born in Donegal, Ireland, May 16, 1792. In early life he joined the Methodists, and feeling that it was his duty to preach the gospel, he began at once the studies which would fit him for his calling. He would have entered Dublin University, but could not conscientiously submit to the required 'test.' In 1814 he emigrated to this country, and settled in Ohio, where in 1818 he was admitted to the Ohio Conference and began his life of active work in the Church. When the Pittsburg Conference was organized in 1825, he was presiding elder of the Ohio District, and became one of the original members of the new Conference. Shortly afterward he became professor of languages in Madison College. Here he continued until 1831, when he was appointed to Pittsburg, and the year following was made presiding elder of Pittsburg District, which place he filled until the Pittsburg Conference Journal was started, in March, 1834, when he became its first editor. He continued to edit the Journal until elect-

ed editor of the Western Christian Advocate by the General Conference in 1836. He filled this office until 1848, when he returned to the pastorate and presiding eldership for four years, when he was re-elected editor of the Western. In 1857 he was elected professor in Iowa University, at Mount Pleasant, and in 1858 president of that institution.

"From 1860 to 1864 he was editor of the Central Christian Advocate, at St. Louis, and preceding the outbreak of the Civil War and during the early days of that unhappy struggle, he filled that important post. He was not only a loyal son of the Church, but of the Union also, and fearlessly defended both at that frontier point when loyalty cost so much and involved so much peril.

"When he retired from this office he returned to Mount Pleasant, Iowa, where he spent his declining years in cheerfulness and hope. He was a benediction to all about him, his sunny soul shedding light on all that came under his influence. January 6, 1869, he fell asleep in the fulness of the faith of the gospel he had so earnestly preached to others.

"Doctor Elliott was a striking and picturesque character. He was a big-headed, broad-shouldered, deep-chested, pleasant-faced, abrupt, outspoken and fearless Irishman; awkward in manner, careless in dress, little given to conventionalities, but consecrated to God, devoted to the Church, and absorbed in his books. Simplicity and sincerity were written on every line of his fine face, and manifest in every act of his life. He was too much of a scholar to be a man of affairs. He was absent-minded, abstracted, and likely to do very odd things. His simplicity and oddities made him always an object of interest, and sometimes of amusement, to his friends, but his splendid character, masterful ability and great scholarship commanded the admiration of all who knew him.

"One of his peculiarities was an aversion to the lighter songs of his day, and an insistence on the standard hymns of the Church. Choruses he abominated, and characterized at 'ditties,' and often parodied and scored them with great severity.

"In spite of the warmth of his Irish heart, he was little influenced by mere sentiment, and was never carried away by excitement or enthusiasm. It is said that on one oc-

casion at a camp-meeting, when the religious enthusiasm was high, an excited brother said to him: 'O Brother Elliott, wouldn't you like to go to heaven from here?' he answered: 'Naw, I'd rather go home and see Phoebe.'

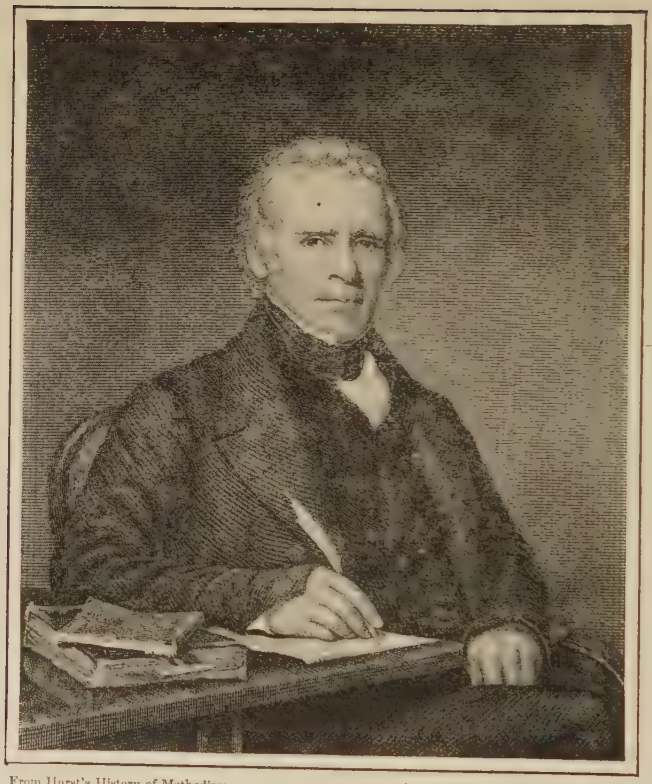
"He was capable of immense labor. While he was always a busy man, filling some of the most exacting positions in the Church, he was a constant student and performed a vast amount of literary work. Wherever he went he carried his books with him, and every spare minute was devoted to them. In the midst of these great labors he wrote some of the most important works of our history. We name but these: 'History of Romanism,' 'History of Slavery,' and 'History of the Great Secession;' that is, the separation of the Church South from the Methodist Episcopal Church. All these were works of great ability and required immense research. Of the work on Romanism, Bishop Dahle, of Norway, in his great work published in 1896, on 'Life After Death,' says that it is one of the four great histories of that subject.

"Few remain who knew him, but his works abide, and his memory is like ointment poured forth.

"The following description of him is from the pen of the Rev. James B. Finley, himself one of the greatest of the western preachers:

" 'On the right there, sitting on that rocking-chair, with one shoe off and the other slipshod, with a pile of old manuscripts and papers and a stray old book or two lying on the table in glorious confusion, sits Doctor Elliott. See how incessantly he nods and shakes his massy head as he reads on, with his spectacles on the top of his head! He is not angry nor excited, he thus frowns and shakes his head, for he is good-natured and clever; but he is deeply engaged and interested. He is an intellectual giant; and though he looks rough and unpolished in regard to his personnel, yet, like the lumbering road-wagon of olden time, he bears a precious freight—all bullion.' "—*(Editorial in Pittsburg Christian Advocate, May 1, 1892.)*

Dr. Elliott was a great-hearted Irishman. Generous, noble, large-souled impulses were the inspiration of his life. He was without disguise. A child might read him through and through. He was without pretension in his greatness. His unaffected simplicity impressed all who



From Hurst's History of Methodism

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REV. CHARLES ELLIOTT, D.D.

enjoyed his society. He touched potential and far-reaching springs of thought and power; and yet moved through society as silently and unostentatiously as if he were not one of the chief instruments employed by God—its transformation.

"Old age did not chill his heart, nor drape his face in shadows. His eye was always lighted up with kindness, and honey was constantly dropping from his tongue. He had no blind preference for the past. He did not esteem the former days better than the present. He did not think his beloved Methodism was degenerating and dying because it was not in all its outward circumstances what it was in the season of its infancy and feebleness."—*(C. A. Holmes in Pittsburg Christian Advocate, January 23, 1869.)*

"As a writer and as a speaker Dr. Elliott was strong and vigorous. Careless, possibly too careless, of all the graces of style or of manner, grasping the thought clearly and strongly, without care for either illustration or ornament, in his palmy days he often moved an audience as the wind blows the ripe grain in the harvest field. In these remarkable revivals which prevailed in Eastern Ohio, laying the foundation of our Church throughout the Western Reserve, he was a conspicuous and honored instrument."—*(Bishop Simpson in Pittsburg Christian Advocate, February 13, 1869.)*

Bishop Roberts not being able to preach the ordination sermon at the Pittsburg Conference in 1837, called on Dr. Elliott to perform that service. In his direct address to the candidates for deacon's orders, he said: "Young brethren, I would advise you not to be over-anxious about big words. Study ideas. Never hunt big words. Some preachers are too anxious about nice words, and big words, as though big sermons were always made up of big words. And they study their words more than things and ideas. The best words to convey our ideas to the people always adhere to the ideas; and if we get the ideas in our minds and in our hearts, the best and most appropriate words to communicate our ideas will not be hard to command. Now brethren, throw away all your big dictionary words. Throw them *all* away, and preach the gospel in simplicity and in truth."—*(Rev. J. Montgomery in Pittsburg Christian Advocate, April 10, 1869)*

A writer for the Pittsburg Christian Advocate gives an interesting account of some of the peculiarities of Dr. Elliott:

"In the year 1853 I settled near and became a member of old Salem church, Mercer County, Pennsylvania. It was here the Leeches, McLeans and Robertses lived, and here where Charles Elliott found and married his wife, Phebe Leech. He afterward became a 'Doctor,' with D.D. and LL.D. to his name, but then he was simply a young Irishman.

"'Many incidents are related of his eccentricities and absent-mindedness. On one occasion he and his wife were going out for a ride. Instead of a stylish turnout, his one horse with a pillion on behind must do duty. He rode up to the horse-block, where she was standing ready to mount, but being lost in deep thought, rode right past her, without stopping. Presently he said: 'Do you ride aisy, Phaba?' Getting no reply, he looked back, and saw her standing on the block waiting his return.

"Camp-meetings were frequent in these parts, and shouts of new-born souls echoed and re-echoed from hill-top and valley. With the crowd young Elliott wended his way to God's temple in the leafy grove. But here was a problem for the officials to solve—this young, green, awkward Irishman must have a chance to preach, but when? Surely not at the eleven o'clock hour—that was for the 'big guns'; not at the evening hour—that drew the largest crowd. At length they settled on an hour for him. As the time drew near, many of the preachers found something to do in the preachers' tent back of the stand; a few were brave enough to sit in the pulpit; more found an easy seat by some friendly tree, all anxious to hide themselves from the humiliation of the failure which was sure to follow. The young man arose in his place, opened the services, announced his text, read it in Greek, then in English, and began to preach. As he warmed up with his subject, a stir was heard in the tent among the preachers—it was too close, or too warm; at least their courage all came back, and they wanted seats on the platform. Others found themselves on the wrong side of the trees, and were ready to 'right about face,' as words of power and eloquence fell from his lips which seemed touched by a live coal from God's altar. As he blew the

gospel trumpet there was no uncertain sound. God was with his servant in mighty power, and there was no more hiding from his presence, and any hour he would fill was open for him.

"In the early sixties he and his wife came back here on a visit to her old home, and to see her father. They were here over Sunday, and he must preach, of course. He had come from St. Louis, where he had proved his patriotism and loyalty, and brought a large and handsome flag which had been given to him there. He requested that it be put up in the church. His friends were not all loyal to the Union, and one good brother in the interest of peace and harmony suggested there be no display made of the flag. 'Indade, if I can't have my flag I won't prache,' was his answer. The flag went up. The people came from far and near to see and hear him. One old gentleman took his stand at the right, just in front of the pulpit, drinking in every word. The Doctor began, soon warmed up with his subject, but that man—who was he? The preacher stopped, bent forward a little, and asked: 'Who are you?' The reply came: 'John Pearsall, of Warren, Ohio.' There was a hearty grasp of hands, 'God bless you,' I think a few tears, and then he went on with his sermon. They had known each other in their young manhood. That was his last visit to this place. A few years afterwards it was the writer's privilege to call at their home in Mount Pleasant, Iowa. Mother and daughter were living there, loved and respected by all. I met them again at Chautauqua, and one married daughter was in Florence, Italy, when I was there. I saw the beautiful monument which marks the Doctor's grave, and where she sleeps beside him with whom she wrought so faithfully, having laid down the cross and taken the crown."—*(Pittsburg Christian Advocate, July 3, 1902.)*

Alfred Brunson.

Alfred Brunson was born of Puritan stock in the town of Danbury, Connecticut., February 9, 1793. Through the instruction of an Irish class-leader, he was led to give himself fully to God and was converted February 3, 1809. He relates: "This change occurred differently from what I had expected; but everything about it bore the impress of the divine influence so clearly, that to me, at least, it

was a genuine and unmistakable revelation from God; his Spirit bearing witness with mine that I was a child of his and, in all the conversions I have since witnessed, amounting to thousands, I have noticed this same peculiarity. God does his own work, in his own way, and in such a manner that the recipient can clearly see the finger of God in it, and as clearly that it was not himself that did it, but God. I have never seen a person yet who was converted just as he anticipated; nor have I ever seen or known two persons to be converted exactly alike in every particular."—*(A Western Pioneer; or, Incidents of the Life and Times of Rev. Alfred Brunson, A.M., D.D., embracing a period of over seventy years, written by himself, Vol. I., p. 51.)* On the second of April following his conversion he united with the Methodist Episcopal Church at Carlisle, Pennsylvania. In 1812 he moved to Fowler, Trumbull County, Ohio, and settled on some heavily timbered land which he began to clear. At that time, Rev. James McMahon and his brother John traveled the large circuit embracing all the Connecticut Western Reserve east of the Cuyahoga River.

Mr. Brunson enlisted in the Twenty-Seventh Regiment, United States Infantry and served as Orderly Sergeant for one year. After the expiration of his term of service he labored for several years as a local preacher. It was during these years that strange phenomena were common in connection with religious exercises. "Deacon Crosby," another local preacher, relates the following instance: "He was preaching in the town of Wayne, in a private house. A large fire had been made of sugar maple, in a large back-woods fire-place, and burned down to a large bed of live coals. There was no special excitement in the congregation; but suddenly a young woman, sitting on the back seat of three, made by laying boards on chairs—her bonnet had been laid off, as is quite common in a private house—sprang to her feet, and jumped and shouted, two or three jumps carried her over the two seats in front of her, and between persons sitting on them; and after a few more jumps she fell backward with her long hair, now dangling without combs, on to that bed of coals, bringing her hair in a heap under her head. . . . Two or three men sprang to the girl and lifted her up, and he saw them, with his own eyes, brush the live coals from

her hair, and he, with others, could not discover a hair that was singed. He supposed, of course, that those to which the live coals adhered must be singed, but no mark of fire could be seen."—*(Brunson, A Western Pioneer, Vol. I., pp. 175, 176.)* We introduce this incident without comment. It is but one of very many similar incidents belonging to the history of the early Church in this country.

Mr. Brunson was kept from joining the itinerant army for a number of years. His marriage and poverty were hindrances; and then, too, there were deep-seated prejudices against Yankees. He became restless and despondent. It was while he was in this state that he came across the following receipt for the cure of hypochondria: "Take half a pint of resolution, an ounce of common sense, and a few grains of patience; mix them well together, and when a fit of this terrible disease comes on, swallow the whole, and go to work." He took the medicine. At first it was like the man in the gospel with the withered hand. There was not power to stretch it forth, but with the effort came the strength. Every succeeding effort increased the power until the cure was complete. Mr. Brunson adds; "The disease has never seriously affected me since."

Mr. Brunson was now employed as a supply and in January, 1818, went to his circuit in Huron County, reaching his first appointment at Smith's after a journey of one hundred and fifty miles. He made a four weeks' circuit, and each round traveled two hundred miles and filled twenty-five appointments. In many places, his was the first sermon to which the people had ever listened. It was emphatically pioneer work. He was admitted to the Ohio Conference in 1819, and appointed to the Erie Circuit with John Summerville as his colleague.. This circuit at that time embraced parts of Mercer, Crawford, Erie, Venango, and Butler Counties in Pennsylvania, and a few appointments in Northeastern Ohio. It was a four weeks' circuit with forty-seven appointments and required four hundred miles of travel. Much of the way was through dense forests with only a bridle-path and often not even this. There were fallen timber, gigantic rocks, rugged hills, swamps, rivers, Indians, and rattlesnakes. Bent twigs served as the only guide-boards. Often he

missed his way, but remarks with gratitude: "I only missed one appointment on this account in the whole year."

There had been occasional preaching in Meadville for several years, but it was not regularly established and placed on the plan of the circuit until 1819, when Mr. Brunson preached in the old Court House, and a class was formed a year later. Mr. Brunson also preached and held class at Gravel Run. He calls Meadville "the *Athens* of Northwestern Pennsylvania"; and says, "The town contained as large a pro-rata of the *literati* of the state as any other, if not even larger." There was at that time no popular preacher of any other denomination; his off-hand preaching with its life, zeal and power pleased the people; and the politicians he found at the county seat wanted to catch the Methodist vote. His audiences were large. Regular preaching was established in Mercer in the Court House, but there were both bigotry and superstition with which to contend and he could get but a small hearing. To call out a larger number, Mr. Brunson gave out the following notice: "From the smallness of the congregation, it looks as if the people in this place are tired of hearing the word of God preached from, etc.; therefore, when I come again in four weeks, I will preach from the words of the devil." This notice produced the desired effect, and a packed congregation greeted him upon his return.—*(Brunson, A Western Pioneer, Vol. I., p. 218.)* After much labor, hard and discouraging, he succeeded in forming a small class in Mercer. His studies were pursued under serious disadvantages—in log cabins, among noisy children, there being often but one room in which to cook, eat, sleep, pray, and preach. In warm weather, he, like so many other pioneer preachers of the time, resorted to the woods, and hence the name "Brush College" from which our early preachers graduated.

On his way to conference from Erie Circuit, Mr. Brunson attended a camp-meeting held by Jacob Young near Zanesville and preached on Sunday. When the invitation was given, the altar was speedily filled with sinners. Prayer circles were formed until they covered most of the ground, and many others were praying in the tents. He declares: "Such a powerful outpouring of the Spirit I

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REV. ALFRED BRUNSON, D. D.

never witnessed before or since." At the close of the meeting, "Father Michael Ellis," then the oldest member of the Ohio Conference, was found walking backwards and forth in the tent wringing his hands and groaning in excess of joy, and when Mr. Brunson came in he threw his arms around him and said: "Bub, you beat your fathers."—*(Brunson, A Western Pioneer, Vol. I., pp. 228, 229.)*

While on Mahoning Circuit to which Mr. Brunson was sent next year, he preached at the house of Rev. Amos Smith, a local elder, who was unable to attend preaching service because of dropsy and asthma. There was but one text that pressed on his mind; "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—*(2 Tim. IV., 6, 7.)* At the close of the sermon, Father Smith requested the privilege of making some remarks, and closed with these words: "And now, my friends, I leave it as my last will and testament, for the comfort of my family and friends, that I would not give what I now feel in my soul, my present peace, and future prospects, for a thousand such worlds as this. If it please God that I get well, I am content; if it please him that I die now, Amen to it, his will be done"—he dropped his head over the back of the chair and died without a sigh or groan.—*(Brunson, A Western Pioneer, Vol. I., pp. 232-234.)*

Rev. William Swayze had been sent to the Ohio District. Mr. Brunson says of his work on the Western Reserve: "Previous to his coming among us, our presiding elders, and most of our preachers, were from the South and West, whose minds were very much prejudiced against the Yankees, and frequently their treatment of our people savored so much of their superiority of feeling as to prevent their doing much good. Some of them seemed to view the Yankees as semi-barbarians—a kind of half heathen. They would reach the circuit just a little before the first quarterly meeting, and leave it soon after the fourth one, so that we were frequently from two to three months without preaching in the year. In 1819, when Bishop Roberts spent most of the summer in Ohio, he became acquainted with this state of things, and, to remedy the evil, appointed William Swayze to the district, who

moved his family to Deerfield, a central point in it. This kept him within the district, and his leisure time was spent among the Yankees, he being a kind of naturalized one, because he had traveled in New England and had a Yankee wife." Meantime Revs. James McMahon, Ira Eddy, Ezra Booth, and Mr. Brunson moved on the Reserve and there was large prosperity. In 1821 Mr. Brunson traveled the Grand River Circuit with Henry Knapp as junior preacher. The circuit lay in Ashtabula, Geauga and Trumbull Counties, Ohio, a four weeks' circuit with forty-four appointments and two hundred miles around. In 1822 he was sent to Detroit, Michigan—a vast territory with but fourteen members in the city and one hundred and thirty on the whole circuit. The following year he was back on the Grand River Circuit with Robert Hopkins as his colleague. He moved his family to Painesville, Ohio. In 1824 he was sent to Youngstown Circuit with John Summerfield as colleague. This was part of the old Mahoning Circuit which he had already traveled. With a family of nine and receipts never exceeding $200 per year, he was not likely to accumulate a large property. In 1825 he was on the Mercer Circuit with Edward Stephenson as his colleague. This was part of the old Erie Circuit, and contained twenty-four appointments in Mercer and Crawford Counties. He preached in Greenville in a log church. So this flaming herald of the cross swept through the land, restless, untiring, brave, preaching, exhorting, making the hills echo with songs and praise, praying with sinners, weeping with mourners, organizing societies, defeating roughs at camp-meetings, and pressing the battle to the gates of the enemy.

"Fairies."

One of the appointments of Mr. Brunson was at New Ireland about four miles from Mercer. What was long known as "Irish Town" was settled at an early day by a little company from the north of Ireland. Mr. Brunson calls the place "New Ireland." The discovery of coal and the development of that industry, together with the coming of the railway, has quite transformed the neighborhood. Near the old location is the village of Pardoe, on the Bessemer Railroad, where we have a small struggling church which constitutes part of

the charge known this year as Pardoe and Mechanicsville.

The following story, related by Mr. Brunson, gives a lively picture of one class of people to whom the early itinerant ministered. Referring to this Irish settlement, he says: "Several families of them, when they first came to Mercer, and before they had prepared their cabins, in their new and woody homes, occupied a vacant house north of the town, and not far from a mill-pond. On the first night, as darkness set in, the fire-flies, or lightning-bugs, which abounded in the valley along the mill stream, commenced their usual gambols, and the atmosphere seemed to be full of them. At the same time the bull-frogs in the mill-pond began their nightly serenade with all sorts of unknown noises, from the grum thunder of the patriarch of the family to the lowest squeak of the smallest of the tribe.

"To the new-comers these sights and sounds were new. None of their friends, by letter, before they came, nor by parole, after they had arrived, had mentioned them, and knowing nothing of such things 'at home,' they could imagine nothing but *fairies*. They were certain that the fairies had attacked them in greater force than they had ever heard or dreamed of in their native country. The bellowing of the frogs they imagined were the words of command of chiefs and the replies of lesser imps, and the flashes of light they thought were the flashes of their miniature guns. To guard against the fatal consequences, they darkened their windows, and barricaded the door. No one dared to leave the house and run twenty rods to the nearest neighbor or friend for succor, but spent the night in the most tormenting fear, lest they should be murdered by the invisible little imps of the bad place.

"At length the morning came. Never was a morning more welcome to a frightened people. The frogs shut up their hideous mouths, and the fire-flies could no more flash the light, and silence and quiet once more reigned in their new abode. As soon as possible, the men went to their friends in town with the most bitter complaints for their having advised them to come to such a country as this, lamenting that they had come so far, and brought their families, to be murdered by the fairies. They would not stay here, so they wouldn't, but start for home that very day.

"Their friends stood aghast, querying whether the newcomers had become crazy or not. But, finally, recovering from the first shock, they inquired what was the matter.

" 'Why, we never saw the like of this for fairies in all our lives.'

" 'Fairies, man, there's no fairies in this country.'

" 'Indade, and there is. Didn't we hear them all night, and see the flash of their little guns as they were trying to shoot us? Jist come down to the house and we'll show ye. And the women and children are nearly dead with fear, and they declare they will not stay another night in such a country as this.'

"So down they went and heard the whole group, men, women, and children, pour out their bitter complaints and anathemas against such a country, for fairies. 'The like of it auld Ireland never see.'

"Their friends assured them there was no such thing as a fairy in this country; they must have been dreaming or frightened at some illusion; or possibly some mischievous boys had been playing off tricks upon them. 'Tell us how they looked or what they were like.'

"So they described, as well as they could, the noises and the flashes of light; when the real cause of the alarm flashed into the minds of their friends, and caused a hearty laugh. They took the frightened men down to the pond and showed them the frogs, some of which happened then to open their terrible throats, and at night they caught some of the fire-flies, and showed them the little innocent creatures and the way they made the light. This quieted their fears, and they laughed over their own ignorance and folly, and became satisfied with the country, and made a good settlement."—*(Brunson, A Western Pioneer, Vol. I., pp. 307-309.)*

Ben Stokeley.

Ben. Stokeley, an eccentric genius, settled in the vicinity of Mercer. In early life he had been a Methodist and was still attached to the forms and principles of the Church. He was a man of some influence in public affairs. His wife, and two daughters by a former marriage, were members, and he enjoyed the company of ministers and often invited them to his home. He took great pleasure in asking them questions and entering upon

fruitless discussions; but if they showed any impatience at his assaults, he turned upon them and accused them of being no better than himself. Mr. Brunson, not wishing to be subject to these annoyances, shunned his house for some time. But there was to be a public ball in town, and Mr. Stokeley had learned that his daughters would be invited. To prevent this, he sent a local preacher to Mr. Brunson, inviting him to preach at his house on the night of the ball—the Monday night following. Mr. Brunson knew nothing of the ball, but accepted the invitation. A great congregation assembled and the preaching was with power; but the host ran out of the door two or three times to stifle conviction which had seized upon him. An invitation was accepted to preach a second time on condition that Mr. Stokeley would remain in the room. Under the second sermon he became greatly agitated. At its close, Mr. Brunson said to him: "You will have me here, and one of three things must be the consequence; you must get religion, forbid me your home, or have a hard time of it." "Well," Mr. Stokeley replied, "I'll take the hard time of it, for I will do neither of the others." The next morning at family prayers, his conscience gave him much trouble and he manifestly showed his uneasiness. Mr. Brunson rebuked him for showing such restlessness; and said that if he continued or ran out of doors in prayer-time, he would not visit him again. There was no more trouble of this kind, but in other ways Mr. Brunson had his patience sorely tried. I now let Mr. Brunson finish the story:

"In June, 1826, I was directed by Swayze, my presiding elder, to meet him at Franklin, on the Allegheny river, and accompany him and some others to a camp meeting some distance east of that river, on the slope of the mountains. On Saturday previous being the 24th, the anniversary of the birth of St. John the Baptist, I preached for the Masons in Mercer; preached again on Sunday, and on Monday, after preaching at New Ireland, where Stokeley met me in the rain, I went home with him to rest over till Wednesday.

"As I was about leaving on Wednesday morning, he said he dreamed the night before that he gave me a silver dollar; and to do so he took this method: He presented me with an account, in which he gave me credit for his ratio of the Masonic sermon, of a sermon on Sunday on

moral ethics, and a sermon on Monday; and for my visit to his home, my good company, and for four family prayers, and for five blessings asked at the table, with each a price affixed, corresponding with his taste; all amounting to three dollars, twelve and a half cents.

"On the opposite side of the paper were his charges for going to hear me, for five meals, two nights' lodging, and sixty ears of corn for my horse, all amounting to two dollars and twelve and a half cents; and cash to balance one dollar, which he handed me."—*(Brunson, A Western Pioneer, Vol. I., pp. 309-313.)*

We are fortunate in being able to present an exact copy of this characteristic account.

B. Stokeley in account with Rev. A. Brunson.

Dr.

June 24, 1826	—To his quota of one Freemason Sermon at Mercer	$0.75
25,	—To one Sunday Sermon, mixed with natural philosophy and ethics	0.87½
26,	—One ditto, in part at Jennings',	0.31¼
	—One prayer and a blessing implored	0.25
27,	—Prayer twice, and three blessings implored	0.56¼
28,	—One short prayer and a blessing implored	0.37½
		$3.12½

Cr.

June 24, 1826	—By going to meeting	$0.50
25,	—By ditto (on Sunday) at Mercer	0.25
26,	—By ditto, through the rain	0.75
	—By conducting Mr. Brunson to my house, and usage to self and horse	0.25

27,	—By usage to ditto and himself, three meals and sixty ears of corn	0.18¾
28,	—By strong tea, and corn.	0.18¾
	—By cash	1.00
		———$3.12½
		$0.00

—*(Pittsburg Christian Advocate, January 2, 1855.)*

Camp Meeting at Clarion.

On the twenty-eighth day of June, 1826, there met in Franklin, Pennsylvania, William Swayze, of the Erie District, Alfred Brunson, of Mercer, Joseph S. Barris, of the Chautauqua Circuit, Robert C. Hatton, of the French Creek, Ignatius H. Tackitt, of the Mahoning—on which a camp-meeting had been appointed—and a young convert whose name we have not been able to learn. The next day, Thursday, they left Franklin, taking the turnpike which led to Bellefonte. The rain had been descending in torrents for several days, and every stream was swollen. The Allegheny had overleaped its banks, and extended from bluff to bluff. The company of six, not without danger, succeeded in crossing the river on a flat, and struck out boldly for their destination. The rain was still falling; in places the roads were covered with water knee-deep, through which the horses waded or floundered into washouts, and half-naked hills and huckleberry plains were gloomy in appearance. There was a house or cabin only after long distances, and there seemed little promise of finding enough people in such a desolation to form a body-guard for one preacher. They crossed the Clarion river on a bridge of one span three hundred feet above the surface of the turbulent, foam-capped, driftwood-filled stream, as it rolled on with terrific velocity.

They reached Shippenville in time for a late dinner, and gathered around a heated stove in a barroom to dry their water-soaked garments. Previous to this time there had not been seen in all that country more than three preachers together, and now there were six, for the people thought the young convert to be a preacher also. They gathered about the house to catch a view of the novel sight—six preachers all together—and their eyes protruded from

their heads as they beheld the "menagerie." All work was abandoned in the vicinity, and the "show" was well patronized.

The afternoon was more pleasant, and at night they found entertainment at a Dutch farmhouse, where fleas and bugs permitted little sleep, thirty-four miles from Franklin, and twelve from Shippenville. On Friday they left the turnpike, and traveled twelve miles over hills, through valleys, and through dense woods, until they reached the camp-ground on the flat below the Methodist Episcopal church in Clarion. The people were already gathering, coming on foot ten or twelve miles, crossing the streams at the peril of their lives on hastily constructed rafts.

On Saturday the crowd had increased to several hundred. And the word spread like wild-fire that "six preachers" were on the camp-ground. This roused the people, and men, women and children came on horseback, on foot, in wagons, and on sleds which slipped easily over the wet leaves and grass, to see and hear for themselves.

Swayze, Hatton, Barris and Brunson, each preached a "round" on Saturday and Sunday, while Tackitt managed the grounds and conducted the prayer-meetings. But the membership seemed unaccountably shy, and would do nothing while the preachers were in the "ring," or prayer circle. When the preachers were not present this shyness was not shown.

Mr. Brunson went to the preachers' tent, and inquired the cause; and it was discovered that the people were afraid because they had heard that these preachers were "Yankees"! This started Hatton, who dearly loved a joke, and he sallied out after game. When he found one who was not afraid to talk with him, the following conversation occurred:

"Who are you, and where did you all come from? We never saw so many preachers together before, and we never heard such preaching before. Who are you, and where did you all come from?"

"Why, we are a set of Yankees."

"My goodness! Are you a Yankee?"

"Yes, I am right from the Yankee country, in Erie county, and have a Yankee wife."

"Well, but is the elder, Swayze, a Yankee?"

"Yes, he came from New England."

"Well, is that big fellow, Brunson, a Yankee?"

"Yes, he is a Yankee born, and lives out here in Ohio, right among the Yankees."

"Well, that little fellow, Barris, is he a Yankee?"

"Yes, he is just from the Yankee country, at Chautauqua, and he came down on the Allegheny river, with his horse."

"Goodness gracious! What shall we do? We never saw so many Yankees together before, and we never heard such preaching before."

Hatton could control himself no longer, and broke for the tent, where he laughed until his sides ached—more in anticipation, than because of the conversation just related. That night Swayze, who was seating the congregation, said: "I understand that there is some inquiry on the ground as to what countrymen we are, and where we all came from. I'll tell you, we are a set of Yankees; but you needn't be afraid, we are not after you nor your property. But I sha'n't promise you but we may play a Yankee trick on the devil before we go away."

From that time all eyes were agog watching for the trick on the devil. On Monday evening Swayze arranged for a new order of services. He took his text: "And he sent his servants at supper-time, to say to them that were bidden, Come, for all things are now ready"; and, after preaching for fifteen minutes, sat down. Before any one could think, Brunson was on a big stump outside the men, and announced his text: "And they all with one accord began to make excuse." All eyes were then turned on Brunson, and the congregation showed evident anxiety lest some snare was to be laid for them. Brunson was soon through and sat down, and at the same instant at the back of the congregation, Barris shouted out the text: "Then the master of the house being angry, said to his servants, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind"; and all eyes were turned in his direction. Barris preached fifteen minutes, and, looking for Hatton, found that he had left his post "outside of the female part of the congregation," where he was to have preached from the text: "For I say unto

you, that none of those men that were bidden shall taste of my supper," and, supposing that he was not ready to preach—unable to control his risibles, he was in the tent peeking through the cracks, and enjoying the scene—announced his text, and began to preach, moving around to the place Hatton was to have occupied. Swayze, seeing that Hatton was not in his place, and not observing Barris, rose in the pulpit, and announcing the same text began to preach with all his might. Thus the truth, from the same text, was thundered at the congregation from both front and rear. Barris kept moving on, and some green young Dutchmen, pleased with the plan, gathered close about him, and as he passed on, retreated, some of them backwards, before him. One of the number stumbled into a hole near a fire-stand, and fell against a fork of the stand, thus bringing down a shower of live coals upon him. Not knowing where the fire came from, he sprang to his feet, and, in a frenzy of terror, ran for his life, exclaiming: "Hell fire! The devil! the devil!" and disappeared in the woods with a gang of boys at his heels. At this Barris could contain himself no longer, and, shaking with uncontrollable laughter, left the field. But Swayze was so wrought upon in the presentation of the gospel theme that he did not notice what had happened, and called sinners to come to the altar. About twenty and enjoyment of the services, and finally said: "We left the altar.

Tuesday morning the meeting closed, and the people returned to their homes, many accompanying the "Yan- a conversation with Brunson, expressing his appreciation came forward, most of whom were converted before they kees" along the road. Among the attendants upon the camp meeting was a Presbyterian elder, who entered into heard your preaching with a great deal of pleasure, and we trust, profit, and we are satisfied you are good men, and come to do us good. But a story was circulated on the ground that you were 'Yankees.' Now, all we know of Yankees is from now and then a straggling peddler, a horse jockey, a counterfeiter, or a horse thief, going through the country defrauding all they can. But from what we have seen and felt under your ministrations on the camp ground we are bound to believe you to be good and holy men. But how that can be the case if you are

Yankees, is, to us, a great mystery." Brunson convinced him that all Yankees were not wicked, and that he ought not to form a judgment from the few of the baser kind whom he chanced to have seen. "But," said the friend, "it was said that Barris came down the Allegheny river with his horse, and if he can ride on the water there must be a miracle or some witchery about it." Brunson answered: "As to that, he got his horse on to a raft and floated down to a point near Franklin, where he took the land." "Oh, is that it? We understood that he rode his horse on the river," said the friend. Then, after some time spent in deep thought, he added: "Well, we must admit that there are some good folks among all sorts of people."

Mr. Brunson says of the "Yankee trick:" "I had been in several such feats with Swayze before, and though this resulted in much good to the people, yet as so much of the ludicrous got into this case by a mishap, I resolved never to undertake the like again, and never have." —*(Brunson, A Western Pioneer, Vol. 1, pp. 313-322.)*

Mr. Brunson had an appointment at Conneaut Lake, but there were so much Universalism and infidelity that he could not get an audience. Finally he entrapped them by announcing for his next subject, "The Devil's Funeral."

He held a camp meeting at Sharon, at which about eight thousand people were present, and one hundred souls were converted.

In 1826 Mr. Brunson was appointed to New Castle Circuit, which embraced parts of Mercer, Butler, Beaver and Allegheny counties. The next year he was appointed to Steubenville, where he had much trouble with "radicalism." In 1828 the Pittsburgh Conference was held at Salem, Mercer County, Pa., the old home of Bishop Robert R. Roberts, who presided. The session was held in the new church near the camp ground. The gallery was filled with beds for lodging preachers. Most of the preachers boarded in tents, though some of them went to neighboring houses. In 1830 Mr. Brunson was appointed to Youngstown Circuit, with Thomas Carr for a colleague. In 1832 he was appointed to Cleveland Circuit, with Dennis Goddard and John J. Steadman as colleagues. This was a six weeks' circuit extending to

Euclid on Lake Erie on the east, and to Hudson, Stowe and Franklin on the south. "Infidelity had reigned hope that the rowdy element would then go home. Mr. rampant in Cleveland for a long time." There was an Episcopal Church; a few Presbyterians met over a store or warehouse; a few Baptists may have met in a private dwelling. Mr. Brunson says: "We met in a private house through the fall and winter, but in the spring were obliged to give this up and go to the woods bordering on the town. If the weather was fair we had a small congregation, but if it rained we had none. The society was small and poor, and could not build." Court house and school rooms were closed against the Methodists. The Campbellites were established in several places on the circuit, but Mr. Brunson was powerful in controversy and more than held his own.—*(Brunson, A Western Pioneer, Vol. 1, p. 377).* A camp meeting was held about five miles from Cleveland, but the crowd was unruly and the only remedy seemed to be to hold the meetings till midnight or later, closing with several exhortations, with the Brunson relates concerning one meeting: "It fell to my lot to give the last of these exhortations in which I talked about an hour, and told all the fearful and alarming anecdotes I could call to mind, many of which were enough to raise the hair upon a sinner's head and the blood chill in his veins." On their way to their tents one of the gang of sailors just behind the preachers was heard to say: "Those Methodist preachers are the greatest liars I ever heard. They can tell more yarns than any old salt I ever saw, and that last one beats all the rest. If I owed the devil twenty liars and he wouldn't take him for it, I would cheat him out of the debt."—*(Brunson, A Western Pioneer, Vol. 1, pp. 401-402.)*

In 1833 Mr. Brunson was appointed to Meadville District, which grew out of the old Erie Circuit. He moved to Meadville, was elected a trustee of Allegheny College, and sent two sons to the school. His quarterly meetings were always seasons of great power and resulted in many conversions. The quarterly meeting at New Castle was crowned with sixty conversions. Camp meetings were held this year in Erie County near the Ohio line, and on French creek near Waterford. He threw himself with all energy into the great temperance movement. He com-

menced his quarterly meetings on Thursday evening, when he spoke on the subject of temperance, and organized a temperance society, if none had existed previously. He says: "Almost invariably, if we succeeded in the temperance movement, a revival of religion followed; for when the *evil* spirit was cast out the *good* spirit usually took possession of the heart, and we had from ten to twenty conversions at every quarterly meeting." There was an increase of one thousand members on the district.—*(Brunson, A Western Pioneer, Vol. I, pp. 413-414.)*

In 1835 the conference met in Pittsburgh, and was a very trying one for Mr. Brunson. There was one contest about an exchange of ministers with another district, and the case was decided against him. There was also some discussion concerning his manner of conducting temperance work.

Brunson at Franklin.

"At one of my appointments this year—Franklin, Venango County, Pa.—I had some singular incidents on this score which resulted in good. In one of my visits to the place, on my way to a quarterly meeting in another charge, a brother who kept tavern and sold, and I presume drank whisky, and to whom I had talked long and plainly on the subject, desired me to preach from Deut. 14-26: 'And thou shall bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for wine, or for strong drink.' He thought he had me bound hand and foot, neck and heels. I accepted the challenge and fixed upon a time when to comply, and requested the attendance of all the rum sellers, topers and moderate drinkers in the town and surrounding country. I also invited the older members of the Temperance Society of the place to be present with their record of names, for I expected to increase their number at least twenty in the course of the meeting.

"This, of course, roused up the 'rummies' and called them out en masse, with many predictions that I would get no additional signers to the pledge. It so happened that a large number of travelers, among whom were one or two Presbyterian ministers, had stopped in town for night, and hearing what was on the tapis came with the throng to hear what could be said on so difficult text.

The house, a good-sized village church, was literally crammed.

"In discoursing on the text I showed that it was addressed to those who lived at too great a distance from the place of the altar of sacrifice to carry their sacrifices, and that in such a case they might sell their first fruits, tithes, etc., for money, and go with it to the place where the Lord had fixed his name and place of sacrifice, and there buy oxen, sheep, wine, or strong drink, etc., to be offered unto the Lord instead of what they sold; the wine or strong drink to be offered as a drink offering (Lev. 23. 13) which was not to be drunk, but poured out at the foot of the altar. (Lev. 4. 7; Gen. 35. 14.) The priests were not allowed to drink wine or strong drink (Lev. 10. 9); it was an offering to God and not to the vitiated appetite of the drunkard, toper or moderate drinker; and having the text thus out of the way, I made an onslaught upon the rum traffic and the drunkard makers, and then requested the officers of the Temperance Society to go through the congregation and take the names of those who would volunteer to use their influence against the deadly traffic. The result was fifty-two signed the pledge.

"At another time, on my quarterly visit to Franklin, I passed on the road a wagon load of whisky on its way to that place. The driver of the team I recognized as one whom I had seen in court, where he was convicted of seduction, and was mulcted in a fine of five hundred dollars' damage, and costs of suit. His appearance was as rough as his character—savage-looking. That night, in opening the services of the quarterly meeting I informed the people of what I had seen on the road, and exhorted them to pray that the town might not be deluged with evil spirits; stating further, that I had asked the Lord for twenty souls to be converted at the meeting, which I had faith to believe would be granted.

"These announcements roused the ire of the rummies, and, as I was informed, the matter was discussed in all the taverns and groggeries in town, and the grave conclusion among them was that we should not get one soul converted. My expressed hope on this point was construed into a prophecy, and so much was said by the rummies in ridicule of it that the membership trembled lest

we should fail in the meeting and our cause should suffer in consequence. To keep them from despair I told them that I had never made such declarations, only on strong conviction of faith that it would so result, and had never yet had a failure when I felt as I did then, nor would it be so now if they 'would come up to the help of the Lord against the mighty.' This encouraged the membership, who worked like men of God, and the meeting resulted in the conversion of twenty-two souls—two more than I had asked for.

"At the time of this meeting a good sister, the wife of Judge McCalmont, lay sick, as was supposed, unto death. She expected to die, and was very happy. Being highly respected, all her friends who came from a distance to the meeting wished to call and see her, whom she was constantly exhorting to be faithful to God and meet her in heaven. So numerous were the visitors, one after another, that she literally talked from morning to night—or would have done so if I had not prevented it by requesting the friends not to visit her on account of her peculiar nervous condition. On my first visit to her I ascertained that the fever had subsided, but she was in a state of nervous excitement. Her physician, who was a skeptic, being present, had given her up to die, and she expecting soon to be released from this sinful world, desired to do all the good she could before she left it; hence the exhortations. While praying with her and for her, I asked the Lord, if consistent with his will, to spare her yet in life to her friends and the Church, and I felt, while praying, an impression of faith that he would do it. I so announced to her in the hearing of all present, including the physician, but enjoined upon her to desist from talking and get some rest.

" 'How can I,' said she, 'when sinners are perishing and I shall soon be gone, so that I can exhort them no more?'

"Let others exhort them and you get some rest, and thereby prolong your life that you may warn them when in better health than now. You are happy, I know, and I am glad to see it. In this we have another evidence of the truth and purity of our religion, in that it makes us that happy in the full prospect of death. But we must be prudent. The fever has left you in a state of nervous

prostration, and this ecstacy of joy from your happy state of mind is exhausting you. You must, therefore, be composed. I'll keep the people away from you, and to-morrow probably you will be just as happy as you are now, but more calm, and with proper care you will get well and do more good in the world than you could by exhausting yourself now, possibly causing a relapse and death.

"At this the doctor said I was right, that she must have rest, and she might possibly get well; and she agreed to take my advice rather than the doctor's. The result was she got well, and so far as I know is yet living, an honor and ornament to religion. This was also called prophesying, but was more pleasing to the skeptical physician than the former one.

"At still another visit to this place (Franklin) I found a good brother sick—given over by the same physician—Hon. Arnold Plumer; and while praying with him and for him, the physician being present as in the other case, I felt an impression that he would get well, and told him so as I rose from my knees. This seemed to give him some hope, and probably reflecting upon the other case and its results, which were known to him, he felt encouraged, and shortly after was a well man again. As I left the room, the doctor followed me to another apartment and said:

" 'I like to have you visit my patients, for you prophesy good concerning them, and the effect upon their minds is consoling and does them good.'

"I asked him if he thought that Brother Plumer would get well.

" 'I think it possible, but not probable.'

" 'Then,' said I, 'if he gets well, as I feel an impression that he will, you must admit that there is some efficacy in prayer.'

" 'Yes,' said he, 'that may be so; but I want some credit given to the medicine and skill in its application.'

" 'I give you credit for your skill and for the medicine, but unless God blesses it, it can not avail. I don't expect that he will recover without the use of means. I make no pretensions to working miracles. God must bless the means used, or they will do no good; and for this reason

if no other existed, a physician should be a man of faith and prayer. Great responsibilities rest upon your profession; not only the life of the body, but in case the patient is a sinner unpardoned, the soul itself is at stake. I have known pious physicians who not only gave medicine but religious advice also, then prayed for the blessing of God upon them, and both succeeded, and body and soul were healed.'

" 'Well, if that is the way of it, and miracles are not to be expected, I have no objections to prayer.'

"Here were four instances in which I declared the impression of my mind in answer to prayer, which others called prophecies, all of which came to pass; and yet, strange as it may seem, both McCalmont (whose wife got well) and Plumer afterwards, on my visiting the place, requested me not to 'prophesy,' as they called it, 'because the wicked made such a handle of it, and if it should fail it would be a great injury to our cause.'

"The hostility of our opponents showed itself in another way. They had a debating society, and it was proposed to debate the question whether my visits to the place were attended with more good or evil. I sent word to debate it and let me know the result; if in the negative I would preach to them on my next visit from the language of the owners of the swine into which the devils entered—'They besought Him that He would depart out of their coasts.' But the question was dropped."—*(Brunson, A Western Pioneer, Vol. 2, pp. 10-17.)*

How Mr. Brunson Became Missionary to the Indians.

At this conference Mr. Brunson was removed from the district, and with George W. Clarke was appointed to Franklin, Pa.; but at the session of the first quarterly conference held at Franklin, August 20, 1835, he had not yet reported, and the following resolution was passed: "Resolved, That if Brother Brunson does not fill his appointment in this place, a young man be procured to supply his place." "Brother Brunson" did not come, and "a young man," James W. Lowe, who had recently been licensed to preach, was employed as a supply. Mr. Brunson at this time was preparing for a journey to the Illi-

nois Conference—or already on his way—to establish a mission among the Indians.

A number of interesting historic facts are suggested by this resolution. In 1833 Elkanah P. Steadman had been appointed to Warren, Pa. Mr. Gregg says: "Erie, Pa., is made a station, but unfortunately the preacher stationed there did not go, his services being greatly needed at Warren, Pa., where through his exertions the previous year a fine brick church was commenced, and the two presiding elders agreed to an exchange, placing Mr. Steadman at Warren again and Mr. Plimpton at Erie; but Mr. Plimpton not liking the change, and not regarding it lawful, did not go to Erie, and the place had to be supplied." This concerning the appointments in 1834.

Alfred Brunson, who was Presiding Elder of the Meadville District in 1833 and 1834, gives an account which differs from this on essential points. He says: "Soon after conference (the conference of 1834) I received a letter from Doctor Steadman, who was appointed to Erie, in my district, stating that, owing to the delicate state of his wife's health, he dared not take her to the lake shore, and requested to exchange with Doctor Plimpton, who was appointed to Jamestown, in another district, and he was agreed to the change; and further, that the Presiding Elder of that district was willing and desired the change as an act of humanity to the afflicted lady." Mr. Brunson, following the ruling of Bishop Emory in 1832, effected the exchange. He continues his account: "Steadman was the more popular preacher of the two, and the Erie friends refused at first to receive Plimpton, thinking thereby to secure Steadman. But Steadman's wife refused to go to Erie on any terms, and he stayed with her at Jamestown. Plimpton feeling wronged by the people's refusing to receive him, though they now consented, in his turn refused to go there, and the place had to be supplied, which I found very difficult to be done, and the year proved to be nearly blank in that place."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 321-322; Brunson, A Western Pioneer, Vol. II, pp. 17-18.)*

These accounts are not incapable of reconciliation. The appointments as made at the conference were: Erie, E. P. Steadman; Warren, Allured Plimpton; Jamestown, J. J. Steadman. When it seemed best to return E. P.

Steadman to Warren, Mr. Brunson did so and sent J. J. Steadman to Erie, and Allured Plimpton to Jamestown. Then came up the matter of Mrs. J. J. Steadman's health; and there followed the effort to make an exchange between J. J. Steadman and Allured Plimpton, resulting in the former's remaining at Jamestown, and the latter's refusing to go to Erie. Is there a better explanation?

Mr. Brunson had always had enemies, and this furnished a new occasion. Bishop James O. Andrew, who presided at the conference of 1834 differed from Bishop Emory as to the authority of Presiding Elders to transfer preachers by mutual agreement from one district to another. Here then, said Mr. Brunson's enemies, is a case of maladministration.

There was still another reason for hostility. We will let Mr. Brunson state the case: "The conference was annually sending out its resolutions in favor of the temperance cause, but because I had insisted upon the observance of these resolutions, some tippling members complained to some milk-and-water preachers, and here was ground for another complaint. It would not do to say, directly, that it was because I advocated temperance, but it was said: 'He bears down upon the thing with a heavy hand. His words are like a sledge hammer, and his tongue shaves like a razor, only it is rough on the edge.' It is true that when convinced that I am right, I am in earnest, and endeavor so to speak as to be understood, and, if possible, have the sentiment advanced felt by the hearer."—*(Brunson, A Western Pioneer, Vol. II, p. 24.)*

For these reasons Bishop Andrew removed Mr. Brunson from the eldership and appointed him to Franklin. Bishop Robert R. Roberts, who had charge of the Northwest Indian Missions, was present as a visitor. Mr. Brunson had become greatly interested in this work, and when asked by Bishop Roberts to transfer to the Illinois Conference—which included at that time all the Indian country—he accepted the invitation. He secured his transfer before he started, and not as Mr. Gregg says at the close of the conference year.—*(Brunson, A Western Pioneer, Vol. 2, pp. 25-27; Gregg, History of Methodism, Erie Conference, Vol. 1, p. 349.)* Here he was given a great district "extending from Rock Island to St. An-

thony's Falls, five hundred miles long, including all the settlements on both sides of the Mississippi river, and about seventy miles wide."—*(Brunson, A Western Pioneer, Vol. II, p. 31.)*

This piece of history explains the resolution of the Franklin Quarterly Conference.—*(Stewards' Book of Franklin Station, extending from August 20, 1835, to July 2, 1866.)*

Cleveland Methodism.

Ashtabula was the first county settled in Northern Ohio. The surveying party of the Western Reserve, consisting of fifty men, two women and one child, landed at the mouth of Conneaut creek, July 4, 1796, sat down on its eastern shore, pledged their country in tin cups of water from the stream, and with two or three fowling pieces discharged the national salute. The next day they erected "Stow Castle." Judge James Kingsbury arrived a little later in the season and wintered his family in a cabin which stood on a spot now covered by the waters of the lake. He is the first person who sowed and harvested wheat on the Reserve. His child, the first white child born on the Reserve, starved to death—the father having been detained away from home because of sickness. Thomas Montgomery and Aaron Wright settled in Conneaut in 1798; but the first permanent settlement was made in 1799. In 1798, on the 7th of March, Alexander Harper, Wm. McFarland and Ezra Gregory, with their families, made a settlement at Harpersfield. In the course of the year the population of the Reserve increased to eighteen families—ten at Youngstown, three at Cleveland, three at Burton and two at Mentor.—*(Howe, Historical Collections of Ohio, Vol. I, pp. 261,* etc.*)*

The surveying party of the Reserve surveyed the site of Cleveland in the autumn of 1796, and Job V. Stiles and his family and Edward Paine spent the winter in a log cabin which stood near the site of the Commercial bank. The place was named from General Moses Cleaveland, agent of the Connecticut Land Company. Rev. Seth Hart was one of the surveying party. When the *Cleveland Advertiser* was issued in 1830 the editor found the type of his headline too large for the page and hence

dropped the first "a;" hence, the name of the city.—*(Howe, Historical Collections of Ohio, Vol. 1, p. 508.)*

The history of the Methodist Episcopal Church, and indeed, of each branch of Protestantism, is older in the suburbs of Cleveland than in the present business centers. This is not surprising, as the pioneers of 1796-1818, finding Cleveland harbor at the foot of huge sand hills blown by the lake winds, pushed for their first settlement further back, where fruit would grow and where saw, grist and fulling mills might be erected; hence, Brooklyn and Newburg came into prominence, and the now beautiful Forest City was then a minute "village, six miles from Newburg."

The Moravians, missionaries to the Indians, pitched their tents in June, 1786; on November 10 of the same year they dedicated their little chapel in what is now Independence Township, Cuyahoga County, calling their settlement "Pilgerruh," "Pilgrim's Rest."

The earliest period of the city's existence is void of religious interest, except as we read that in 1799 the Rev. William Wick, Presbyterian, preached, possibly once, locating in Youngstown, Ohio. In 1800-1801 he entertained in his cabin the Rev. Joseph Badger, Congregational representative of a Connecticut home missionary society, en route to explore this wilderness, preaching as he had opportunity.

Old Trinity parish was organized at Phineas Shepard's log house on the present site of No. 230 Pearl Street (old number), November 9, 1816, by the Rev. Roger Searle, rector of St. Peter's parish, Plymouth, Conn.

Before 1812 the Baltimore Conference extended over this lake region. No official mention is made of this tract of country in connection with the Methodist Church until 1820, when it has place in the minutes of the Ohio Conference. Some idea of the extent of the last named may be found in the fact that West Wheeling, Chautauqua, Erie and Detroit were included within its limits.

The Cuyahoga river vicinity was embraced in New Connecticut Circuit, Ohio District. In 1824 was formed the Pittsburg Conference, in which were located the lands east of the Cuyahoga, and the West Side, known then as Brooklyn, a part of which later was called Ohio City,

allotted to the Michigan Conference from 1824 to 1836, and from the latter date to 1840 to the Erie Conference. Jacob Ward removed from Pittsfield, Mass., in 1816, to Brunswick, Medina County, Ohio. He was a local preacher of means, doing excellent work at home and throughout the surrounding country. He organized a class of thirteen persons at Brunswick in April, 1817. James B. Finley being Presiding Elder of the Ohio District, it is said that early in 1818, either Jacob Ward or a circuit rider drew up to a double log farm house built on a quarter section in Brooklyn, our present Forty-Second Ward, and saying that he was looking up the lost sheep, gathered a class of eight members, four of them named "Fish," the other half "Brainard." This is Cleveland's first Methodist society out of which have come the present Memorial Church and the new beautiful Pearl Street Church of South Brooklyn. It is also quite certain that the gospel was preached in Newburg at a camp meeting the same year, but of this no record remains. In August of the same year Cuyahoga Circuit was made, to which Ezra Booth and Dennis Goddard were appointed. In 1819 William Swayze succeeded to Ohio District—a man of extraordinary fervor, abounding in labor.

Thorough research proves that in 1821 a class was formed at Euclid Creek, numbering at least ten persons. Services were held in cabins of pioneers, in barns and later in log and frame school houses. These ministers of the period were men of one work, eminent in sacrifice; sleeping at night by forest fires of their own kindling with flint and tinder; saddle bags for pillows and their camlet cloaks for covering; anon, arising to scare away the prowling wolf. Without bridges, they and their intelligent ponies forded swollen streams. With pole in hand, these itinerants picked their way among ice floes, drying themselves in the wigwams of Red Jacket and other friendly Indians.

In 1823, Cleveland was a remote and insignificant point upon Hudson Circuit, Portland District, brave Ira Eddy in charge. His circuit embraced six hundred miles of travel and forty-two appointments. Cleveland Methodism owes much to John Crawford, the organizer; Milton Colt, eloquent and powerful; Francis A. Dighton, talented and of great promise, dying at twenty-six; earnest

Mr. Prescott, whose name is found in Brunswick cemetery; nor shall be omitted young Mr. Bump, the schoolmaster and local preacher, afterward drowned in a bridgeless river of Arkansas during the performance of almost superhuman labor.

There is a tradition that a gentleman residing in an eastern city, and owning real estate in Cleveland, wishing to see Methodism planted there, in 1820 sent the deed of a lot, corner of Ontario and Rockwell streets, but no one being found sufficiently interested, or with money enough to pay the recorder's fee, the deed was returned to the donor.

Through the agency of Grace Johnson, wife of a lake captain, Methodist preaching was heard here in 1822. The beginning of organized work was at the house of Job Sizer, a local preacher, and his sister, Abigail, who came here in 1826 from Buffalo, N. Y. In 1827, in this hospitable home John Crawford, the circuit preacher, formed the pioneer class of the first Methodist Episcopal Church, numbering seven persons—Andrew Tomlinson, leader, and his sister, Eliza Worley, Grace Johnson, Lucy Knowlton, Elizabeth Southworth and the host and hostess. A little later Elijah Peet and wife joined the class. Mr. Peet, residing in Newburg, used to bring cut wood in his wagon from his distant home over almost impassable roads, and with his wife, came early on Sunday mornings and made the fire to keep comfortable the handful of Methodist people at the class meeting. These original nine are immortal names enshrined in the hearts of the Methodists of Cleveland.

John Crawford organized another class in 1827, enrolling fourteen at Hubbard's on Kinsman street, that being a central point for members residing at either extreme of the settlement. Those at Doan's corners traveled thither up the present East Madison avenue, over an Indian foot path. "Hubbard's" is the initiative of Kinsman Street Church of to-day.

Let us for a moment trace the fortunes of the pioneer First Church. From 1827 to 1841 the members worshiped in cabins, lofts, halls, the attic floor of a large building on Bank street, and in the "Academy," St. Clair street. Unmoved by indescribable adversity, under the pastorate of Francis A. Dighton, in 1836, the trustees

secured the site for old St. Clair, corner of Wood street, then quite in the suburbs of the city. Nearly all of the ground north to the lake shore and east of Erie street was covered with oak and hazel, beyond which lay a vast quagmire partly cleared. The work progressed slowly. In 1836, the basement walls were carried to the surface. In 1839 the First Methodist Episcopal Church was incorporated. The membership was depleted by dissensions and anti-slavery secessions. Real estate collapsed in the crash of 1837. In 1840, under the leadership of Arthur M. Brown, preacher in charge, the trustees reorganized. They built a small parsonage on Wood street. In 1841 the audience room of the church was finished and dedicated; and in 1842 the first Methodist Conference held in that part of the State met in the new church.

A writer says: "An opportunity was given to see what 'circuit riders' were like. We observed them at their best; with belted cloaks, green leggins, and saddle bags laid down; fine-looking, broad in their views, eloquent, most of them well educated, genial; in fact, each seemed a friend. The whole thing surprised us; citizens all were ready to bid the preachers Godspeed and invite them again to our homes."

The supreme crisis in the history of the church was reached this year, and the pastor, L. D. Mix, was compelled to stop work and canvas the Conference for funds to help liquidate the debt, his zeal carrying him as far as New York City. His health broke under the strain, but the church was saved. In 1857 Moses Hill succeeded in canceling the mortgage.

In time it was deemed best to move further up town. Bishop Kingsley came here to reside. Under his management and that of the trustees, in 1867, over $25,000 was raised for a new edifice. George W. Whitney selected the site, and W. P. Cooke secured it, at the corner of Euclid and Erie streets, where a noble stone structure was raised, a monument to the enterprise and piety of Cleveland Methodists. Here wrought grand personalities, many already given, besides Hart A. Massey, George P. Burwell, Edward Lewis, W. C. Schofield and John Corlett. The three last-named had stations on the "underground railway." It remained for Jacob Lowman and

Edward Lewis after long years to eliminate the debt. In December, 1874, Bishop R. S. Foster dedicated the noble stone building, costing $150,000, and capable of enduring for a century. Henry Haines, W. A. Ingham, J. Stafford, G. M. Barber, F. A. Arter, W. F. Hinman, E. F. Young, W. T. Robbins, and a glorious multitude besides, all labored here in the years following.

A class was permanently established at Doan's Corners, now Euclid Avenue Methodist Episcopal Church, in 1831, by Milton Colt. The primitive class consisted of nineteen members. The first church building on the same street was erected in 1837. The brick church was completed in 1870; torn down in 1885; and the present edifice was dedicated in 1887 by Chancellor Sims, of Syracuse University. Milton Colt organized also the first Methodist Sunday school in the village of Cleveland, in a building known as the Infant School Room on the west side of Academy Lane, half way from St. Clair to Lake street.

Hanover street, now Franklin avenue, west of the Cuyahoga river, saw the light in 1833, at a private house —Mother Burton's—on Pearl street. Two families and Miss Bessie Sessions voluntarily formed the nucleus of the church, the first sermon being preached by Daniel M. Conant in Mr. Warmington's house on Detroit street. For the three succeeding years, the Methodist Episcopal Church of Ohio City formed a part of Brunswick Circuit. Until 1837 services were held alternating with the Universalists, in a small brick school house on Vermont street, used for a long time as the Eighth Ward voting place, and still standing. Work on the church building began in 1836, but the walls reared to the roof were thrown down by a terrible storm. The City Council offered a room in the Columbus Block which was gladly accepted. The block burned. The struggling band was sent back to the school house. In November, 1838, they occupied the basement on Hanover street. In 1848, the Hanover street society moved into its audience room; and in 1869, it was merged into the Franklin Avenue society, whose church was dedicated by Bishop Matthew Simpson in 1870. We have, then, six original churches, Brooklyn Memorial, First, Kinsman Street, Euclid Avenue, Miles Park and Hanover Street. Mothers are they of Sabbath

schools and missions, developing into thirty denominational centers.

In 1836, our territory east of the Cuyahoga became a part of the Erie Conference which was formed that year. In 1840, by a revision of boundaries, the North Ohio Conference was formed, and that portion lying west of the river boundary was included in it. By another revision in 1876, the East Ohio Conference was made and the part of Cleveland known as the East Side became a part of it. Franklin Avenue Church is a strong center in the North Ohio division; vigorous and alert, she takes high rank among city churches of all denominations. Her children are Garden Avenue, built as Bridge street in 1855, as Taylor street in 1869; in her present form, 1898; and Trinity in 1894.

Epworth Memorial commemorates the unification of all our young people's associations throughout the world into the Epworth League; these societies were consolidated May 15, 1889. This church was once called Erie Street, having been colonized from First Church in 1850. Upon its removal to the corner of Prospect and Huntington streets, it was named in 1875, "Christ Methodist Episcopal Church." In 1883 it was combined with Cottage Mission and became Central Church, corner Willson avenue and Prospect street. This historic building is now a Salvation Army barracks, giving place to a structure whose architectural symmetry and exquisite arrangement make it celebrated.

At the close of a recent largely attended and enthusiastic reception given by Epworth Memorial Church, Cleveland, to their pastor, the Rev. W. B. Pickard, and his wife, who returned to this people for their seventh year, a feature was introduced of very general interest—the unveiling of a most beautiful steel engraving of the rescue of John Wesley from the burning rectory at Epworth, in Lincolnshire, on the night of February 9, 1709.

This picture was presented to Epworth Memorial Church, through Doctor Pickard, by Mr. and Mrs. A. H. Fowler, of Philadelphia. When in London, visiting City Road Chapel, Mr. Fowler and wife saw a copy of this picture on the wall of the room adjacent to the church. They immediately thought of the appropriateness of placing such a picture in Epworth Memorial Church. At the

Book Room in London, they were informed that only three copies of this picture were known to exist, namely, the one in the room adjacent to the church, above mentioned, one in John Wesley's old library or study-room in the Wesley House, and this one framed and hung up in the main room of the London Book Concern. After much persuasion, beseeching, pleading and explaining that it was for the church in America where the Epworth League of the United States was organized, the Book Room officials finally were induced to part with this copy, and the successful purchaser presented it to Epworth Memorial Church. For more than a quarter of a century this picture has been hanging immediately opposite the old Bunhill cemetery, London, where John Bunyan, Isaac Watt and Susanna Wesley are buried. It seems an incident of unusual appropriateness that this valuable and historic picture should come at this time and in this manner to Epworth Memorial Church.

In the margin of the picture is an inscription reading as follows:

"To the Ministers and Members of the Wesleyan Societies throughout the world, together with the public generally, this print representing the Providential deliverance of John Wesley, when six years of age, from the fire by which the parsonage house of Epworth, in Lincolnshire, was destroyed on the night of February 9, 1709. Taken from the original picture, painted and presented by the artist to the Conference to be placed in the Centenary Hall, London, as commemorative of the centenary of Methodism, celebrated October, 1839, is most respectfully dedicated by their very obedient servant,

"Henry Perlee Parker."

This old picture is assigned a place on the wall of Epworth Memorial Church. Having in the past commemorated the providential deliverance by which the beginnings of Methodism were made possible, it comes to the new world, the new Epworth, and in the place where the newest and strongest of modern Methodist movements, the Epworth League, had its birth, this old picture will continue to tell its story, suggesting to our people that the providence of God has had something to do with the rise, progress and development of Methodism.

Epworth Memorial Church, Cleveland, Ohio.

Willson Avenue Church began as a mission in 1857, on St. Clair street, near Perry. In the early sixties by removal to Waring street and Mariposa Park, it was known for eight years as Waring Street Mission. Upon reaching self-maintenance it became Waring Street Church. Its next transition was into a tabernacle for temporary use, on a fine lot corner of Superior and Aaron streets. For three years, or since 1893, it has been permanently located on Willson avenue, corner of Luther, in a delightful residence portion of the city, in a substantial gray stone structure with all modern facilities.

Scovill Avenue, built largely through the liberality of Messrs. Horace Wilkins and John N. Glidden, was founded in 1866. Lorain Street Church was founded in 1868 by the Rev. Hugh L. Parish. Woodland Avenue, a mission of Scovill Avenue, was first comfortably housed in 1870, and is now a flourishing center with a fine new building. Jennings, formerly Pelton Avenue, was founded in 1871. Broadway was organized in 1872, and its original meeting place purchased and presented by Messrs. Horace Wilkins and Hart A. Massey. German Methodism was slow in progress. In 1847, the Rev. C. Helwig formed a class here, which after years of struggle developed into the now prosperous center, corner Scovill and Sterling avenues. St. Paul's German, corner Harbor and Bridge streets, was established in 1852.

German Methodism is gaining a strong position among the religious forces of Cleveland. The earliest missionary appointed was the Rev. H. Buhre, in 1845. Progress was, at first, slow indeed. The Rev. C. Helwig formed a class in 1847. After years of struggle, we have the First German Church, corner of Scovill and Sterling avenues, rebuilt and dedicated in 1893. Faithful labor on the west organized and built in 1852. This property was sold, and an eligible site procured, corner of Bridge and Harbor streets, and St. Paul's Church erected. The Central German Conference convened here in 1894. Immanuel on the East Side and Bethany on the West, are full of promise.—*(Barker, History of Ohio Methodism, pp. 346-355.)* Paper prepared by Mrs. Mary B. Ingham and read at Conference in connection with the Centennial Celebration of the City of Cleveland, 1896,

original manuscript of Mrs. Ingham. *(See also Pittsburg Christian Advocate, April 20, 1907.)*

In 1886 the Methodist Church and Sunday School Alliance was organized, developing into the City Church Extension Society. From the tenth annual report of its first president, Mr. Wilson M. Day, I learn that during the ten years' existence of the alliance, nine churches were rebuilt, Epworth, Memorial, Willson, Jennings, Gordon, Woodland and Parkwood avenues, First German, St. Clair and Ashbury. Several were built in new territory, Grace, Woodland Hills, Wade Park, Ferncliff, Trinity, Rosedale, Walworth Swedish, Bethany and Immanuel German. Other churches are of still more recent date.

An event, probably of historic interest, recently took place in Cleveland, when Wesley Chapel (Methodist Episcopal Church) and Calvary Church (Evangelical Association) were united. After thirteen years, the last three under the auspices of Epworth Memorial Church, it seemed wisest to close the work of the chapel. This step was inspired by a broad vision of the kingdom and its interests. At the time of union Sunday-school and Epworth League were flourishing, and a strong and aggressive Ladies' Aid Society was in existence. The chapel was contemplating an extension to its building and the undertaking of several institutional features, when it was discovered that the sister Church would be compelled to change its location by local improvements. At a friendly conference with the Evangelical leaders, it was learned that this Church was planning a similar work and with greater resources. This Church is one of the strongest in the denomination. Among its members are many of the leaders, the Publishing Agent, editors of Church publications, and Missionary secretary. It has occupied the field for a number of years, and the adjacent streets are named after their bishops. In view of these facts it was felt the field was covered. At this meeting, the chapel representatives broached the question of the necessity for two separate Churches so similar in character and suggested union as the wisest solution of the community problem. Several other conferences followed, and it was decided almost unanimously that such a union was wise and Christian. The leaders of the two societies sought to bring together their various organizations by union services. The two pastors visited

the people together, and some features of the chapel work were taken over by members of the other Church. At nine o'clock Sunday morning, after a brief farewell service, the chapel Sunday-school, followed by the Church members, marched down the hill to the Evangelical Church, and the schools were united. At the morning service following, the Wesley members were received. With scarcely any loss and with a new spirit of fellowship between the two denominations, this union was effected. Out of it may come a movement toward the union of these denominations themselves. Our common heritage and traditions together with the promotion of the spirit of federation make such a probability of great interest.

It would require a volume to furnish a full history of the progress—especially more recent progress of Methodism in this city of marvellous growth. Instead of attempting an impossible task, we present a description of the new First Church which was dedicated April 2, 1905. This is called the finest Methodist church in the world.

When the trustees sold the old property at the corner of Euclid avenue and Erie street for $500,000 they secured the piece of ground on the corner of Euclid and Sterling avenues as a site for the new church. The new lot has a frontage of one hundred feet on Euclid avenue, four hundred feet on Sterling avenue, and one hundred feet on Prospect street. The Prospect street end of the lot has on it a fine brick residence, which can be used as a parsonage. The lot and parsonage cost $52,500. The new church built on the Euclid avenue end of the lot cost, exclusive of several costly memorials and the pipe-organs which were removed from the old church and rebuilt, somewhat over $200,000.

The building is of smooth-faced Indiana limestone, and is one hundred feet wide by two hundred feet in length. The style of architecture is adapted English Gothic. The sanctuary, or auditorium, faces Euclid avenue, and the Sunday-school rooms are in the rear. The two rooms are not capable of being thrown together. The sanctuary is in the form of a cross. A square tower, fifty feet wide and one hundred feet high, marks the crossing of the transept and nave. A gallery runs round the nave and stops at the transept, with ornamental stairways going

down to the main floor. The floor is slightly bowed, and there are thirteen hundred sittings in the pews. The woodwork and furniture are Flemish oak. The organ, in the apse behind the pulpit, has a screen sixty feet long and forty feet high. On its front are six life-size reproductions of Fra Angelica's Angels, each painted on canvas with the golden background. The organ loft will accommodate a chorus of fifty voices.

The windows are all the finest English cathedral glass, shipped from England to Munich, Bavaria, painted at the latter place, and sent here. The windows contain nineteen scenes from the life of Christ, beginning with the "Annunciation," and running through in their chronological order to the "Ascension." Art critics have pronounced them the finest windows in this country. The great window over the main portal is dedicated to the memory of five elect ladies, to whom memorial windows were dedicated in the old church. The east transept window is the gift of the late Edward Lewis, in memory of himself and family. The west transept window is the gift of Mr. and Mrs. Frank A. Arter, in memory of Mrs. Arter's father, Bishop Calvin Kingsley. Mr. W. F. Walworth gives one of the nave windows in memory of his wife and son, and Dr. John H. Lowman gives another nave window in memory of his father. The beautifully carved oak pulpit and communion-table are the gift of Mrs. Charles H. Weed, in memory of her husband, who was a trustee of the church and a member of the building committee. A beautiful baptismal font is the gift of the architect in memory of his mother, a member of First Church.

The seats are uncushioned, and the floor uncarpeted, except in the aisles and within the chancel. A marked feature is the electric lighting; every fixture is of special design for the place it occupies, and of the finest verd-antique bronze. The walls are painted in four coats of oil, and the color scheme is light yellow and Pompeiian red. The acoustic properties are expected to be all that can be desired.

The Sunday-school room is after the "Akron Plan," with separate classrooms on two floors. All are on a radius. Each is separated from the others by folding doors, which operate like a roller-top desk. A clearstory

and skylight give ample light. The woodwork is red mahogany finish. The color work is red mahogany, green and old ivory. Over the platform is a wood-carved Gothic hood, from which depend the blackboard and maps. These are covered by a portiere when not in use. Above the blackboard is a beautiful reproduction of Della Robia's choir balcony, in Florence, Italy; in the panels of which are produced by Petroni, of Boston, Della Robia's "Boy Choir Singers." In the balcony is the pipe-organ.

The church is supplied with class-meeting and choir-rooms, large reception-parlor, checking space, dressing and toilet-rooms, large banquet-rooms with a complete stage where all the Sunday-school and church entertainments will be given; probably the largest and most perfectly-appointed kitchen ever put in a church. The board-room, or office, has a fire-proof vault for records, and the pastor's study is complete in every particular. There is a whispering telephone service throughout all parts of the building. In fact, the church has every possible modern convenience.

The pastor was the chairman of the building committee, and gave much time to the planning and building of this great enterprise. Mr. Frank A. Arter, Judge H. J. Caldwell, Judge C. E. Pennewell, Dr. J. H. Lowman, Mr. Charles H. Weed, Mr. W. C. Talmage and Mr. F. E. Stevens were associated with him on the building committee. Mr. J. Milton Dyer, a young architect of Cleveland, was chosen in competition with seven leading architects in the United States. Cleveland Methodism now boasts of having the finest church in the Methodist world. The large sum of money left as an endowment, after paying for the new church, will be used in carrying on the mission which First Church is conducting on St. Clair street, and for other missionary and charitable purposes in the city.

Methodism in Jamestown, N. Y.

In 1814 a settlement was made at Worksburg, now Falconer, and a Methodist preacher by the name of Burrows Westlake from the Ohio Conference preached at the house of William Nelson, and formed a class composed of James and John Wilson, John Arthur, Edward Work, William Stahles and their wives, ten persons in all. It was then a part of Chautauqua Circuit embracing Cattaraugus and

Chautauqua Counties, New York, and Warren County, Pennsylvania. An oil painting of Mr. Westlake now appropriately graces the walls of the new church in Jamestown. In 1820 while Philetus Brown was preacher, the church became a legal society which enabled it to obtain a deed of twenty-five acres of land donated by the Holland Land Company, as being one of the three churches first formed in the town of Ellicott. In 1823 Lyman Crane, an exhorter, began to hold meetings in Jamestown. "He was a man of few literary attainments but singularly effective and magnetic; a man of power, determination and purpose; a yeoman for God, who, in doing his work exerted an influence the force of which is still felt."—*(Edward Appleyard in the History of Chautauqua County, New York, p. 720.)* Nathaniel Reeder and John Scott were the preachers on the circuit. The next year the Worksburg class was removed to Jamestown. It consisted of Edward Work, Lyman Crane, and Phineas Stevens and their wives, Abram Jones, Day Knight, and Elizabeth and Rebecca Fenton. The circuit was then placed in the Pittsburgh Conference. Joseph Barris and P. D. Horton were the preachers in charge with John Broadhead and Daniel Pritchard as colleagues. To assist the singing a musical instrument was introduced. The Erie Conference had taken action against the use of musical instruments in the churches; and John J. Steadman, the presiding elder, directed the preacher, Moses Hill, to remove it. The choir opposed, and the matter was referred to Bishop Joshua Soule who was holding conference at Fredonia, New York. He decided "that the preacher in charge had full power over all matters in the church, to appoint its officers, direct the time and manner of worship and singing, and appoint the trustees except in states where the law provides otherwise." The choir wanted to leave the matter to a vote of the church and proposed this solution of the controversy to Mr. Hill. He replied: "It is my province to rule. The stars may fall from heaven but this rebellion must come down. If but three members are left, I will present to Conference a true Methodist Episcopal Church." The trouble grew; the singers left the gallery; and the next Sunday Mr. Hill gave out the hymn:

"Let those refuse to sing,
Who never knew their God,

But servants of our Heavenly King
May speak their joys abroad."

It was sung with great glee, and some one remarked of the choir: "They look mean, feel mean, and are mean."

The question of temperance was crying for advanced action. J. B. Finley said he knew a church that had five distillers among its membership and he pleaded for the restitution of Wesley's rule. In 1844 Josiah Flower, sometimes called the "Conference bull dog," was the pastor at Jamestown. Matters became worse. A prominent member of the church, representing the disaffected, visited Rev. Luther Lee at Syracuse and invited him to Jamestown. On account of the attitude of the Methodist Episcopal Church on the subject of slavery, Mr. Lee had withdrawn and assisted in the organization of the Wesleyan Methodist Church. Later in life, when the question of slavery had been settled, he returned to the old church and was a faithful worker until called to the church triumphant. He went to Jamestown and found a series of appointments left for him to lecture on the subject of slavery. While lecturing in the Congregational Church in Salem, some Methodist ministers challenged him to discuss the questions:

1. "Does the Methodist Episcopal Church justify slavery?"

2. "Is the government of the Methodist Episcopal Church arbitrary and unscriptural?"

He accepted the challenge. The Congregational Church being too small, the meeting was adjourned to the Baptist Church. The Methodist Church had been refused. The opponents of Mr. Lee were John J. Steadman, presiding elder of Jamestown District, Calvin Kingsley of Allegheny College, and Thomas Graham, the great debater of the Conference. Upon a second challenge, at the close of the first discussion, the debate was renewed at Jamestown and continued three days and nights. The great debaters of Erie Conference had met their equal. In the course of the debate, Thomas Graham, as was his wont, often ridiculed an argument which he could not easily handle. Rev. Edward Smith, who assisted Mr. Lee in his second discussion, put forth a very strong argument. Mr. Graham said: "He could not see what his opponent put forth such an argument for, unless

it was as a cabbage-leaf that he might stick his head under it and get out of sight." Mr. Lee, in his relation, says: "Brother Smith was a native of Virginia, with a very large head, covered with a profusion of gray hair, standing up endwise. I replied by calling attention to the fact that ridicule is not argument, and that good debaters never resort to it while they have good arguments to offer. I then quoted Mr. Graham's words and, pointing to Smith, said, 'These gray hairs are not so dishonorable as to need covering with a cabbage leaf, and it may be doubted whether cabbage-leaves grow large enough in this north country to cover that great head'; and then, pointing to Graham, said, 'A cabbage-leaf might cover the head of my friend on the other side, for nothing can be more in accordance with nature than that a cabbage leaf should be fitted to the head upon which it grows.' Professor Kingsley, who appeared to enjoy the sally, picked up a book and commenced measuring Graham's head. The assembly was convulsed." Mr. Lee organized a Wesleyan Methodist Church into which nearly all the members of the Methodist Episcopal Church entered. Mr. Lee says: "I believe all the male members except one."—*(Autobiography of the Rev. Luther Lee, D.D., pp. 253-267.)* The church did not recover from the blow till the great revival during the pastorate of John Peate in 1857 and 1858.

Edward Work has been called "the father of the church" at Jamestown. "When he lay dying in the lower room of the house, he asked who was singing so sweetly up stairs. They told him no one. He said with much animation, 'Don't you hear it? The sweetest music I ever heard.' and left to listen to the still sweeter anthems in heaven of which his spirit had just caught an echo." Lyman Crane, whose oil painting now graces the parlors of the church, "seemed to live for the church and to have no other business but to serve his Lord and Master, mighty in exhortation, a licensed exhorter with a soul on fire he would sway a congregation who would follow him with no discount of feeling, for his life spoke louder in favor of religion than his voice from the stand on Sabbath, by his godly example through the week. When dying he said: 'I have no regrets for what I have done but that I could do no more.'"—*(Elijah Bishop in Jamestown*

Evening Journal, Vol. XVII, July 2 and 3; also Vol. XV, Sept. 15, 1884.)

This noble layman is worthy of a more extended notice, and we are fortunate in being able to present an appreciative character sketch by one who knew him intimately.

"Lyman Crane, of Jamestown, N. Y., who went to his reward twenty-five years ago, was a very remarkable man, of wonderfully impressive personality, and it still lives, fresh, honored and beloved by all who knew him. He was a little above the average size, with a perfectly formed body. His head was large, and remarkably high and well-formed. His countenance was one which at all times expressed a rich combination of all manly qualities. His voice was deep and musical in all its tones, and always commanded marked attention, so much so that one could give attention to nothing else when he was speaking, either in private or public. He was a blacksmith, and for many years he tempered axes.

"Whether this had anything to do in giving to his nature the fine temper it had, I know not. He was an exhorter, class leader and steward, and lived in loving fellowship with the church in Jamestown for forty-four years. And that great flourishing church to-day is largely indebted to him for the strength his noble life gave to Methodism in the community when the church was small and poor. He was a man in very limited circumstances, and yet benevolent far above his means; and the most rich and helpful in his influence in the church and in the community of any man I have ever met. He seemed to do people good when he passed them on the street. His 'Good morning' had more of life-giving power in it than one often hears. It came to you like the breath of a rare day in June. The sick, in and out of the church, sent for him to pray with them, and his influence was something wonderful over them. A leading physician, not a religious man, said he never knew anything like the influence of Father Crane over the sick, and that he would rather see him with his patients in the sick-room than any one else; and that his presence was often better than medicine. And yet he made no pretensions of 'laying on of hands,' or healing the sick.

"This helpfulness of the man manifested itself everywhere. His presence in the congregation was a constant

inspiration to the preacher. I think there never was a barren prayer-meeting or class-meeting when he was present. He was never in a sour, wintry mood. In the early part of the winter of 1849 the presiding elder sent a young man from Warren, Pa., to supply the place of the pastor for one Sabbath at Jamestown, N. Y. The young man was greatly embarrassed when he entered the pulpit. Father Crane was in his seat near the pulpit, and seeing the condition of the young preacher, whom he had never met before, went up into the pulpit, and throwing one arm over the shoulder of the young man, and taking him by the right hand, said: 'My young brother, don't be afraid, don't be afraid; I'll pray for you; the Lord will bless you, I know he will;' and then went back to his seat in the congregation. This inspired the young man with courage, and he was wonderfully blessed, and to this day vividly remembers the influence of Father Crane over him in time of need.

"In the fall of 1856 the church was small but faithful. The Wesleyans had led off a large number, and formed quite a flourishing church for a time. At a prayer-meeting one evening when there were but few present, the pastor had made some remarks deploring the lack of vital religion in the community. Father Crane arose, and in a short speech strangely prophetic exhorted the few to be of good courage, saying: 'The Lord is coming in great power to visit us soon. He has told me so, and hundreds and hundreds will be converted in this church.' When he sat down an unconverted man who had come into our meeting for the first time, arose and asked the prayers of the people, and was converted that night. For over sixteen weeks the meeting went on, and between five and six hundred professed religion. Father Crane, more than any one else, was the efficient agent in carrying on the work. And yet he showed no officiousness or assumption, and his soul during three months of popular interest and excitement moved in the same steady, healthy condition of Christian peace and repose as at other times. His prayers and remarks were at all times short, neat, fresh and to the point; never a blunder, nor a word too many nor too few. He never spoke or prayed twice alike —and never used any of the platitudes or phrases so common in religious meetings; they were models of religious

experience such as rarely came from any man, minister or lay-man.

"Two or three years before the great revival Father Crane was fixing up the old church a little. It was often called a barn, and looked like one. One of the Wesleyans came along, and said to him: 'Well, you are fixing up the old barn, are you?' 'Oh, yes,' said Father Crane, 'the stray calves are coming back soon, and we are getting ready to take care of them.' This was prophetic, as the Wesleyan church disbanded in a short time, and most of them came back to the old church.

"Lyman Crane was not a man of eccentric habits; he was too strong and well-balanced for that. The only remarkable thing about him that might be called an eccentricity was the curious habit, which I never saw in any one else, of running his long tongue out of the side of his mouth when hammering iron on or getting a fine temper on an ax. This was the only unruly conduct I ever knew his tongue to be guilty of, and this never hurt any one.

"Now that Lyman Crane was a man of mark, and had an endowment of power that constantly asserted itself in daily life and enabled him to keep better moral time on the rough sea of life than any modern chronometer ever kept true time on an ocean voyage, was acknowledged by all acquainted with him. I presume he had faults, but I never saw them. Now what was the secret of this layman's remarkable power over men? He was not a scholar; he never wrote anything; never traveled; was limited in general knowledge and in conversation. He read the one Book, but seldom gave a verbal quotation from it, but had the essence of it in his mind. While this is all true, and he had nothing that in the popular sense could be called an accomplishment, the secret of his great power over men can in a measure be accounted for on general grounds. He had a perfectly sound body for many years, and a strong, clear mind in which common sense always sat regnant. Then he was soundly converted. His convictions and experience of the divine life of God in his soul were as clear and real to him as the bright shining of the sun at noonday is to the multitude. His soul knew no fever of envy, malice or withering discontent. He made no crouching apology because of poverty, and paid no unmanly obeisance to pampered

wealth. Hence there was in him always an excellent spirit, a rounded-out fulness of manly, Christian life every day, and others felt its beauty and power, and were made strong by it. He believed in God, and walked with him. 'Behold the perfect man.'

"In his last sickness one of his old pastors went a hundred and twenty miles to see him, and knowing that the man of God was poor and not likely to recover, called on Mr. Kent, a banker and great friend of Father Crane, though not a member of the church, and said: 'I want to leave a little money with you for Father Crane, as I fear he may suffer want, and is not likely to get well.'

" 'Not one cent of your money will I take,' said the banker. 'Just as long as there is a dollar in my bank Father Crane is just as rich as I am.' When he died they buried him with the burial of a prince, and the Hon. Judge Eli T. Foot, a strong Presbyterian, had a substantial tombstone erected to his memory, and his dust now sleeps on the hillside overlooking the fair waters of Chautauqua Lake "—*(Rev. John Peate, D.D., LL.D. in Pittsburg Christian Advocate, Erie Conference Historical Supplement, May 21, 1891.)*

Holland Purchase.

"In the fall of 1820, Mr. Busti was visiting the land office in Batavia; the Rev. Mr. R. of the Presbyterian sect called on Mr. Busti and insisted on a donation of land for each society of this persuasion, then formed on the Holland Purchase. Mr. Busti treated the reverend gentleman with due courtesy but showed no disposition to grant his request. Mr. R. encouraged by Mr. Busti's politeness persevered in his solicitations day after day, until Mr. Busti's patience was almost exhausted, and what finally brought that subject to a crisis was Mr. R.'s following Mr. Busti out of the land office when he was going to take tea at Mr. Elliott's and making a fresh attack on him on the piazza. Mr. Busti was evidently vexed and in reply said: 'Yes, Mr. R. I will give a tract of one hundred acres to a religious society in every town on the purchase, and this is *finis.*' 'But,' said Mr. R., 'you will give it all to the Presbyterians, will you not; if you do not expressly so decide, the *Sectarians* will be claiming it, and *we* shall receive very little benefit from it.' 'Sec-

tarians, no,' was Mr. Busti's hasty reply, 'I abhor Sectarians. They had not ought to have any of it, and to save contentions, I will give it to the first religious society in every town.' On which Mr. Busti hastened to his tea, and Mr. R. home (about sixteen miles distant) to start runners during the night or the next morning to rally the Presbyterians in the several towns in his vicinity to apply first, and thereby save the land to themselves.

"The land office was soon flooded with petitions for land from societies organized according to law and empowered to hold real estate and those who were not, one of which was presented to Mr. Busti before he left, directed to 'General Poll Busti,' on which he insisted that it could not be from a religious society, for all religious societies read their Bibles and know that 'p' 'o' double 'l', does not spell Paul. Amidst this chaos of applications, it was thought to be unadvisable to be precipitant in granting those donations. The whole responsibility now resting on Mr. Elliott to comply with his vague promise of Mr. Busti; therefore conveyances of the 'gospel land' were not executed for some space of time, notwithstanding the clamor of petitions for 'deed of our land' during which time the matter was taken into consideration and systematized, so far as such an operation could be, pains were taken to ascertain the merits of each application, and finally a tract, or tracts of land, not exceeding one hundred acres in all was granted, free of expense to one or more religious societies regularly organized according to law, in each town on the purchase, where the Company had land undisposed of, which embraced every town then organized on the purchase, except Bethany, Genesee County, and Sheldon, Wyoming County, the donees always being allowed to select out of the unsold farming land in each town. In some towns it was all given to one society, in others to two or three societies, separately, and in a few towns to four different societies of different sects, twenty-five acres to each.

"In performing this thankless duty, for the land was claimed as an absolute right by most of the applicants, the whole proceedings were so managed under Mr. Elliott's judicious directions, that amidst all the clamor and contention which, from its nature such a proceeding must elicit, no complaint of partiality to any particular sect, nor

of undue influence in any individual was ever charged against the agent of the company or his assistants acting under him."—*(Turner, History of the Holland Purchase of Western New York, Buffalo, 1850, p. 428.)*

THE METHODIST EPISCOPAL CHURCH IN PAINESVILLE.

"Painesville was first settled in 1800. The population now numbers between five and six thousand. The first Methodist class was formed in 1820, and services were held in a school house. The first church building was erected in 1820. The second church building was erected in 1844, and was dedicated free of debt. The building still stands on the same lot, now used as a dwelling house. The present elegant church building was begun in 1872, and the last dollar of debt was paid in 1897. The membership of the church is a little over three hundred. It ranks second or third in membership of the churches of this place. All the departments of the church are in a flourishing condition."—*(Barker, History of Ohio Methodism, p. 410.)*

Mr. Gregg gives certain interesting details. There is an unimportant difference in one of the dates as given.

In 1819, Mrs. Thornton, a Methodist lady from New York State, moved to Painesville, Ohio, and learning that Ira Eddy preached in Concord, attended service in that place. Introducing herself to Mr. Eddy, she invited him to visit Painesville. He consented and sent an appointment to preach upon a week-day. Several members from Concord accompanied him on his first visit. A good congregation assembled in the school house. At the close of the sermon, a lady by the name of Bliss spoke with much feeling and Mrs. Clark led in prayer. The people had never heard a woman take such parts in a religious meeting before this, and were all greatly surprised. This was the beginning of Methodism in Painesville.—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 180.)*

William Swayze, presiding elder of the Ohio District, and Philip Green, traveling the Grand River Circuit, in the fall of 1820, visited Painesville, and preached several times. As a result, a class was organized consisting of eight members: Noah Nowland, leader, William Kerr, Anna Beckwith, Ellen Croft and daughter, Elizabeth Vanbenthusen, Charity Blodget, and Laura Armstrong.

—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 188.)* Our people commenced building a church in 1822; but finding themselves not equal to the task, they arranged with the town authorities to complete the house together and share in its use. "It was a frame building, inconveniently arranged, and jointly occupied for law and gospel purposes for more than twenty years."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 208.)* In the summer of 1823, William Swayze, the presiding elder held a quarterly meeting in the new house and many souls were converted increasing the membership to more than one hundred.

Deerfield.

In 1820, James McMahon and Ezra Booth were appointed to Deerfield and Alfred Brunson appointed to Cuyahoga. To accommodate their families, and by the consent of the presiding elder, William Swayze, Mr. Mc Mahon and Mr. Brunson exchanged circuits immediately after Conference. The latter speaks of the first frame church at Deerfield: "The church was then in an unfinished state; was not underpinned, but stood on blocks of wood or stone, and being open underneath, it became the general rendezvous for all the swine in the neighborhood for their night's lodging. In consequence some of our night meetings were much disturbed, and often my stentorian voice would be entirely drowned by the hideous squeelings, growlings, and thumpings on the under side of the floor. But after some persuasion and a little good natured scolding, some brethren boarded up the opening, and kept our swinish attendants out, and we had peace within. But that was not all the consequences of their visits to the church. Everybody that knows anything about hogs, knows that their stys are the hot beds of fleas; called in those days 'minute men', or 'the jumping race.' The house then not being either lathed or plastered, and the floor not being either air or water tight, this jumping tribe, by the thousand, (at least it seemed so), found way into the place of worship. And the devotions were often disturbed by the itching, scratching, and slapping occasioned by our tormentors. We were glad when winter came and silenced the marauders, even if we had a cold house to worship in."—*(Pittsburg Christian Advocate, Sept. 2, 1875.)*

Ripley and Mercer.

A Methodist society was organized in the town of Ripley, New York, about the year 1820.* Robert C. Hatton and Benjamin P. Hill were the first preachers. James Truesdale and wife, H. Lumis and wife, Andrew Spear and wife, Farley Fuller and wife, Silas Beard and wife, and Basil Burgess and wife were among the first members. James Truesdale was the first class leader. The first meetings were held in private houses, especially in the house of Farley Fuller at East Ripley, and that of Andrew Spear in the village, and afterward at the school house and still later in the first house built by the Baptists. The first church building was dedicated in 1842, and was used more than thirty years. Among the leading members at this time were: B. F. Baird and wife, C. P. Young and wife, Ralph Russell and wife, Philo Parmer and wife, A. Parmer and wife, Harry Adams and wife, John Smallwood and wife, A. P. Rice and wife, Hannah Milks, Mrs. Lucretia Bryant, and Calvin Hempstin. B. F. Beard, Philo Parmer, and A. P. Rice were local preachers. A more commodious brick building was erected a few rods east of the first in 1873, under the pastorate of J. E. Chapin, and dedicated in 1874 by Rev. Benoni I. Ives, of Auburn, New York. In 1891 the society built a new parsonage.

Methodism in Mercer, Pennsylvania, dates its organization from the year 1820. "Rev. Alfred Brunson, ordained a deacon in Cincinnati, Ohio, July 1819, was employed part of the following year by Elder Swayze on the Erie Circuit, when he succeeded in forming a class in Mercer, consisting of William Stephenson and wife, Joseph McDowell and wife, Robert Boyd and wife, Sarah Stokely, Elizabeth Stokely, Polly Stokely, and Esther Stokely. Benjamin Hartley. Mrs. John Banks, and John Keck were likewise among the early members. Persecution ran high in Mercer at that time, and it was with much difficulty that a place was obtained in which to hold meetings. Churches, court house, and school houses were all refused. The society was organized in a small log house a few rods from the place where the church now

*Another authority places the date as early as 1811. History of Chautauqua County, New York, W. A. Fergusson & Co., 1894, p. 617.

stands."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 185.)*

The first house of worship was a frame structure—originally about thirty feet square. To it additions were made until its length reached some eighty feet. It was only one story in height, but had a gallery which served as a class room. It stood on the site of the present parsonage, and cost about $500. "The seats were plain wooden affairs, and were never contaminated with any such substance as paint." The church was struck by lightning, and the end in which the pulpit was placed badly damaged. The church lot had been donated by Mrs. Judge John Banks. The second house was a two-story brick structure, commenced in 1853, and completed in 1855 at a cost of $7,000—the work extending through the pastorates of James R. Locke, Dillon Prosser, Darius Smith, and Thomas Guy. The church was dedicated in September by Rev. Alfred Cookman and Rev. Dr. F. S. DeHass. The bell was donated by Hon. S. Griffith and wife. The first parsonage was sold and the funds applied toward the erection of the new church. The second parsonage, erected during the Civil War, cost about $4,500. In 1871 the church edifice was refitted by the removal of the gallery, to make room for the pipe-organ which cost $2,000, and was said to be the first introduced in Mercer County. At the same time stained glass windows replaced those of the old style.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 359, 360.)*

"As early as 1820 the Methodists built a house of worship on the farm of George Reznor who deeded the site. The building was open to all religious denominations, but the Methodists seem to have had the control, Rev. Mr. Graham preaching the dedicatory sermon. The house was abandoned many years ago."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 522.)* The "Rev. Mr. Graham," mentioned above must have been Rev. John Graham, then of the Ohio Conference. His last appointment in Erie Conference territory was in 1814. He located in 1824, was re-admitted by the Pittsburgh Conference in 1825, and again located in 1832.

The Methodist Episcopal Church of Geneva, Pennsylvania, is the successor of a class which met and worshiped in a school house about a mile east of the village.

as early as 1820. A log meeting house was afterwards built just east of the borough, and this was replaced by a frame building on the same site, erected in 1843. The present church edifice was completed in 1858 at a cost of $1,200. It was commenced a year or two earlier under the ministry of Isaiah Lane. Thomas Abbott, Wyram Newton, and John Sutton were early members. In its earlier history the appointment was connected with Salem Circuit, Mercer County; it was afterwards transferred to the Evansburg Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 556; Bates, Our County and its People, p. 531.)*

X.

MANY VICTORIES—FEW DEFEATS.

1821—1824.

The Genesee Conference met in Paris, New York, July 19, 1821, Bishop Enoch George presiding. The following appointments were made: Erie District, Glezen Fillmore, presiding elder; Lake Circuit, Nathaniel Reeder, Ira Brunson; Chautauqua, Parker Buel; French Creek, Zachariah Paddock. The Ohio Conference met in Lebanon, Ohio, September 6, 1821, under the presidency of Bishop William McKendree—Bishop Robert R. Roberts was also present—and the appointments within our bounds were as follows: Ohio District, William Swayze, presiding elder; Erie Circuit, Ezra Booth, Charles Truscott; Mahoning, Charles Elliott, Dennis Goddard; Grand River, Alfred Brunson, Henry Knapp; Cuyahoga, Ira Eddy; New Castle, Samuel R. Brockunier. There were two conferences, two districts, eight charges, and fourteen preachers.

Several camp-meetings were held on the Ohio District, and were seasons of great power. We have especial mention of those held at Mentor and Concord, Ohio.

An old class-book connects also the name of John Crawford to the Mahoning Circuit. This was a six weeks' circuit with forty-two regular appointments and various extra appointments, requiring sixty-four sermons every round.

Sylvester Carey seems to have been employed as a supply on the Chautauqua Circuit.

Philip Greene formed a class in the town of Orange, Ohio, during the summer of 1821, consisting of Daniel Smith and wife, Caleb Leech and wife, Benjamin Jenks and wife, Jacob Gardner and wife, and Jesse Kimball and wife.

A revival in the town of Euclid, in 1821, resulted in the organization of a class of thirteen members: Dennis Cooper and wife, Ruel House and wife, Betsy Bishop, Hannah Bishop, John E. Aiken, Father Woodworth and wife, Father Murray and wife, and Richard Curtis and wife.

Ezra Booth, while on the Mahoning Circuit, formed a class at Canfield, Ohio, in 1820, consisting of eight members: Shadrack Bostwick, his wife, and sister, C. Starr and wife, Ansel Beman and wife, and Ezra Hunt. Religious services were held in an old school house. In May, 1821, Lorenzo Dow, while visiting Dr. Bostwick, preached in the school house, "greatly amusing the people with his oddities." In 1826 Shadrack Bostwick gave the land for a church, and a plain brick structure was erected known as "Bethel Chapel."

Alfred Brunson formed a class on the Cassawago Creek, southwest of Meadville in 1820, consisting of six members: Elisha Curtis and wife, David Bagly and wife, and Nelson Smith and wife.

A Camp Meeting at Geneva, Ohio.

Alfred Brunson relates the following camp-meeting experience:

"In June, 1821, Brother Swayze, the presiding elder, desired me to attend a camp-meeting in Geneva, Ashtabula County, Ohio; stating that 'something must be done for that circuit, or our ship would be stranded.'

"I had an idea that the country was quite new; that our accommodations would be poor; and, probably, we should have to sleep on the ground, and among the leaves, and I dressed myself in an old suit, suitable as I thought, to the occasion. How I got this idea I do not know, but I found it a great mistake. It was too late to change my garb. I had also had the quinsy in the spring, and under the direction of Mr. Wesley's family advisor and primitive physic, I had not worn a cravat for six weeks, and being much exposed to the sun and storms, I was considerably 'browned' in the face and neck. All this, with a long beard, gave me rather a rough, farmer-like appearance, no ways prepossessing.

"On Friday morning an old backslidden Methodist, whom Swayze had known in Massachusetts, and invited

to attend this meeting, seeing me on the stand, thought, as he told me afterward, that I couldn't be a preacher; and when I sung a favorite song of Zion, he concluded that Swayze had got me on the stand to lead in singing. When he saw me up to preach at 11 o'clock, he thought if I was a preacher, I must be a local one, some farmer, and that he would go then and take care of his horses.

"But it occurred to him that, probably, it would be the only time I should be put up, and as he wished to hear all the preachers on the ground he would stay and hear me. I knew nothing of the man, then, but before I was half done he concluded that Swayze had told me all about him, and had got me there on purpose to preach to him.

"In winding up this discourse I invited mourners into the altar, and sprang over the book-board on to the ground. As I lit upon the ground a young man fell into the lap of a Presbyterian deacon, who turned pale, and moving to one side, let the young man roll off on to the ground. Several others fell, who were brought in by their friends, and others came of their own accord, and among them my friend of the horses. He confessed his sins and backslidings, and was restored to the peace and favor of God. He went at once to Swayze, and said, 'If you will send that man to the circuit I will attend meeting, and pay my quarterage.' I was sent there the ensuing year, and he, brother Winchell, furnished me with a horse, all my fire-wood, pasture for my horse and cow, in summer, and barn, hay and grain for them, in winter; with meat, flour, and vegetables for my family, and paid some twenty dollars in money; but as his wife and two daughters were converted, he felt amply paid for all he had done for me.

"At this camp-meeting there was a very large gathering of people of all descriptions, from the surrounding country, and a very general awakening, with many powerful conversions, amounting in all, to probably two hundred; and among them a noted infidel, by the name of Parker. He came—as such men usually do—out of curiosity, and for the purpose of criticism; but an arrow from the Almighty's quiver reached his heart, and he fled, like a stricken deer, to his home, in Ashtabula Village; but after a sleepless night, on Monday morning, and with little or no breakfast, he repaired to the ground, as if attracted

by some invisible power, which his wounded spirit did not feel disposed to resist. He was soon upon his knees, in a prayer-circle, in deep penitence, where he continued, except when listening to preaching, all that day and the ensuing night, groaning, praying, and wrestling, like Jacob. Those of his acquaintance who were religious, knowing his former wickedness, and mockery of religion, felt a strong solicitude for his conversion, not only for his own sake, but for the cause of Christianity in general, and literally 'stuck to him closer than a brother,' instructing him, and praying for him.

"Whether he took any refreshment or not I am unable to say; but if he did it must have been at long intervals, and but little at a time. In the course of the night a shower had wet the ground, which had been tramped into mud in places, and especially in the prayer circles, some two or three inches deep; but such was the earnestness of both penitents and those who were wrestling with them, that this mud was not heeded.

"On Tuesday morning, while the meeting was breaking up, and the tents being struck, he was yet on his knees in the mud, resolved not to leave the spot until he found peace with God. A few faithful ones were still with him. At this moment a doctor of medicine, a member of the Presbyterian Church, whose prejudices had prevented him from attending before, lest he should sin against God, now came upon the ground, not to worship God, but to see and hear enough, as he thought, to find arguments against such meetings, anticipating a rich harvest of arguments. But on seeing Parker on his knees he was not only surprised, but knowing his former character, and presuming that he was now mocking instead of praying he felt his indignation rise, for much as he was prejudiced against the Methodists and the camp meeting, he could not endure such mockery as he supposed it to be. Under the influence of such feelings, he stepped up to Parker, and with some sternness said: 'Parker, what are you doing here?' Parker, knowing the voice, and that he was a professor of religion, and forgetting all distinctions in his deep distress, raised his head, and said: 'Oh, doctor, for God's sake, pray for me, for if I don't obtain mercy I shall be in hell before night.'

"This took the doctor all aback. It was what he had not expected. Parker's sunken eyes and ghastly look showed that he was in earnest; he was the life picture of despair and deep anguish of soul. Instantly the doctor's better feelings took the ascendency, and he fell upon his knees in the mud by the side of Parker, and amid his tears poured out his soul to God in fervent prayer in behalf of the penitent infidel in true Methodistic strains; and declared afterward that if camp meetings were the means of converting such men as Parker he would never oppose them again.

"But poor Parker was yet in distress; some barrier, some secret bosom sin, was in the way. The tents were all down, the wagons loaded, and ready to start, some having gone, and one after another reluctantly left him to go home, till two or three were left with the poor penitent. At length these were called to go with their company, who were waiting, and the poor man was about to be left alone, and to stay alone, for he was resolved not to leave the spot unpardoned, when one thought of the possible difficulty, and inquired:

"'Parker, do you forgive all your enemies, as you hope to be forgiven?'

"'Yes, I think I do.'

"'But you must, from the heart, forgive all those who have trespassed against you, or who you think have done so, or God will not forgive you.'

"'Well, I think I do; I am willing to forgive everybody, for I know that I am the greatest sinner in the world, and need forgiveness more than all the rest.'

"It occurred to the speaker just then that an old and long-continued quarrel had existed between Parker and Judge Q., against whom Parker had evinced a more deadly hatred than against any other man; and the inquiry was made, 'Can you, and do you, forgive Judge Q.?'

"He thought a moment, and said, 'Yes, I can; I do forgive Judge Q. Glory to God.' And springing to his feet, shouted, 'Yes, I do forgive Judge Q.; and glory to God. He has forgiven me.'

"Parker lived many years, a good and faithful witness for Christ; and as I was informed, died as he had lived since his conversion, at peace with God and man.

"The results of this meeting, as I have said, were probably two hundred conversions on the ground; but this was not all; revivals followed in the country, and into other churches. The Presbyterian Church nearest the ground was said to have received of these converts about one hundred. Whatever they think, or formerly thought of camp meeting and Methodistic conversions, I never knew them to refuse one who offered to join them. This, no doubt, is one great, if not the greatest, reason for their increase of spirituality, and more liberal feelings towards the Methodists than a century ago.

"Soon after the above camp meeting we had one on our circuit. Though it did not result so gloriously as the other, yet it was the means of much good. There were some incidents connected with it illustrative of the times and of human nature worthy of record. The meeting was held in Vernon, Trumbull County, Ohio. A few nights before it was to commence a neighbor of mine, who was half drunk at the time, but who, drunk or sober, had some regard for our civil and religious rights, called at my house and said that he had just come from 'the burg,' a place near the camp ground, and had learned that some two hundred young men had plotted a rowdy scrape at the camp meeting, and had chosen two brothers, with whom I was acquainted, to be their captains; that they had resolved to break up the meeting, and in case of arrest, to stick by each other, and fight it out. I thanked him for the information, and took measures to prevent the intended interruption.

"I was early upon the ground, though Brother Booth had charge of the circuit on whom it properly devolved to keep order, yet, he was of such a temperament that he would allow rowdies to run over him and his charge. Of course, if there was any fighting to be done that fell upon me; and knowing my temperament, he and the people expected me to do it, and then take the consequences afterward, in their fears that I would 'ride over them, as I did the rowdies.'

"Soon after reaching the ground, I met with J. R. Giddings, Esq., who was afterwards so distinguished in Congress, and also Esquire Cone, a neighboring Justice of the Peace, who both told me that they both heard of the conspiracy, and had come purposely thus early to assist

us in keeping order, and if need be, apply the law in its severest form . On Saturday I saw the rowdies gathering, and spoke to one of the captain brothers in this wise: 'I am told that a set of lewd fellows of the baser sort, who have neither character nor breeding, are coming here to disturb us. We have Giddings and Cone to assist us in forcing the law. Such disturbance is not only contrary to law, but is very wrong and ungentlemanly in itself. I want to get a few men who have a respect for religion and civil rights to render us some assistance; and I have thought, from my acquaintance with you, that you would do so.'

" 'Yes, he said, ' he would do anything he could to assist us, and asked if we wanted him for a guard.'

" 'No,' said I, 'I will not trouble you for that, but wish you simply to keep an eye out, and if you see or hear them contriving mischief show your disapprobation by reproving them; and if they do not desist, give me their names, and I will have them fined, and then I will publish their names in the newspaper.'

"To this he agreed. I then inquired for his brother, whom he sent to me, and who also agreed to assist us in the same way. I found several others who enlisted in the same good cause. I had already got several names of persons who, on coming on the ground, had shown signs of rowdyism, of which I informed my men. Probably in less than two hours every rowdy on the ground knew of my purpose, and was warned to behave, or to take the consequences.

"Among the names given me there was a mistake in one name. The fellow was one of the gang, but was not yet on the ground; but, as soon as he did appear, he was informed of my purpose, and that his name was already taken. This gave him such umbrage that he left at once, and was not seen there again.

"There were upon the ground four young gentlemen, sons of New England land speculators, who had given them a little recreation in the vacation of college, in the trip to their New Connecticut lands. They did not belong to the gang of which I have spoken, though they were not long in forming some of their acquaintances, and soon heard of my threats if any one disturbed us.

"I saw these young men, was pleased with their gen-

teel department, and asked Mr. Giddings who they were, etc., but not because I suspected them as belonging to the gang. In the night I saw them with others go repeatedly out of one corner of the encampment into the woods, and soon return in rather merry mood. I mistrusted that there was whisky somewhere not far off, and I placed a man in that corner, with instructions that when he saw a company go out, to follow them at a short distance, and when they stopped, to get behind the tree, mark the stopping place, and when they returned to go to the spot, and most likely he would find whisky, and if he did to bring it to me with whatever he found in it.

"In about half an hour he brought me a tin pail half full of 'the critter,' and very shortly after this a manifest uneasiness was seen among that crowd, for they were well aware that I had got it, and they were detected, and feared the fine and publication.

"In the morning, when the congregation was called together, I advertised the pail, stating the contents; that it was found in the woods; and that the owner might have it by giving his name. If no owner came for it the contents would be poured out on the ground, and the pail left with some one, where the owner might find it in accordance with one of our regulations as to found property. As no one came to claim it I emptied the liquor on the ground before the congregation. In a short time after a neighbor came and said that these young men borrowed the pail, as they said, to carry milk to the camp ground, and promised to return it the next morning; he supposed that they belonged to some of the tents.

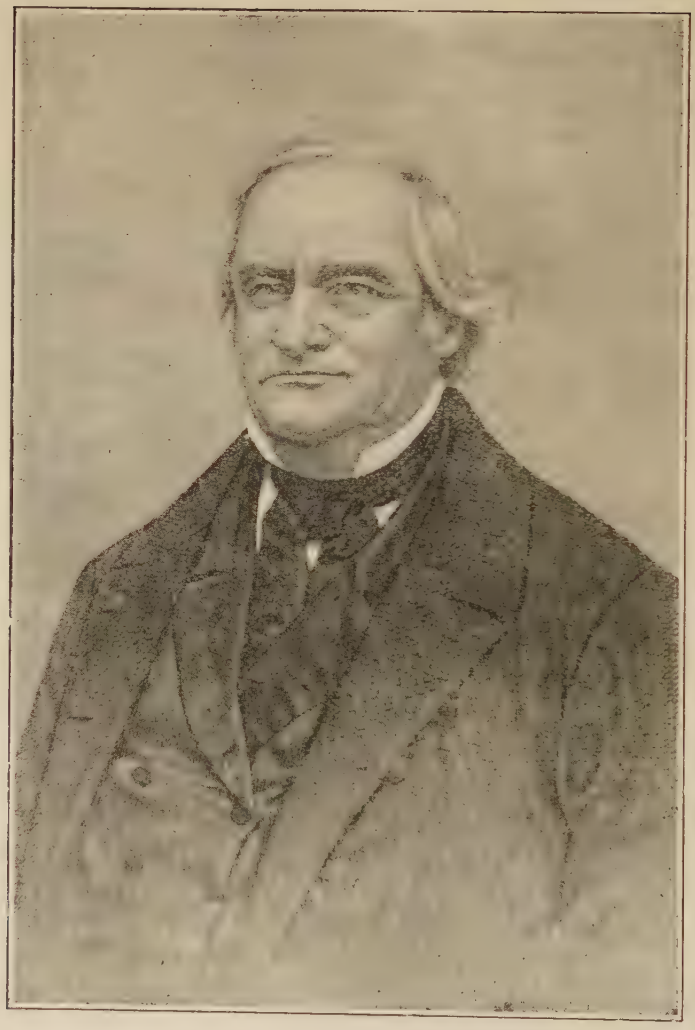
"By this time the young men took sudden leave, and I learned afterward that they were very uneasy lest their names should get into the newspapers, as having behaved very badly at a camp-meeting, and thus reach the eyes or ears of their parents at home. They suffered more from their fear than they would from a fine, and even imprisonment, if they could have kept it from their parents. But we succeeded in preserving good order, defeating the rowdies, and having some fifty conversions."—*(Brunson, A Western Pioneer, Vol. I, pp. 246, 153.)*

Glezen Fillmore.

Glezen Fillmore, brother of Millard Fillmore, Presi-

dent of the United States, was born in Bennington, Vt., December 22, 1789, and died in Clarence, N. Y., January 26, 1875. He was the oldest of five children. His name and history are more intimately connected with the rise and spread of Methodism in Western New York than those of any other man, living or dead. He was licensed to exhort in 1809, and on the 28th of March, ten days later, started with a knapsack on his back for the West. On the 10th of October, of the same year, he was licensed to preach. The nine years following, spent as a local preacher, were years of earnest and efficient labor. In 1818 he was admitted into the Genesee Conference, and appointed to Buffalo and Black Rock. He erected the first Methodist Episcopal Church edifice in Buffalo, a modest chapel 25x35 feet. In 1821 the old Holland Purchase Circuit was constituted a district by the name of Erie, and Mr. Fillmore was appointed to this distant field. "But what a district! It stretched from Lake Ontario to Meadville, Pa., and was nearly as wide as the old Genesee Conference. The labors of such a district were severe in the extreme, and the support exceedingly meagre. The records show that at one quarterly meeting in this city he received 79 cents; at Lewiston 75 cents." Mr. Fillmore carried on with remarkable success many great revivals. During the meeting held in Rochester during his pastorate "some nine hundred professed conversion." His whole active ministry, counting the time he labored as a local preacher, was forty-nine years. He was twenty-seven years a Presiding Elder. He was a member of the Genesee Conference—reckoning the two years since the name was changed to Western New York Conference—fifty-six years, and never missed a session. It is doubtful whether he was ever absent from his seat an hour, excepting at one session when he was prevented by an accident received while in attendance. He was active in the work of establishing the Genesee Wesleyan Seminary at Lima, N. Y., and during a large part of his public life was a trustee. He was a delegate to four General Conferences.

"Glezen Fillmore needs no marble to keep alive his name in the history of Methodism in Western New York. The churches which were planted in Buffalo, in Rochester, and in other fields, by his loving toil, shall be his en-



Rev. Glezen Fillmore, D. D.

during monument after brass and marble have crumbled into dust.

"For some time previous to his death his family observed that he spent more time than usual in secret devotion and Bible reading. He looked forward to death as the weary traveler looks to the night of rest, and he lay down at last as peacefully as to pleasant dreams. Even the King of Terrors seemed obsequious in his presence. and tenderly and sweetly closed his mortal career. His race is run. He has exchanged the long, weary round of the itinerant for the golden streets and sunlit hills of glory. An old warrior covered with the dust of many a long-contested field has been crowned a victor by the Savior's own hand."*—*(Minutes of Conferences, Vol. XV, 1875, p. 158.)*

"In 1822 Glezen Fillmore was on this field, and on one of his rounds he struck the Allegheny river above Franklin just at dark, where he must cross the river to get lodging and fare. The ferry boat was over, and he was much fatigued. After some hallooing, at which he was very able, so able that he was said to have been heard two miles off at times of preaching, he succeeded, of course, in making the ferryman hear, and, having crossed, he found a very comfortable place to stay over night after such a wearisome journey. In his sleep that night he seemed to go over the whole journey again. When he came to the river, in his dream, he made a desperate effort to get the ferryman's attention, yelling out with all his might, 'o-v-e-r.' He not only waked himself by the effort, but he soon found the whole family astir. 'What in the world's the matter?' cried the man of the house. 'Oh,' said Mr. Fillmore, 'I was only dreaming.' 'Well,' said the landlord, 'that was the loudest dreaming I ever heard.' "—*(M. S. Hess, Footprints of Methodism on Shippenville Circuit, the District Methodist, Vol. 1, July, 1888.)*

*His appointments were: In 1818-'19, Buffalo and Black Rock; 1820, Clarence; 1821-'24, Erie District; 1825, Chenango District; 1826-'27, Buffalo and Black Rock; 1828, Warsaw and Batavia; 1829, Ontario District; 1830-'31, Rochester; 1832, Rochester District; 1833, Rochester; 1834, Buffalo; 1835-'38, Buffalo District; 1839, Rochester, west; 1840, Buffalo, Black Rock and Tonawanda Mission 1841-'42, Lockport, south; 1843-'45, Buffalo District; 1846, West Rochester District; 1847-'49, Genesee District; 1850-'53, Niagara District; 1854-'57, Buffalo District; 1858, superannuated.

Nathaniel Reeder, Ira Brownson.

Nathaniel Reeder was received on trial in the Genesee Conference in 1813. His name is thus recorded in the minutes of that conference: "Nathaniel Reeder, aged twenty-five years, from Canaan Circuit, a humble, zealous and useful man, possessed of improvable abilities." He was ordained deacon and elder and admitted into full connection in regular course. He became a member of the Pittsburgh Conference at its organization. He was superannuated in 1822 and 1823, finally superannuated in 1828, and located in 1834. His appointments were as follows: In 1813, Shamokin, with Abraham Dawson in charge; 1814, Chenango, with Ralph Lanning in charge; 1815, Ottawa; 1816, Smiths Creek; 1817, Bay Quintie, with Thomas Madden in charge; 1818, Cornwall; 1819, Oswego; 1820, Black River, with Joseph Willis as junior preacher; 1821, Lake, with Ira Brunson as junior preacher; 1824, "Chetauque;" 1825, North East; 1826, Erie, with Zachariah Ragan as second preacher; 1827, Hartford, with Hiram Kinsley as an assistant. He was assisted on the Chautauqua Circuit by John Scott as a supply. Mr. Gregg—he is thinking of the same man, though his dates in this connection would not indicate this—says: "He was an excellent man, a good, sound preacher, health rather poor, and a little given to spleen." He died in Canaan, Ohio, August 12, 1839, aged forty-nine years.

Ira Brownson, second preacher on Lake Circuit, was received on trial in the Genesee Conference in 1820, and appointed to Lebanon, Ebenezer Doolittle in charge of the circuit. He died in the town of Granger, Allegany County, N. Y., June 27, 1843.* His last words were, "All is peace." "Brother Brownson was a man of meek and quiet spirit, and as a Methodist minister exemplified in all his conduct the deep sincerity with which he had consecrated himself to the work of saving souls. All the

*Mr. Brownson filled the following appointments: 1820, Lebanon; 1821, Lake; 1822, Eden; 1823, Lewiston; 1824, Ridgway; 1825, 1826, Aurora; 1827, Elba and Batavia; 1828, Rushford and Friendship; 1829, Clarence; 1830-'31, Aurora; 1832, Lodi; 1833, Lewiston and Grand Island; 1834, Boston and Sardinia; 1835, Attica and Orangeville; 1836-'37, Painted Post; 1838, Danville and Hornellsville; 1839, Danville;; 1840, Nunda; 1841, Mt. Morris and Nunda; 1842, Aurora.

Christian graces shone so eminently in his life, that with but feeble health, and ordinary talents as a preacher, he was always acceptable and useful among the people with whom he labored, and lived and died greatly beloved by all who knew him."—*(Minutes of Conferences, Vol. III, 1843, p. 420.)*

Zachariah Paddock.

Zachariah Paddock, D.D., must be counted as one of the glorious army of Christian heroes who helped to mould early American civilization. He was born at Northampton, Montgomery County, N. Y., in December, 1798, and died in great peace and triumph in Binghamton, July 4, 1879. In his eighteenth year he became a Christian, having been awakened under the preaching of Bishop McKendree. His conversion was clear and scriptural. In 1818 he was licensed to preach and received on trial in the Genesee Conference. His ministry extended over a large field. In 1845 Union College conferred on him the degree of Doctor of Divinity, and he was the author of several volumes. He was a member of the General Conference of 1868. He was appointed to French Creek Circuit in 1821, and during the year was instrumental in building a log meeting house in the Pithole settlement, near the home of Mr. Dawson, one of the early pioneers. He was granted a superannuate relation in 1870. His old age was beautiful, and his soul seemed always plumed for glory. As he neared his end he exclaimed: "I have been walking with death arm in arm since morning." His name is a synonym for "gentleness, sweetness and purity." "He was a St. John in his loving devotion to Jesus, and his warm and tender interest in his friends. He was a Christian gentleman. The kindness and purity of his heart led him to carefulness and consideration in his treatment of others. The dignity and manliness of his *personnel* was beautifully moderated by a sweetness and humility of bearing. He made an imperishable impression upon his age and country. The Church will hold his name with honor and appreciate his great work so well done."—*(Minutes of Conferences, Vol. XVIII, 1880, p. 86.)*

His ministerial life was very long and extremely successful. He was fifty-two years in the effective ranks, in

which time he was five years on circuits, twenty-five on stations and twenty-two in the presiding eldership.

"So fondly was he loved by the people of Binghamton that friends placed a beautiful bust of him in Centenary Church of that city."*—*(Chaffee, History of the Wyoming Conference, p. 218.)*

Charles Trescott, Henry Knapp.

Charles Trescott was a native of Massachusetts. He was born in 1794, and early instructed in the principles of the Christian religion. He was converted at the age of eighteen and united with the Methodist Episcopal Church. In 1818 he removed to Ohio, and in 1820 was received on trial in the Ohio Conference and sent to Beaver Circuit. The next year he served Erie Circuit, and in 1822 was appointed to the Brunswick Circuit. He reached his circuit on Saturday, September 22, a few days after conference, and the next day preached his first and last sermon to the people of his charge. He was immediately taken ill, but having procured medical assistance, proceeded to the house of a friend in Brunswick, which he reached on Wednesday. His illness became alarmingly severe, and his sufferings were great. He made all necessary arrangements respecting his temporal concerns, gave directions about his funeral, and sent messages to his parents and friends. His dying testimony was: "There is victory in death, and death in victory." At three o'clock on Sabbath morning, October 6, 1822, he expired in full hope and confidence of eternal life. "During the short time he was a traveling preacher he applied himself to study and labor, which rendered him useful in the vineyard of the Lord. He was systematic in his preaching, and the applications of his sermons were

*The following is the record of Zachariah Paddock's work: In 1818, Ridgway; 1819, Sweden; 1820, Batavia; 1821, French Creek; 1822-'23, Buffalo; 1824, Westmoreland; 1825, Paris and Utica; 1826, Utica; 1827-'28, Rochester; 1829-30, Cazenovia; 1831-'32, Ithaca; 1833-'34, Utica; 1835, Auburn; 1836-'37, Cayuga District; 1838-'41, Oneida District; 1842-'45, Cazenovia District; 1846-'47, New York Mills; 1848-'49, Binghamton; 1850, Oxford; 1851, Susquehanna District; 1852-'54, Binghamton District; 1855, Chenango Forks Mission; 1856-'58, Owego District; 1859, Wilkes-Barre; 1860-'61, Binghamton, Henry Street; 1862-'63, Honesdale; 1864-'67, Binghamton District; 1868, Chenango; 1869, Port Dickinson; 1870-'80, superannuated.

energetic and effectual."—*(Minutes of Conferences, Vol. 1, 1824, pp. 419-420.)*

Henry Knapp was born at Saratoga, N. Y., August 9, 1796. He was converted at the age of nineteen, and soon afterward began to call sinners to repentance. In 1819 he was licensed to preach. He joined the itinerant ranks in the Ohio Conference in 1820, and traveled the Cross Creek, Grand River, Athens, Mercer, New Castle, Lake and North East Circuits. In May, 1827, he was taken ill and passed to his eternal reward, May 20.

"Mr. Knapp was a young man of great promise, pious, zealous, talented, useful and much esteemed by the people wherever he labored. His race was short but brilliant." —*(Gregg, History of Methodism, Erie Conference, Vol 1, p. 195.)*

A short time before his death he read a chapter from the Bible, sung a hymn, and offered an earnest prayer, commended his wife and children to the care of his Heavenly Father, and, with the praise of God upon his lips, fell asleep in Jesus. "He was acceptable and useful; punctual in fulfilling his appointments, and in the performance of his Christian and ministerial duties."— *(Methodist Magazine, Vol. XI, pp. 197-198.)*

Methodism in Pleasantville and Tidioute.

The organization of the Methodist Episcopal Church at Pleasantville dates back to 1821. Old class books fix the date. Zachariah Paddock, of the French Creek Circuit, was the preacher, and Glezen Fillmore, of the Erie District, the Presiding Elder. The place of worship was a school house west of Pleasantville, popularly known as the "Methodist School House" in distinction from another east of the town, where the Baptists worshiped. A church was built in 1846, mainly through the efforts of David Henderson and William Dawson.

"Among the men concerned with the early history of the Church at Pleasantville, William Dawson stands preeminent. He died in the prime of manhood, but not before he had contributed largely of his time and money to the building of the church. He was a man of energy, enterprise, ability, and above all, public-spirited."—*(History of Venango County, J. A. Caldwell, 1879, pp. 618-619.)*

"The present church edifice was dedicated June 19, 1870, by Rev. Alfred Wheeler, of Meadville. The building cost $11,000. The following constituted the Building Committee: William Newkirk, James L. Connelly, George Zevier, J. N. Tyrrell and S. A. Squires."—*(History of Venango County, Brown, Runk & Co., 1890; pp. 731-732.)*

Religious services in Enterprise were at first held in private houses and school houses. In 1870 the present church edifice was erected by a union of all denominations. The Baptists and Methodists were the most numerous. There seemed not to have been much religious interest in the services when held in private houses; nor yet when school houses were opened for preaching and prayer. B. F. Delo, who supplied Spring Creek Circuit in 1862, found Enterprise without religious services. In the winter he held a protracted meeting, at which there were a number of conversions, and organized a class. Since that date Methodism has always been represented.

Methodism was introduced in Tidioute, Pa., by Zachariah Paddock, who preached the first sermon in 1821. It was then within the bounds of the Genesee Conference, and a part of the French Creek Circuit. There were but few families at that time settled along the banks of the Allegheny river. The first society was organized by Robert C. Hatton in 1823, and consisted of the following members: Thomas Arters and wife, Anthony Courson and wife and daughter, R. Hunter and wife, C. Richardson and wife, and Mrs. W. Hunter. The appointment then belonged to the Meadville Circuit. Later it became a part of the Oil Creek Circuit, and then of the Pleasantville Circuit, from which it was detached in 1864 and became a separate charge. Thomas Arters built the first frame house in Tidioute, and Anthony Courson built the first grist mill and kept the first hotel. The first post-office was called Deerfield. The Methodists held their meetings in Thomas Arters' dwelling house for many years. This house stands next to the Presbyterian Church, across the alley, and is still in service. Joshua Richardson was a local preacher. The first Methodist Episcopal Church was built under the ministry of J. E. Chapin, where the Grandin block now stands, in 1836. This building was sold to Samuel Grandin in 1854, used

for some time for school purposes, and afterward as a saloon, the high pulpit being cut down so as to be convenient for a bar. A new church was built in upper Tidioute in 1853 under direction of Judge Brown and Arthur McGill, a local preacher. This was sold to the Lutherans, and from them passed into the hands of the Free Methodists.—*(James Kinnear, in Our Centennial Offering, published by the Ladies' Aid Society, Tidioute, February 22, 1876.)*

Darius Smith, after a severe illness, during the second year of his pastorate—1866-'67—enjoyed a gracious revival. He writes: "I was enabled to enter upon my work again in February, and the Lord did mercifully revive His work among us, and by the efficient aid of our local preachers and exhorters some eighty or ninety souls were converted and gathered into the Church on probation." For the year 1869 E. A. Squier writes: "I commenced a series of meetings in January, beginning with the week of prayer, and the Lord smiled upon His children and graciously poured out His Spirit, and during a period of seven weeks some forty were brought under the banner of the cross."—*(Old Historical Record.)*

During the pastorate of W. H. Mossman a new church was built. This was completed in 1872, and consumed by fire in the fall of the same year. When Francis Brown was appointed to the pastorate in 1873 the building of the new brick church had already begun. It was dedicated by Rev. B. I. Ives, D.D., of Auburn, N. Y., "the great dedicator," in September, 1874. The two buildings cost $35,000, of which $9,000 remained unpaid. This was provided for by subscriptions taken on the day of dedication. A revival followed, at which nearly two hundred were converted. But subscriptions were not collected, and our record says: "In March of 1878, the church debt amounted to $6,553. A plan was instituted by the pastor, J. M. Bray, which he called the 'Joash plan,' which provided that if the amount of the entire indebtedness could be raised each person was to make a 'renewed' offering or new offering, in money or notes bearing six per cent interest, all of which was to be deposited in a box provided for that purpose, placed in the church between the doors up-stairs. T. B. Monks was elected treasurer of all that was put into the box, and

when the sums so deposited amounted to $6,553, all was to be valid. When $5,000 was deposited $1,000 was immediately paid; but it was not until the spring of 1879 that the balance of $1,553 was secured—that was secured by one hundred shares at $15 per share payable in three annual instalments, with interest at six per cent."—*(Second Old Record; Notes by Francis Brown and J. M. Bray.)*

Our Church in Tionesta.

The Valentine family settled on the Jamison Flats in 1794. Their homestead, by the will of Mrs. Valentine, became vested in Mrs. Barbara McGee, and her husband, John McGee. Mr. McGee became dissatisfied with the country and "dislocated himself to Columbiana County," and the farm was sold to John, son of William Middleton. The latter settled on the Allegheny in 1802, and built the "Red House" on the Jamison Flats. It was the largest house in the section, and one room was set aside and dedicated as a church. Soon after its dedication, a pioneer preacher came along, who was at the same time surveyor and justice of the peace. He was invited to preach in this church. His subject was the meeting of Solomon and the Queen of Sheba, and the original manner in which the text was handled, with the attending circumstances, called forth some laughter on the part of the pioneer audience. The preacher then changed his tactics, and charged on the people: "You may laugh now, you brats of Babel, but methinks I see a dreadful time approaching; yes, see it a-coming, there will be a terrible time. Volcanoes will burst forth hither and yon, and waves of liquid fire will flow higher than these hills, and rocks and great trees-ah will sweep howling by in empty space-ah, borne by a tempest of fire-ah! And I tell you, brothers and sisters, about that time, *it will not be very safe to be out, neither!*"—*(Samuel D. Irwin in History of Forest County, 1890, pp 833, 834.)*

The Methodist Episcopal Church at Tionesta is contemporary with the Middleton settlement, but this old pioneer did not call his neighbors together until meetings were held in the "Red House." In 1827 steps were taken to build a union house. In 1829, John and Anne Range deeded to George Siggins, Jesse Dale, James Wol-

laston, Asa C. Brown, John Middleton, James Dustin, David Hunter, George Gates, and James Dawson, trustees of the Methodist Society one acre of land "near Dr. Marvin Webster's grounds, being part of the Sagualinget—'Place of Council'—tract patented to Sholass Range February 2, 1786, and conveyed to John Range in 1806. Which said tract was surveyed in pursuance of a Lottery Warrent No. 511, granted to the said Sholass Range, dated the 17th of May, 1785."

The deed to the church lot is on record in Franklin. An accurate plot shows, as a part of the church lot, a lane running down to the bank of the Allegheny river. This lane was to have been kept open perpetually, and was for the accommodation of those who came to church by canoe.

There is a fine Methodist Episcopal church at Nebraska —erected by T. D. Collins—connected with Tionesta. It has a good membership. The church at Golinza, formerly belonging to the same charge, has been abandoned, by reason of the exhaustion of the timber in that vicinity, thus necessitating the removing of the people to other fields of labor. The building of a frame church was commenced in 1830, but not until 1835 was it completed. This was replaced by the present church edifice which was dedicated in 1871. The records of the church date back only to 1880, when J. B. Hill was the pastor. He preached also at Nebraska, Whig Hill, Beaver Valley, Hill's School House, and Red Brush. At this time the Hill school house class was set off in charge of J. P. Hicks. The parsonage was built in 1883 and enlarged and improved in 1901. In 1888 Whig Hill and Balltown were transferred to the Fagundus Circuit.—*(History of Forest County, 1890, pp 893, 894.)*

Punxsutawney.

The Methodist Episcopal Church in Punxsutawney is one of the oldest in that part of the state. In 1821, Rev. Elijah Coleman, a local preacher, organized the first class with ten members. It was a part of the Mahoning Circuit of the Baltimore Conference from 1822 to 1825, when it became a part of the Pittsburg Conference—a six weeks' circuit with forty-two appointments. Simon Elliot and Curtis Goddard were the preachers, and the society worshiped in a grist mill owned by Jacob Hoover.

In 1824 the first record seems to have been made, and the following persons were members of the class: Jacob Hoover and wife, Jesse Armstrong and wife, Parlan White and wife, Betsy Clawson, and John Carey. Parlan White was the class-leader, and Ignatius H. Tackitt, the circuit preacher. In 1825-1826, Elijah Coleman served the charge as a supply, and by contract took his pay in pine boards. There was a glorious revival, about this time, under the labors of Simon Elliot and his colleague and two hundred or more members were added to the church. In 1830, Punxsutawney became a part of the Ridgway Mission and remained until 1839, becoming a part of the Erie Conference in 1836. The first church building was erected in 1835, and the society bade adieu to the grist mill where they had enjoyed many blessed hours. The Red Bank Circuit, of which Punxsutawney was an appointment, was formed in 1839. In 1850 the Punxsutawney charge was formed with J. K. Whippo as pastor. In 1853 it was necessary to erect a larger edifice and this was done through many discouragements. It was seven years before it was completed. Once it was sold by the sheriff for debt. During these years of struggle, our people worshiped in C. C. Gaskill's shop, Father Hunt's store-room, the old school-house, and other places opened for their use. The church was dedicated during the pastorate of N. G. Luke in 1860. In 1886-1887, a commodious and comfortable parsonage was erected. Punxsutawney was not made a station, except for a single year, until the pastorate of H. G. Hall in 1888 when it took its place among the best appointments of Clarion District.

The labors of J. C. McDonald, 1892-1893 were attended with good results and the membership was largely increased. J. W. Blaisdell served the charge in 1894-5, and A. J. Merchant in 1895-6. T. W. Douglass was appointed to this charge in the fall of 1896 and served until the fall of 1898. During his pastorate a class was organized at Lindsey and seventy-five members were transferred from the church in Punxsutawney to this new class. During the pastorate of H. G. Hall the need of a better and more commodious church building began to be felt, and frequent efforts were made to raise money for this purpose during the following decade with the accomplish-

ment of so little that many became disheartened and the membership became disinterested in church affairs. In the fall of 1898 H. G. Dodds was appointed as pastor, and so generously did the people respond to his appeals for funds for a new church, that the cornerstone of the new edifice was laid by Bishop C. H. Fowler, May 18, 1899, and the present handsome stone structure, with a seating capacity of 750, a Sunday school room provided with elegant appointments, and all costing about $30,000.00 was dedicated by Bishop C. C. McCabe on March 18, 1900. A splendid pipe organ has been placed in this new church as the gift of Andrew Carnegie.

HARPERSFIELD, JAMES HITCHCOCK, ASBURY CHURCH.

"Elder Swayze held a camp-meeting in Harpersfield, Ohio, in the summer of 1821, which is said by those who were present to have been a time of great power and of much good in that region. About one hundred souls were converted. Among them was Amos Parker, an infidel from Ashtabula, Ohio, who came to satisfy his curiosity, but returned rejoicing in God. A. S. Gillett, of Mormon notoriety, was converted at this meeting. Elder Swayze also held a camp-meeting in Newburgh, near Cleveland, which resulted in the conversion of many souls."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 189.)*

"Rev. James Hitchcock, a local preacher, commenced preaching on Willoughby Ridge in the spring of 1821, and the following fall Philip Green formed a class in that place, consisting of Lewis Miller, wife and three daughters, Hezekiah Ferguson and wife, John L. Ferguson and wife, Samuel Mapes and wife, Charles W. Warrello and wife, Reynolds Pratt, and Maria Bunt. The revival continued until over seventy were converted and added to the Church."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 188, 189.)*

At a secluded spot near the county line, the traveler on the road from Titusville to Tionesta can see—or could a few years ago—an abandoned frame building, much blackened by exposure to wind and weather. It has been suggested that this is the church building erected in 1821 in the Pithole settlement—the old "Asbury Church." Andrew Hemphill preached at "Dawson's" in 1804;

Joshua Monroe, in 1810; Robert C. Hatton, in 1815; and John P. Kent, in 1816. In an adjacent burial ground are the graves of many of the pioneer settlers. Long life seems to have been given to these godly men. Nine of them—all men, and among them three Dawsons and two Allenders—Methodist names, these—reached an average age of seventy-six years; the oldest was eighty-nine, and the youngest sixty-one. As the early members passed away, the society became weak and was finally abandoned.

The Genesee Conference met in Vienna, now Phelps, Ontario County, N. Y., July 24, 1822, Bishop Robert R. Roberts in the chair. The following appointments were made: Erie District, Glezen Fillmore, presiding elder; French Creek, Josiah Keyes; Lake, Richard Wright and Sylvester Cary; Chautauqua, Parker Buel; North East, Andrew Peck. The Ohio Conference met in Marietta, Ohio, September 5, 1822, Bishop William McKendree in the chair. Bishops Robert R. Roberts and Joshua Soule were also present. The appointments were as follows: Ohio District, William Swayze, presiding elder; Erie, William H. Collins; Mercer, Samuel Adams; Grand River, Edward H. Taylor, John Crawford; Youngstown, William Tipton, Albert G. Richardson; Deerfield, Ezra Booth, William Westlake; Hudson, Ira Eddy; New Castle, Thomas Carr. William H. Collins was associated with Samuel Adams at a quarterly conference held in Franklin, January 11th, 1823, as shown by the Quarterly Conference Records. Both were "circuit preachers," but the name of the circuit is not given. Benjamin P. Hill was employed as a supply to assist Mr. Buel on the Chautauqua Circuit. Lake Circuit was divided, and the western part called "North East." Erie Circuit was divided, and the southern part called "Mercer." The Mahoning Circuit formed two circuits—Youngstown and Deerfield. The Cuyahoga Circuit was divided and the eastern part called "Hudson"—the western part being beyond our bounds.

Several Preachers.

Josiah Keyes was born in Canajoharie, New York, December 30, 1790, but most of his early youth was spent in Otsego County. He was converted and united with the Methodist Episcopal Church at twelve years of age.

He was admitted on trial in the Genesee Conference in 1820, and appointed to St. Lawrence with W. W. Rundall in charge. His later appointments were: 1821, LeRoy; 1822, French Creek; 1823, Aurora; 1824, Lake; 1825, 1826, Owego; 1827, Norwich; 1828, 1829, Pottsdam; 1830, Black River; 1831-4, Black River District; 1835, Cuyahoga District, where he closed his earthly labors, April 22, 1836.

In his various fields of labor, he was most acceptable in all his ministrations, and when in charge of a district "his extraordinary powers were brought forth to the greatest advantage and best effect." He was a wise counsellor, a judicious administrator, and a powerful defender of the faith and preacher of the gospel. His duties were arduous, but were discharged with fidelity until the latest period of his life. Suffering under a most aggravating form of jaundice, he yet attended his appointments through the extreme cold of winter At his last quarterly meeting on the tenth of April, he took cold, and returned home in almost a dying condition. Aware of his approaching end, he exhibited no anxiety, but a Christian cheerfulness. He said, in the language of Paul: "For me to live is Christ, to die is gain."

"Brother Keyes was emphatically *a strong man.* He possessed an extraordinary grasp of intellect, and for application was perhaps never excelled. By dint of industry, without regular instructions, he had become a respectable Latin, Greek, and Hebrew scholar. His thirst for knowledge was unconquerable, and he never lost an hour."—*(Minutes of Conferences, Vol. II, 1836, p. 412.)*

Richard Wright was born in Otsego County, New York, in the year 1796. His parents moved to Richmond, Ontario County while Richard was quite young and there he grew up to manhood. At the early age of sixteen he enlisted in the army and served with distinction during the war of 1812, taking part in several important engagements. He was converted in his nineteenth year, and soon after licensed to preach. He became a member of the Genesee Conference in 1820, and so remained until his death. He was superannuated in 1844, and moved to Michigan, where, February 21, 1882, at Utica, at the

residence of his son, in the eighty-seventh year of his age, he passed peacefully away to his heavenly home.*

Mr. Wright possessed a noble Christian character. "His abilities as a preacher were above mediocrity, and he ranked among the first of his conference. He was neither flippant nor eloquent, and yet he rose at times to great beauty and pathos of expression, and his sentences would thrill and enrapture his audience; but as a rule his preaching was of the solid, substantial, and common-sense kind."—*(Minutes of Conferences, Vol. XIX, 1882, pp. 320, 321.)*

Silvester Cary was admitted on trial in the Genesee Conference in 1822, in full connection and ordained a deacon in 1824, and ordained an elder in 1826. Mr. Gregg says: "A fine appearing man, and well informed, but too moderate and tame in his address to suit the people of those times."†

Andrew Peck was born in Middlefield, Otsego County, N. Y., April 9, 1800; and died May 6, 1887. The Pecks have been an illustrious family. Andrew had five brothers and two sons who entered the ministry. He was married three times: to Polly Hudson in 1824, to Electa Gunn in 1833, and to Betsy Finn in 1857.

"Although by reason of physical infirmity, especially weakness of voice, Brother Peck was actively engaged in pastoral service only twenty-five years, including three as a presiding elder, it was, nevertheless, emphatically true of him that, in some patriotic or philanthropic, as well as Christian enterprise, he was an indefatigable and successful worker till very near the close of his life. He was always in hearty sympathy with the pastor where he lived, heartily co-operating with him in every good word and work, and until his infirmities prevented was regular in

*His appointments were: 1820, Eden; 1821, Olean; 1822-'23, Lake; 1824, Boston; 1825, Geneva and Canandaigua; 1826-'27, Ontario; 1828, Canandaigua; 1829-'30, Lyons; 1831, Livonia and Lima; 1832, Brockport and Sweden; 1833, Le Roy; 1834-'35, Covington; 1836-'37, Warsaw and Wyoming; 1838, Le Roy and Bethany; 1839, Le Roy Circuit; 1840, Alexander and Stafford; 1841, name does not appear in "General Minutes"; 1842-'43, Covington; 1844, superannuated.

†Appointments of Mr. Cary: 1822, Lake; 1823, French Creek; 1824, Ridgway; 1825, Elba; 1826, Ulysses; 1827, Prattsburgh; 1828, Troupsburgh; 1829, Nunda; 1830, Lodi; 1831, Aurora; 1832, without appointment; 1833, located.

his attendance on all the social as well as public means of grace."—*(Minutes of Conferences, Vol. XXI, 1887, p. 365.)*

He was admitted on trial in the Genesee Conference in 1818, in full connection and ordained deacon in 1820, and was ordained elder in 1825.*

William H. Collins was admitted on trial in the Ohio Conference in 1821; he was received into full connection and ordained a deacon in 1823, and ordained an elder in 1825. His appointments were: 1821, Cross Creek; 1822, Erie; 1823, Hudson; 1824, Guyandotte; 1825, Straight Creek; 1826, located.

Edward H. Taylor, John Crawford.

"Edward H. Taylor was born in Washington County, Pennsylvania, August 25, 1796. He was blessed with the godly example and pious instructions of a Christian mother from his childhood, which led to his early conversion to God. This happy occurrence took place in the seventeenth year of his age, at a prayer meeting near the residence of his father in Jefferson County, Ohio. He commenced his itinerant career in the fall of 1817 on Mahoning Circuit, under the Rev. J. B. Finley, P. E. In 1818, at the age of twenty-one he was received on trial by the Ohio Conference, holding its session in Steubenville, and was appointed to Marietta." He labored in this and the Pittsburgh Conferences until 1849. "During this year his health became greatly impaired, which rendered it necessary for him to take a superannuated relation at the conference of 1850, and he was continued in the same relation the two following years. Such was the intense desire of Brother Taylor to labor in the regular work, that at the close of the first year of his superannuated term he asked the conference to change his relation. As this was evidently desire beyond ability, the conference could not, in justice either to him or the work, grant his request.

*His appointments were as follows: 1818, Tioga; 1819, Ontario; 1820, Dansville; 1821, Prattsburg; 1822, North East; 1823, Boston; 1824, seems to have been supernumerary and attached to Boston Circuit; 1825-'28, superannuated; 1829, Rome, in Oneida Conference, as supply, supernumerary; 1830, supernumerary, supply for New York Mills; 1831, Paris; 1832—1835, Shenango District; 1836, East Hamilton; 1837-'38, Madison; 1839, Smyrna and Plymouth; 1840-'41, New Berlin; 1842-'43, Plymouth; 1844-'45, Shenango; 1846, Woodstock; 1847-'86, superannuated.

For some time previous to his death he was gradually failing in strength, but continued to go about until the day before his departure: so that his death, which took place on the thirteenth of June, 1853, was rather sudden and unexpected. He had nearly closed the fifty-seventh year of his life, and the thirty-fifth of his ministry. In a late letter to a member of the conference, his excellent and bereaved companion says: 'For several months previous to his death he was ripening fast for immortality. Just before his speech failed he said, 'I am going, and am *ready.*'"

"Brother Taylor may be regarded as one of the excellent of the earth. His piety was deep and uniform; and being blessed and favored with the right kind of a companion, he reared one of the best-regulated families; and perhaps no member of the conference was more fully attached to the doctrines and discipline of the Church than Brother Taylor. As a preacher, he was diligent and faithful. He understood our doctrines and preached them well, and was generally successful in winning souls to Christ. His talents were rather of the solid than the brilliant kind, and those who knew him best, regarded him as a safe and valuable counsellor in matters pertaining to the peace and prosperity of the Church."*—*(Minutes of the Conferences, Vol. V, 1853, pp. 242, 243.)*

John Crawford, son of James and Sarah Crawford, was born in Fayette County, Pennsylvania, Sept. 28, 1799. He was converted at sixteen years of age. "He was licensed to preach, in company with B. O. Plimpton and A. G. Richardson, at a district local conference held by William Swayze within the bounds of the Ohio District, in connection with a camp-meeting during the summer of 1821; was admitted on trial in the Ohio Conference in 1822."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 205.)* The General Minutes say he was licensed to preach in 1820, and "commenced his itinerant

*Mr. Taylor filled the following appointments: 1818, Marietta; 1819, Granville; 1820, Wayne; 1821, Letart Falls; 1822, Grand River; 1823, Granville; 1824, Zanesville; 1825, Youngstown; 1826, Lisbon; 1827, Deerfield; 1828-'29, Cross Creek; 1830-'31, Barnesville; 1832-'33, Summerfield; 1834, Richmond; 1835, Twinsburg; 1836, Steubenville; 1837, McConnellsville; 1838, Sharon; 1839, Summerfield; 1840-'43, Barnesville District; 1844, Sharon;, 1845, Washington; 1846-'47, Norwich; 1848, McConnellsville; 1849, Woodfield; 1850-'52, superannuated; 1853, deceased.

labors in 1821, which he prosecuted with fidelity and success during life." His last appointment was New Lisbon Circuit, where he finished his course at the home of Jeremiah Hickman, February 29, 1832. His last message was: "Tell my aged father that the doctrines of the gospel, and the religion of Jesus Christ, which I have preached to others, are now my comfort in a dying hour. Tell my brethren on New Lisbon Circuit that I am gone to heaven, and that I want them to meet me there."

"Brother Crawford was agreeable in his person and manners, a man of prayer, loved his Bible, and read it much on his knees. As a preacher, his talents were of the useful kind. Experimental and practical religion was his theme in the pulpit and in the family circle."*—*(Minutes of Conferences, Vol. II, 1833, p. 214.)*

Several Other Preachers.

William Tipton entered the Ohio Conference in 1821, and became a member of the Pittsburg Conference at its organization. He was ordained deacon and was received into full connection in 1823, and ordained elder in 1825. He located in 1833, but remained in that relation but one year. He entered upon his reward in 1866. The "General Minutes" furnish no memoir of this worthy man.†

William Westlake was received on trial in the Ohio Conference in 1816, and into full connection and ordained a deacon in 1818, and an elder in 1820. His appointments were: 1816, Paint Creek; 1817, Scioto; 1818, Huron; 1819, Salt Creek; 1820, Piqua; 1821, seems to have received no appointment; 1822, Deerfield; 1823, name does not appear in "General Minutes"; 1824, expelled from the connection.

Albert G. Richardson was admitted in the Ohio Conference on trial in 1822. He served Youngstown with

*His appointments were: 1822, Grand River; 1823, Mansfield; 1824, Knox; 1825, Brunswick; 1826, Hudson, Pittsburg Conference; 1827, Cleveland; 1828, Windsor; 1829, Grand River; 1831-'32, Lisbon.

†His appointments were: 1821, Beaver; 1822, Youngstown; 1823, Canton; 1824, Tuscarawas; 1825, Cross Creek, Pittsburg Conference; 1826, Barnesville; 1827, Duck Creek; 1828, Tuscarawas; 1829, West Wheeling; 1830, Canton; 1831-'32, supernumerary, attached to the Cross Creek Circuit; 1833, located; 1834, readmitted and appointed to Waynesburg; 1835-'36 Beallsville; 1837-'38, Uniontown Circuit; 1839, Connellsville; he filled various appointments until his final superannuation in 1858.

William Tipton in charge in 1822, and Beaver with Ezra Booth in charge in 1823; he was then received into full connection, ordained deacon, and located.

Thomas Carr* preached in Edinburg, Portage County, Ohio, Sunday, Sept. 21, 1856. He was taken ill on Monday, and the following Sunday his funeral was attended in the same church where he, but one week before, preached his last sermon. But though death came suddenly, it found him watching. His end was triumphant. "During his sickness he spoke frequently of his enjoyments. As one of your committee called to see him on Friday, which was his last interview with him, he said: 'If you see any of my old brethren, tell them from me, that I mean to meet them in heaven.' Soon after this he said to his companion: 'O how I love the Church of Christ.' His daughter Margaret said to him: 'Father, your sufferings are great,' and asked, 'Do you know me?' He replied: 'Margaret, I am exceedingly happy.' These were about the last intelligible expressions he uttered, and in a few hours after fell asleep in Jesus." Mr. Carr's preaching talent was above the medium. "In the first eight years of his ministry, his success was great; hundreds, through his instrumentality, having been converted and added to the Church." Mr. Gregg says: "Mr. Carr was small in stature, but a very pious, zealous preacher, and accomplished much good." He was born in Washington County, Pennsylvania, February 23, 1793. His father with his family, while Thomas was quite young, moved to Tuscarawas County, Ohio. In early life, while attending a camp-meeting conducted by J. B. Finley, Thomas was made a subject of awakening and converting grace. He was received into the Ohio Conference on trial in 1816, and became a member of the Pittsburgh, and the Erie Conferences, at their organization. He was effective twenty-five years, and supernumerary one year. He was superannuated in 1842 and continued in that re-

*Thomas Carr—Admitted on trial, Ohio Conference, 1816; full connection; 1818; deacon, 1818, McKendree; elder, 1820, Roberts; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; deceased, Edinburg, O., Sept. 27, 1856. Appointments—1816, Zanesville; 1817, Paint Creek; 1818-'19, Knox; 1820-'21, Tuscarawas; 1822-'23, New Castle; 1824-'25, Hartford; 1826-'27, Grand River; 1828-'29, Mercer; 1830, Youngstown; 1831,

lation until called away by the great Head of the Church.

Elijah Ward was admitted on trial in the New England Conference in 1801, but on account of failing health located in 1804. He moved with his family to Willoughby, Lake County, Ohio, and settled on a farm about a mile to the east of the village in 1822. He had enjoyed few literary advantages, but possessed a good mind. His preaching was decidedly original and sometimes very effective. He was sarcastic and odd, rough and severe. In 1824 he preached at a camp-meeting at Concord on the Holy City, and at the close of the sermon "the whole ground seemed strewn with mourners." He died in great peace in 1858.

Methodist Classes Organized.

A class was formed at Unionville, Lake County, Ohio, by E. H. Taylor, in 1822. The following were the members: George Pangburn, leader, William Rossman and wife, Harlow Bailey and wife, G. Scheverell and wife, Mr. Briggs and wife, and Mrs. Betsy V. Bartrum.

The first Methodist sermon ever heard in Braceville, Ohio, was preached by James McMahon in July, 1815, in John Croy's tavern. This house afterwards was occupied as a parsonage. A two days' meeting, held in the woods near Edward Oviat's, resulted in the organization of a class of which the following were the members: Harvey Stow and wife, Samuel Oviat, Sarah Oviat, William Johnston, and William Cole. For many years religious services were held in Brother Stow's house.—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 124.)*

The first Methodist class was organized at Bissells, Ohio, by B. O. Plimpton in 1822. Harry Baldwin was the first class leader and the class consisted of thirty members among which were the following: Joseph Ely and wife, Philip Hawkins and wife, Jonathan, Daniel and Wesley McFarland and their wives, P. D. McConney and wife, Asahel North and wife, Orion Henry and wife, John Henry and wife, Gorden Kent and wife, Joseph Witter and wife and Oliver Wheeler and wife. In 1855 Bainbridge and Chagrin Falls were appointments on this cir-

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Deerfield; 1832, Hudson; 1833, Twinsburg; 1834, Washington Mission; 1835, supernumerary; 1836, Akron; 1837, Edinburg; 1838, Chardon; 1839, Parkman; 1840, Freedom; 1841, Hudson; 1842-'56, superannuated.

cuit, but in 1855 Bainbridge became a station. The site for the Methodist Episcopal Church was deeded by Justice Bissell and Mercy Bissell, his wife, in 1832, deed recorded in 1843. The exact date of the old church is not known. The present church was dedicated by Bishop Calvin Kingsley in 1867.

The most noted early revival occurred under the ministry of B. J. Kennedy in 1861, when a large number were added to the Church. There were recommended for admission on trial from this charge L. W. Ely, Alvin Burgess, Nelson Henry, J. N. Henry and Cyril Wilson.

"A Methodist class was organized in 1822 at the house of Daniel Hunt, in Richmond Township, and from this the Methodist Society of Guy's Mills was formed. The services were continued in that township until about 1848, when a frame structure, called "Pisgah Church," was built in the northern part of Randolph Township, at Hickory Corners. Daniel and Luther Hunt and Delos Crouch were at that time prominent members. The services were conducted here until 1871, when a society was formed at Guy's Mills from the membership of the Hickory Corners Church and a few members from Mt. Hope. A handsome frame edifice was constructed in 1871 at a cost of $3,500.

"As early as 1812 Methodist meetings were held at the cabin of Mr. Daniels, in the southwestern part of the township. They were continued regularly until 1825, when the membership was greatly increased by a revival, and a frame church, called "Guys," was built about half a mile south of Guy's Mills. John Smith, David Jones, David Hanks, Thomas Wilder, Reuben Smith and William Waid were the leading members. Here regular services were maintained until 1858, when a church was built on the Oil Creek road on a lot donated by Levi Oaks, in the southern part of the township. The Mt. Hope Church, as it was called, was built at a cost of $900, and besides the society of the old Guy's Church, the members of a class which had been organized about a year before a mile farther south in Wayne Township, joined the new society. D. W. Bannister, Joel Smith, John Oaks, Stephen Reese and Smith Byham were prominent members at that period.

"East Randolph Church was organized in 1850 by Rev. Edwin Hull, who became the first pastor. For some time the society worshiped in a school house in the southeastern corner of the township, but in 1866 a building was erected at a cost of $1,275. Mark Bogardus and wife, Nicholas Bogardus and wife and Mr. Loveless were early members.—*(Bates, Our County and Its People, 1899, pp. 573-574.)*

A class which worshiped at New Richmond was organized about 1836, Watts B. Lloyd, the first preacher, and held divine service in the Griswold school house, located about a mile east of the present sanctuary, which was erected in 1864 at a cost of $1,200. The North Richmond class was organized about 1840, and its leading early members were: James and William Morse, Franklin Lord, Emerson Chamberlain, Tracy Turner, Patrick Berry, David Mackey, James Grey and James Wilkinson. Services were held in the Warner school house until 1854, when a frame building was erected. Van Scoder's Church is in the northeastern part of Richmond township. A class organized there about sixty years ago, was maintained for many years. Another society was organized in 1877. Services were held in the school house until 1882, when the present neat and commodious building was erected at a cost of about $1,800. Teepleville and Jervis' are new names of appointments on the New Richmond Circuit.—*(History of Crawford County, Beers & Co., pp. 604-605.)*

Ira Eddy, traveling the Hudson Circuit in 1822, formed a class of five members—Eli Booth and wife and Mr. Paugman, wife and daughter—at the house of Mr. Booth, which became a regular preaching place and was so continued for several years.

Father Shewell had held services in the town of Brimfield, Portage County, Ohio, in the summer of 1820 at the house of A. H. Lamphear. Ira Eddy organized a class in 1823, consisting of Benjamin Mallory and wife, Amos Benedict and wife, John K. Chapman and wife, and A. H. Lamphear and wife.

The Methodist people and town authorities erected a building at Painesville, Lake County, Ohio, which served both as a church and town house. The converts at the

quarterly meeting in this new house, and a few weeks later at a camp meeting at Concord, increased the membership to more than one hundred, and resulted also in the organization of a class in the town of Kirtland.

The Genesee Conference met at Westmoreland, Oneida County, N. Y., July 15, 1823, Bishop Enoch George, President. Appointments were made as follows: Erie District, Glezen Fillmore, Presiding Elder; Lake Circuit, Parker Buel and Richard Wright; North East, Elijah Done, a local preacher who lived on the Conewango creek one mile above Warren, was employed as a supply; French Creek, Sylvester Cary; Chautauqua, Asa Abel and John W. Hill, son of Benjamin P. Hill, was employed as a supply. The Ohio Conference met at Urbana, Ohio, Sept. 24, 1823, Bishop Robert R. Roberts, President, and the following appointments were made: Ohio District, Charles Elliott, Presiding Elder; Erie, John Summerville; Mercer, Henry Knapp (at the quarterly conference held February 24, 1824, John Chandler is named as one of the circuit preachers, and in that held May 15, 1824, Elijah J. Field is named; so read the written minutes); Grand River, Alfred Brunson, Robert Hopkins; Youngsville, Samuel Adams, Sylvester Dunham; Hartford, Charles Thorn; Deerfield, Dennis Goddard, Elijah H. Field; New Castle, Thomas Carr, Job Wilson; Portland District, William Swayze, Presiding Elder; Hudson, William H. Collins, Orin Gillmore. The Youngstown Circuit was divided, and the north part called "Hartford," to which a few appointments were added from Grand River. A new circuit was formed called "Portland," with which the Hudson Circuit was connected, the remainder lying west of the Ohio District. Samuel Adams left the Youngstown Circuit in the spring of 1824, and Nicholas Gee, a local preacher from the town of Ellsworth, Mahoning County, was employed as a supply until conference, and did good service.

Asa Abel was admitted on trial in the Genesee Conference in 1821; he was received into full connection and ordained deacon in 1823, and ordained elder in 1825. He was a good preacher, and a devoted man. He served as Presiding Elder several terms in his own conference.

For some reason, in his old age, he withdrew from the ministry and membership of the Church.*

Sylvester Dunham was admitted on trial in the Ohio Conference in 1823; served Youngstown in 1823, and Grand River in 1824; and was then discontinued.

Orin Gilmore was admitted on trial in the Ohio Conference in 1822, and appointed to Mansfield, with Shadrack Ruark in charge. In 1823 he served Hudson, with William H. Collins in charge. In 1824 he was received into full connection and ordained deacon, and traveled the Brunswick Circuit, with Joab Ragan as junior preacher. At the close of this year he located.

Robert Finley Hopkins.

Robert Finley Hopkins was born in Bourbon County, Ky., April 6, 1798, and died at his home in Sewickley, Allegheny County, Pa., March 3, 1891. He was made a subject of saving grace when ten years of age. In boyhood he worked at the cooper's trade, and acquired that mechanical skill which served him well during his ministerial labors. The family moved to Ohio and settled in Preble County where the father, with the aid of his boys, cleared a farm and established a home. At seventeen years of age Robert was sent to Piqua and placed under the care of John P. Finley, a Presbyterian minister, to whom he acknowledged himself much indebted for the foundation of an education. He continued his studies, largely by himself, and acquired a large stock of information and considerable knowledge of the classics. He taught school for a year and studied law for a short time. In 1823 he was admitted to the Ohio Conference and became a member of the Pittsburgh Conference at its organization in 1826. His labors fell within the bounds of the Erie Conference on the Grand River Circuit in 1823;

*The following appointments were filled by Mr. Abel: In 1821, Canisteo; 1822, Prattsburg; 1823, "Chetauque"; 1824, Crooked Lake; 1825, Buffalo; 1826, Batavia; 1827-'28, Genesee District; 1829-'31, Buffalo District; 1832-'35, Genesee District; 1836, Cattaraugus District; 1837-'40, Dansville District; 1841, Mt. Morris and Nunda; 1842, Mt. Morris; 1843-'44, Castile; 1845-'46, Covington; 1847-'48, Chili and Churchville; 1849, Murray; 1850-'53, Genesee District; 1854, agent of Genesee College, members of Sweden Quarterly Conference; 1855-'56, Clarkson; 1857-'58, Parma; 1859, West Sweden and Byron Centre; 1860, superannuated; 1861, withdrawn from the connection.

Hudson, Ohio, in 1825, and Youngstown, Ohio, in 1826. He filled the office of Presiding Elder fifteen years, served as book agent at Pittsburgh three years, and was a member of five General Conferences.

He was married November 14, 1833, to Miss Parmelia Scott, of Brook County, Va.

"The ministry of Brother Hopkins was pre-eminently itinerant. Much of it belonged to that period of our history characterized by very short pastorates and frequent removals. Some of his fields of labor embraced vast stretches of territory, requiring hundreds of miles of travel, mostly on horseback; the climbing of mountains, threading of forests, swimming of swollen streams, and lodging in rude cabins. That was the 'heroic age' of Methodism west of the Allegheny Mountains, and Robert Hopkins had the stuff in him of which heroes are made. He well earned the large place he holds in the respect and affections of his brethren in the ministry and of the people whom he served.

"Nature was generous in giving our brother an exceptionally fine physique. He was full six feet in height, squarely built and as straight as a rule. He was of commanding presence and noble bearing, had a keen eye, was always courtly in his manners, but exceedingly affable. He was the very soul of honor, despising all that savored of littleness or meanness.

"As a preacher, Robert Hopkins was a workman that needed not to be ashamed. Whether dealing with philosophical or practical truth, he seemed equally at home. His style was lucid, logical and manly. He held his subject well in hand, always making out what he undertook. He laid no claim to what is called the 'witchery of oratory,' but his discourses bristled with points well taken and admirably put, and often spiced with sparkling wit and humor, so that he easily held the attention of young and old."*—*(Pittsburg Christian Advocate, August 23, 1891.)*

*The appointments of Mr. Hopkins were as follows: In 1823, Grand River; 1824, London; 1825, Hudson; 1826, Youngstown; 1827, Pittsburg; 1828, Washington Circuit; 1829, Pittsburg; 1830-'31, Monongahela District; 1832-'33, Wheeling District; 1834-'37, Pittsburg District; 1838-'39, Allegheny City, Beaver Street; 1840-'43, Steubenville District; 1844-'47, Beaver District; 1848-'49, supernumerary, but assisted in Allegheny City, Chestnut Street,

Elijah H. Field.

Elijah H. Field was born in Sharon, Vt., October 3, 1796; came to Ohio in 1820; was converted and licensed to exhort in 1821; later was licensed to preach, and entered upon his career as an itinerant in the Ohio Conference in 1823. He was united in marriage with Miss Ann Taylor, June 8, 1828. During a period of forty-two years he served twenty-eight charges and one district with acceptability and success. The Kanawha District, which he traveled, extended over ten of the mountainous counties of West Virginia. "The district was so mountainous that it could be traveled only on horseback or on foot, and was so extensive that the Presiding Elder was obliged to be away from home sometimes for six weeks together. Once, while on a long trip, a deep snow fell, followed by intense cold. The roads up and down the mountain steeps were difficult and dangerous, and Mrs. Field knew that the drifting snow would render them still more so. Although in prayer and faith she had committed her husband to the care of the covenant-keeping God, it was impossible for her to drive away the fear that in all probability he had perished or would perish in the wilderness. He had named the day when he expected to be at home—and he was remarkably prompt in keeping his engagements—but when that day passed, and another, and still another, and yet he did not arrive, that fear became painfully intense, and was shared by her neighbors. A kind-hearted brother harnessed up his team, and providing every comfort that was practicable under the circumstances, volunteered to go with Mrs. F. in search of her husband. But just as they were ready to start the Presiding Elder arrived, safe and sound, though greatly fatigued. On his way home he had come to the Kanawha river, which at that time and place could be crossed only on the ice. Recent rains had swollen the river and there was a space of open water of several feet between the shore and the ice on each side. What could

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and Chestnut Street Mission; 1850, Allegheny, Beaver Street; 1851, Sewickley; 1852-'53, superannuated; 1854-'55, Chartiers; 1856, Tarentum; 1857, Enon Valley; 1858, Allegheny Circuit; 1859-61, Uniontown District; 1862-'63, Allegheny City, South Common; 1864, superannuated; 1865-'66, District Secretary, Seamen's Friend Society; 1867, superannuated; 1868, Glasco and Ohioville; 1869, Freedom; 1870-'91, superannuated.

he do? His wife and children were on the other side of the river, and would expect him at the time appointed. Common worldly prudence would have said: 'Remain on this side.' But all that little world of love which he called 'home' was on the other side, and that attraction urged him forward. He procured planks and laid them across the open water between the shore and the ice, and leading his horse over this temporary bridge, he reached the ice in safety; but in attempting to cross the open space in the same way on the other side his horse fell into the stream and was saved only by the greatest exertion. In another field of labor, while absent from home, one of his children died, and the distance was so great and the way so difficult that word could not reach the father, and did not reach him until seven days after his child had been laid in the grave. Other illustrations of the hardships and perils of the itinerancy in that day might be given, if necessary. These are only specimens of what were common in the heroic age of Methodism. The last pastoral charge was New Lexington Circuit, Hillsborough District, in 1866. In the spring of that year he became convinced that he was physically unable to do the full work of a traveling preacher. Hence, he felt it his duty to ask for a superannuated relation, which he did at the next conference. His letter to the conference—he now belonged to the Cincinnati Conference—asking for a change in his relation, was a model of good sense, good taste, and Christian submission, and attracted unusual attention. The conference, of course, granted his request, and his relation as a superannuate was continued from year to year twelve years. During that time he resided at St. Paris, and though able to preach but seldom, the silent influence of his example was felt and recognized by all classes. About three months before his death, somewhat unaccountably the weary wheels of life began to revolve slowly. No clearly marked disease was discoverable, but only a general prostration of strength and vitality. In a few weeks he rallied a little, and for a time was able to walk about the house, though he did not regain his former strength. About ten days prior to his death he was again prostrated, and continued to grow weaker until October 1, 1878, when he sweetly fell asleep in Jesus.

"Brother Field was a man of marked intelligence. In science and literature he was exact and critical. On all subjects which interest intelligent men he was a close and original thinker. In theology and philosophy he called no man master; but whatever the Bible taught—the Bible interpreted by that reason with which the Creator had endowed him—*that* he received implicitly as the truth of God. To that authority he bowed, and on that book he built his hopes of everlasting life. His Christian character and life were distinguished by firmness. He was not emotional, but there was an unyielding tenacity in his faith and in his faithful observance of Christian duties. He had some peculiarities of mind and habit. Though always 'sober-minded,' he was never sad or gloomy. Cheerfulness—a sort of humorous, playful cheerfulness—was habitual to him, and was one of his marked characteristics; and that element in his character was a constant well-spring of joy, diffusing light and gladness wherever he went. He was kind and generous. No man was more ready to bestow favors upon others to the full extent of his abilities and opportunities than he. In his relation as husband, father, neighbor and friend he was just what one would expect in a conscientious and manly Christian. In the church and in all church duties his example was worthy the imitation of all. At the public services and at the class meeting his seat was never vacant when he was able to be present. During all his sickness, as well as during the fifty-seven years of his Christian life, his faith in Christ was unwavering. In his last sickness he talked but little, because of the great difficulty of articulation; but whatever he did say in relation to his religious state showed that his faith was unyielding and his hopes bright and buoyant. When very near the brink of the river of death he was asked: 'Is Jesus still precious?' to which he promptly responded 'yes.' This was the last distinct utterance that was heard from his lips on earth."*—*(Minutes of Conferences, Vol. XVII, 1879, pp. 14-15.)*

*His appointments were as follows: In 1823, Deerfield; 1824, Zanesville; 1825, Black River; 1826, Milford; 1827, Greenville; 1828-'29, Oxford; 1830-'31, Adelphi; 1832, Galliopolis; 1833-'34, Burlington; 1835-'36, Chester; 1837, Charleston District; 1838-'39, Kanawha District; 1840-'41, Deer Creek; 1842, Milton; 1843, Tremont; 1844, Fletcher; 1845, East Liberty; 1846-'47, Worthing-

Job Wilson, Nicholas Gee.

"Job Wilson, second preacher on the New Castle Circuit, was an Irishman, born, converted, educated, and licensed to preach, on the Emerald Isle. He was admitted on trial in the Ohio Conference in September, 1823, and into full connection and ordained a deacon by the Pittsburg Conference in 1825, and an elder in 1827. He was a rugged, stout-built man, face badly pockmarked. He possessed a mind of more than ordinary capacity, was remarkably fond of controversy, seemed never to be satisfied in the pulpit or in private circles unless opposing the views or criticising the opinions of others, and often with a severity and abruptness that gave offense. He was located in 1837"—it should be 1838—"and lived and died near Meadville, Crawford County, Pa."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 213.)*

Nicholas Gee was born in 1782, converted in 1804, and licensed to exhort in 1808. He removed from the state of New York into Ohio in 1823, and settled in the town of Ellsworth, Mahoning County. He was licensed to preach by Charles Elliott in 1824, and ordained a deacon by Bishop Roberts in 1836. In the spring of 1824 he was employed as a supply on the Youngstown Circuit to take the place of Samuel Adams who was obliged to leave. "Mr. Gee enjoyed but few literary advantages, and was a man of moderate preaching abilities; but his deep, uniform piety, earnest devotions, and burning zeal made him a very acceptable and useful local preacher. He assisted very much in carrying the gospel to and establishing Methodism in Ellsworth, Berlin, Lordstown, Jackson, and other neighboring towns."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 213, 214.)*

History of Little Valley Methodism.

The Methodist Episcopal Church at Little Valley was

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ton; 1848, Dunbarton; 1849, Rockville; 1850-'51, Aberdeen; 1852-'53, Cincinnati and Kentucky Conference, Winchester; 1854-'55, Cincinnati Conference, Tremont; 1856-'57, Vienna; 1858, Jamestown; 1859, Union; 1860-'61, Lynchburg; 1862-'63, New Market; 1864-'65, New Lexington; 1866, superannuated.

*He filled the following work: 1823, New Castle; 1824-'25, Mercer; 1826, Butler, after session of the Pittsburg Conference; 1826, Lake; 1827, Erie; 1828, Meadville; 1829, Hartford; 1830-'31, Clarion; 1832, Franklin; 1833, New Lisbon; 1834-'35, Freeport; 1836, Smithfield; 1837, Woodsfield; 1838, located.

organized when Cattaraugus County was considered "on the frontier." The earliest settlements on the Holland Purchase were not as advanced in religious development and in the growth and spread of Christian feeling and observance as in temporal prosperity. Some of the pioneer preachers declared that "the Sabbath day did not extend beyond the Genesee River." The Methodist circuit rider, however, urged his way through unbroken forests and across bridgeless streams into the farthest settlements of these unpropitious fields, and sounded the gospel trumpet to unaccustomed ears. The first stated worship seems to have been in 1814, and at Little Valley and in its vicinity classes were formed at an early period. A certificate of incorporation was filed in the office of the county clerk incorporating the "First Methodist Church in Little Valley," March 5, 1824. This certificate states that on the fifth day of December, 1823, "a meeting of the male persons of full age being members and friends of the Methodist Episcopal Church was held for the purpose of incorporating themselves as a religious society," at which Levi Done and William A. Hopkins were chosen to preside. The following persons were elected trustees: Benjamin Chamberlain, John A. Kennicutt, William Kendall, Jonathan Kennicutt, and Jeremiah Maybee. None of these except Mr. Maybee lived within the present limits of Little Valley. Where this organization was actually located does not appear, but it was evidently not the predecessor of the present church organization.

In 1824 Rev. Andrew Peck organized the Conewango Circuit which embraced "Conewango, Kennedy's Mills, Randolph, Ellery, Little Valley, Napoli, and Coldspring, at all of which places classes had been formed." Two years later Conewango was merged into Chautauqua and Lake Circuits. The Jamestown Circuit was formed in 1828. In 1830 a new circuit was formed called "Napoli and Smithport," the extreme points of which were perhaps one hundred miles apart. In 1825 a class was formed at "Brainard's" in the town of Napoli not far from Little Valley. In 1852 the "Randolph" Circuit included the village of Little Valley and a class was formed at "Little Valley Depot." This may have been the reorganization of the society of 1823, but this cannot be affirmed with certainty; it is, however, the origin of the

M. E. Church, Little Valley, N. Y.

present Methodist Episcopal Church of Little Valley. The Randolph preachers had charge of the work for the first five years, but there was no church building. In 1857 Little Valley was made a separate circuit, and John Akers was sent to the charge. The appointments included Pigeon Valley, Napoli, Red House, and Hotchkiss Run. January 28, 1859 the quarterly conference passed the following resolution:

"Resolved, That the interests of Methodism will be best subserved on this circuit by a judicious division of the same."

The following year the circuit was divided. July 27, 1858, members of the society met in Odd Fellows' Hall and incorporated "The First Society of the Methodist Episcopal Church of Little Valley." The following trustees were elected: Luson M. Botsford, Lansing T. Wilcox, Asa Sweetland, Jr., Stephen C. Green, and Jonathan Thompson. Friend W. Smith was preacher in charge.

November 9, 1859, a meeting-house was dedicated by Bishops Matthew Simpson, and E. R. Ames. This was enlarged and improved in 1878 at an expense of $1,650, and re-dedicated by Bishop Randolph S. Foster.

So great spiritual prosperity came to the society at Little Valley that a more commodious church edifice was imperatively demanded to accommodate the growing membership. At a meeting of the Official Board held January 19, 1905, it was decided to build on the old site on Court street which had been deeded to the society by Benjamin Chamberlain, June 25, 1866. The old church building was sold and removed. "It was decided to build of cement blocks and the wisdom of the committee is apparent to all who have admired the architecture and stability of the new church. The main auditorium has a seating capacity of two hundred and fifty, which can be very much enlarged by means of movable partitions. There has been ample provision made for the Sunday School, young peoples' societies, and the aid societies of the church. The spacious basement is fitted up into a modern kitchen and dining hall, where all that pertains to the culinary art may be indulged in. Beautiful memorial windows adorn the building; it is heated by two furnaces and is electric lighted throughout." This noble edifice was dedicated June 3, 1906. The cost was about $15,-

000.—*(Condensed from Souvenir Program of the Dedicatory Services of the First Methodist Episcopal Church, Little Valley, New York, 1906, Prepared by Rollin H. Pratt, one of the Trustees.)*

This briefer history of the organization—also taken from an authoritative source—does not go back to the earliest period, and, though not in full agreement, contains new items worthy of preservation.

The first Methodist Society in Little Valley, New York, was organized in 1829 with seven members, six of whose names have been preserved—Jeremiah Maybee and wife, Mr. Perry and wife, Benjamin Fuller, and Mrs. Fuller. The society was soon strengthened by the reception of Lewis Sweetland and wife, and Simeon Brainard and family. An old class book contains the names of thirty who were members in 1837, with Simeon Brainard as leader. The church building was erected in 1858, known as the year of "the great frost." The cost was about $2,-100. Twenty years later, it was repaired at a cost of about $1,650, making a very convenient and attractive church. The parsonage was built in 1867, and cost $1,-000. The money was furnished by H. R. Finch who received interest on the investment for some years, and then deeded the property to the church. The Sunday School was first organized in 1853.

There was a revival on the Grand River Circuit—Edward H. Taylor and John Crawford, circuit preachers—in 1823, in the town of Orwell, and a class of eight members was formed: John Babcock, leader, his wife, and mother, Sarah Case, Julia A. Babcock, Buel Higbee, Lucinda Higbee, and Samuel E. Babcock; and a little later were added James Babcock, and William R. Babcock.

Henry Knapp organized a class at Charleston, Mercer County, in 1823, holding religious services at the house of Samuel Clark. There were ten original members: Samuel Clark, his wife and son, Benjamin Canfield, Rebecca Canfield, Thomas Tomlinson and wife, Charlotte Hayes, William Koon and Thomas Morford. A plank building was erected in 1826, on a lot deeded by Samuel Clark. Three or four years later, it was torn down and removed, and a more commodious house built on a more convenient site. This was sold for a machine shop, and another edi-

fice erected about 1858.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 502, 503.)*

Conferences—1824.

The Genesee Conference met at Lansing, New York, July 25, 1824, Bishop Enoch George presiding. Bishop Elijah Hedding, newly elected, was also present. The following was the plan for Erie District: Glezen Fillmore, presiding elder; Lake Circuit, Josiah Keyes; North East, Peter D. Horton; French Creek, to be supplied; Chautauqua, Nathaniel Reeder; Conewango, William Fowler. The Ohio Conference met at Zanesville, Ohio, Sept. 2, 1824, Bishop Joshua Soule in the chair, and the following plan was made for the Ohio District: Charles Elliott, presiding elder; New Castle, Henry Knapp, Joseph S. Barris; Youngstown, John Summerville, Alfred Brunson; Hartford, Thomas Carr; Deerfield, Ira Eddy, Billings O. Plimpton; Hudson, Philip Green, William C. Henderson; Grand River, David Sharp, Sylvester Dunham; Erie, John P. Kent; Mercer, Charles Thorn, Job Wilson.

William Swayze superannuated and settled on his farm in Deerfield, Ohio.

Among the camp-meetings of the year, one of remarkable power is mentioned. It was held "on the bounds of the Erie Circuit, not far from the Ohio State line." It resulted in the conversion of many souls, and the work spread through the neighboring towns and reached other denominations. "It was supposed that between three and four hundred were gathered into the different churches in that region as the result of this camp-meeting." Charles Elliott showed himself a master leader of the Lord's hosts. —*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 218.)*

John Scott labored as an assistant to Nathaniel Reeder on the Chautauqua Circuit. Joseph W. Davis assisted Thomas Carr on the Hartford Circuit.

The General Conference which met in Baltimore in May, 1824, formed the Pittsburg Conference which embraced—besides other extensive territory—the entire territory of the old Erie Conference. The Genesee Conference met at Lansing, New York, September 14th, 1825.

Bishop Elijah Hedding in the chair, and the following appointments were made: Lake Circuit, John Scott; North East, Nathaniel Reeder; Chautauqua, Peter D. Horton; Conewango, John W. Hill; and French Creek, Robert C. Hatton. This work then passed to the new Pittsburgh Conference.

David Sharp.

David Sharp was a native of New Jersey, born Sept. 5, 1787. His parents moved to Virginia and later to Ohio and settled in Logan County. In 1807 David was converted under Methodist ministry, and united with the people who, under God, had been the means of bringing so much peace and joy to his heart. In this choice, he met with much opposition for a time from his Quaker parents, but he bore all with so much meekness that he became a favorite in his father's family. His venerable father often sat with tearful interest under his ministry, and many of his family became private and some official members of the Methodist Episcopal Church.

In 1810 he was licensed and employed as a supply. He was admitted on trial in the Ohio Conference in 1813. He was transferred to the Missouri Conference, and served Silver Creek Circuit, and then the Illinois and Missouri Districts five years. Mount Carmel Circuit, in Mr. Sharp's district in the Missouri Conference embraced four county seats. We may judge from this what the whole district must have been. The roads were bad, the streams unbridged; there were few ferryboats, and the accommodations poor, while the deprivations and hardships were indescribable. "He, however, prosecuted his work with great moral courage and indomitable perseverence, as well as with great decision and energy of character. The body containing a soul of such excellent qualities, capable of such effort and endurance, must have had a sound constitution and much strength."

In 1825 Mr. Sharp was transferred to the newly organized Pittsburg Conference. Here he labored twenty years on circuits and in stations, and four years as presiding elder. Again he labored in the west completing a ministry of forty-seven years in the Cincinnati Conference. After his superannuation in 1860, he still did such service for the church as his strength would permit.

"We have before us the testimony of brethren long associated with him in labor, and from what we have received and know ourselves, we can say that in all the places of labor assigned him he was esteemed, acceptable, efficient, and successful in his work. As a Christian, we believe that no complaints were ever made against him; as a minister in the pulpit, his discourses were respectable, but not extraordinary. It may be said, however, in favor of his performances, and of himself, that he never made great pretentions, and never wearied his hearers with long discourses. It has often been said that his sermons were like trees with more fruit than blossoms or foliage. He was punctual. It was a rare occurrence for him to be absent from or too late at an appointment. It is said that his judgment of law and the order of business in quarterly conferences commanded universal respect. He was an unassuming, modest man, clothed with humility, uniformly pious. Indeed, we think what was said of Barnabas might in truth be applied to him: 'He was a good man, full of the Holy Ghost, and of faith.'"

Brother Sharp was twice married. His first wife, a Miss Moore, of Illinois, lived only a few months. His second wife, was a daughter of Thornton Fleming, long an efficient minister of the Baltimore and Pittsburg Conferences.

Religion was the solace of his chamber of sickness and his dying bed. While his vigorous constitution and retentive memory were yielding to years and infirmities, he was ripening for the Kingdom. His cheerfulness never failed, and imparted a hallowed influence to his closing days and hours. The day following the severe attack of disease, he said: "My suffering time will soon be over. I want to leave as clear a sheet behind me as I can. I think I shall get home. Yes, going home, bless the Lord!" The next day he left his bed to join his family and friends in prayer and thanksgiving, and remarked: "If I have a correct view of things, as far as I know, all is well. The end will come. I see the shadow of death passing over me; it will be right; all is well; not my will but Thine be done." He then exclaimed: "Trying hour! trying moment! what have I to fear or dread! My heavenly Father will do all things well!" Three days before his death, he lifted up his hand and said: "I com-

mit my soul and body and Church into the hands of my heavenly Father." In the evening he prayed with his family for the last time. In the morning of April 21, 1865, at five and a half o'clock, the weary wheels of life stood still. He was with his God.*—*(Minutes of Conferences, Vol. X, 1865, pp. 162, 163.)*

William C. Henderson.

William C. Henderson was born in Mercer County, Pennsylvania, October 25, 1801. His grandparents emigrated from the north of Ireland in 1795, and in 1798 made their home in Mercer County, among the early settlers of that region. His father married Mary, sister of William Carroll, formerly of the Erie Conference. William C., their first child, received Christian culture, and was made the subject of converting grace in his sixteenth year. "Called of God to the ministry in his youth, at a time when our young men had but few advantages for acquiring a thorough education, he was concerned to make the best possible preparation for the life-work he seriously, and not without some misgivings, contemplated. As there was no college near, and those distant too expensive for his means, the helps within reach were not despised. He sought, and, for some time, enjoyed a course of academic instruction in Youngstown, Ohio. While there as a student, his convictions of duty and promise of usefulness became known to the Church. He was licensed to preach, and recommended to the traveling connection by the Boardman Quarterly Conference, and received on trial in the Ohio Conference in 1824. The following year the Pittsburg Conference was organized,

*The following appointments were filled by David Sharp: 1813, White Water; 1814, White Oak; 1815, Lawrenceburgh; 1816, Piqua; 1817, Milford; 1818, Missouri Conference, Silver Creek; 1819-'21, Illinois District; 1822-'23, Missouri District; 1824, Pittsburg Conference, Grand River; 1825, Uniontown; 1826, Beaver; 1827, Connellsville, 1828-'31, Pittsburg District; 1832, Smithfield; 1833, Smithfield Circuit; 1834-'35, Connellsville; 1836, Lisbon; 1837, New Lisbon; 1838-'39, Redstone; 1840, Beallsville; 1841-'42, Chartiers; 1843-'44, Sewickley; 1845-'46, West Newton; 1847, Triadelphia; 1848, Knoxville, same year transferred to Ohio Conference and appointed to North Lewisburgh; 1849-'50, Marysville; 1851, Darbyville; 1852, Cincinnati and Kentucky Conference, Mechanicsburgh; 1853, Cincinnati Conference, Vienna; 1854, King's Creek; 1855, King's Creek and Mechanicsburgh; 1856 New Burlington; 1857, I find no record; 1858-'59, North Lewisburgh; 1860-'64, superannuated.

and he became a member from the beginning." He was transferred to the Erie Conference in 1853, and from 1856 to the close of his life, Feb. 7, 1882, made his home in Meadville, where he was held by all in the highest esteem. "Father Henderson was a man of fair talents, industrious habits, and by diligent application made himself thoroughly acquainted with both the doctrines and economy of the Church. His mature judgment was always respected, and his counsel often sought with advantage by younger men. Though a man of strong convictions and resolute purposes, persistently following what he thought right and true, he was considerate and kind in his treatment of others, not wont to give needless offense to any. Age came to him gently, the four score years bringing few infirmaties, and slight, if any, evidence of decay of the best elements of his nature. The touch of time chastened and refined, but did not seem, in the least, to dull his sensibilities, so that the kind happy man, in the maturity of his years, both enjoyed the society of the young, and by his frequent presence in their circles, gave them real pleasure. The little children loved him.

"The end was sudden, unexpected by his family and friends, and probably unexpected by himself. There was no time for farewell words, or any declaration of his faith and hope when dying. The friends, who loved him well, and mourn their loss, needed not such words, as they had the better testimony of his life."

He was effective thirty-three years, located in 1857, and was re-admitted and superannuated in 1868.*

J. S. Barris, Peter D. Horton.

J. S. Barris was admitted on trial, Ohio Conference, 1824; became a member on trial of the Pittsburg Con-

*W. C. Henderson—Licensed to preach, 1824; admitted on trial, Ohio Conference, 1824; became a member on trial of the Pittsburgh Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; transferred to Erie Conference, 1853; located, 1857; readmitted, 1868; deceased, Meadville, Pa., February 7, 1882. Appointments: 1824, Hudson; 1825, New Lisbon; 1826, Hartford; 1827, Windsor; 1828, New Castle; 1829, New Lisbon; 1830, Beaver; 1831, Leesburg; 1832-3, Chartiers; 1834, St. Clairsville; 1835, Ohio; 1836, Butler; 1837-8, Harmony; 1839-42, Pittsburgh District; 1843, East Liberty; 1844, Murraysville; 1845, Elizabeth; 1846-7, Richmond; 1848, Petersburg; 1849-'50, Liverpool; 1851, Salem, O.; 1852, Carrolton; 1853, Sharon and Brookfield; 1854, Conneautville; 1855, Edinboro and Venango; 1856, Saegertown; 1868-'81, superannuated.

ference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; withdrew on account of differences with his Conference as to the best method of solving the slavery question, 1839, and became a preacher in the Congregational churches.*

Mr. Gregg relates: "During the spring and summer of 1824 the Presiding Elder removed Mr. Peck from the Boston Circuit and sent him to organize a new circuit out of territory that had been partly occupied in the Chautauqua and Lake circuits, which will hereafter appear on the minutes of conference as 'Conewango' Circuit. It embraced Conewango, Kennedy's Mills, Randolph, Ellory, Little Valley, Napoli and Cold Springs, at all of which places classes had been formed. A class was also formed this year in Poland, Ohio; names of members not known."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 214.)* The Conewango Circuit was formed or explored by Andrew Peck. The "Boston" Circuit, from which he was taken, was on the same district in the Genesee Conference beyond our bounds. John Copeland was second preacher on this circuit with Mr. Peck. Erie District at that time extended north so as to include Buffalo, N. Y.

Peter D. Horton was born in Orange County, N. Y., December 11, 1796, and died in Nelson, Ohio, December 21, 1867. He was converted at Phelps, N. Y., in 1817, and admitted on trial in the Genesee Conference in 1824. He became a member of the Pittsburg and the Erie Conferences at their organization. He was thirteen years effective, meantime having been supernumerary and superannuated eleven years. He was finally superannuated in 1848. Gregg says: "Mr. Horton was a very tall, slim man, of delicate health, and had a feeble voice; was exceedingly modest and timid, a close student, with a kind heart, systematic and concise in the delivery of his sermons, which were usually short and edifying. But

*The appointments of J. S. Barris were: 1824, New Castle; 1825-6, Chautauqua; 1827-8, Lake; 1829, North East; 1830, Erie; 1831, Meadville District; 1832, Erie District; 1833-4, agent, Allegheny College; 1835, Mercer; 1836-7, Meadville District; 1838, Franklin. A biographical sketch of Mr. Barris is to be found in another connection.

few men have lived a more pious and inoffensive life."*—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 217.)*

JOHN SCOTT, WILLIAM FOWLER, JOSEPH W. DAVIS.

Gregg says: "Mr. Scott was a short, stout-built Irishman; a fine specimen of an honest, simple, conscientious Christian; in his preaching, quaint, original and practical. His speech and general appearance clearly indicated his country."—*(Gregg, History of Methodism, Erie Conference, Vol. 1, p. 227.)*

John Scott was born in Emmero, Ireland. His parents were good members of the Presbyterian Church. He was converted at the age of seventeen and united with the Methodists. He came to America in 1819, and was licensed to exhort in St. Johns, New Brunswick. He worked his way westward until he came within the bounds of the Erie District, and was licensed to preach in 1822. Glezen Fillmore employed him to assist Mr. Reeder on the Chautauqua Circuit in 1824, and the next year he was received on trial in the Pittsburg Conference. In 1828 he married Miss Elzaide Hunt, "a noble woman, who faithfully assisted in bearing the toils of his itinerant life." He became a member of the Erie Conference at its organization. In 1853 he was superannuated and continued in this honored relation until the close of his earthly career. He passed to his reward from Gerry, N. Y., September 2, 1861. He had been superannuated one year in 1847. His effective labors extended over twenty-six years.

"During his ministry he saved sufficient to procure a good home, in which he lived very comfortably, greatly beloved and respected by his neighbors. Knowing his end was near he settled up all his temporal matters; made all the arrangements for his burial and funeral; choosing

*P. D. Horton—Licensed to preach, 1824; admitted on trial, Genesee Conference, 1824; became a member of the Pittsburg Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Nelson, O., December 21, 1867. Appointments: 1824, North East; 1825, Chautauqua; 1826, Deerfield; 1827-9, superannuated; 1830, supernumerary; 1831, Ashtabula; 1832, Deerfield; 1833, North East; 1834-5, Wesleyville; 1836, Cambridge; 1837-9, superannuated; 1840, supernumerary; 1841-3, superannuated; 1844, Hubbard; 1845, Freedom; 1846-7, Nelson; 1848-67, superannuated.

the bearers from the Methodists, Presbyterians, Baptists, and from among those professing no religion, saying he wished to show he was in peace with God and all men." His son, upon entering the sick room, found his father praising God. The aged saint said: "I do not know that I am dying, but I thank God for a foretaste of the joys of heaven." Methodists die well.*

William Fowler entered the Genesee Conference in 1822, and was appointed junior preacher, with Benjamin Sabin on the Canisteo Circuit. In 1823 he was second preacher on the Ridgway Circuit, with Isaac Puffer. In 1824 he was received into full connection and ordained deacon, and came to Conewango Circuit. He was with us but one year. He was ordained elder in 1826. He had superannuated in 1825. Brother Fowler was in very poor health and struggled hard to keep in the work; was superannuated, and then supernumerary; supplied work, and seems to have been for a year or two effective, but finally gave up the fight, and in 1836 located.

Joseph W. Davis was born in the town of Symingham, Berkshire County, Mass., April 30, 1791. He was an only son, and was dedicated to the Lord in infancy. In his early youth his parents removed to what was then known as Cazenovia County. He was converted at a camp meeting in 1809, and joined the Methodist Episcopal Church. He was drafted and entered the military service in 1814, but returned home on furlough on account of the sickness and death of his father, and the war soon closed. In 1816 he removed to Trumbull County, Ohio, and was appointed by Alfred Brunson leader of a small Methodist class. He was licensed to preach in 1821, and in 1824 traveled the Hartford Circuit with Thomas Carr, under the Presiding Elder. Dur-

*John Scott—Admitted on trial, Genesee Conference, 1825; transferred, Pittsburg Conference, 1825; full connection, 1827; deacon, 1827, George; elder, 1829, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Gerry, N. Y., September 2, 1861. Appointments: 1825, Lake; 1826, Grand River; 1827, Canton; 1828, Hartford; 1829, Windsor; 1830, Jamestown, N. Y.; 1831, New Castle; 1832, Centerville; 1833, Shippenville; 1834, Shippenville and Pine Grove Mission; 1835; Brookville; 1836-7, Napoli; 1838, Youngsville; 1839, Harmony; 1840-1, Wattsburg; 1842-3, Edinburg; 1844-5, Williamsfield; 1846, McKean; 1847, superannuated; 1848-9, Gerry; 1850, Leon; 1851, Wrightsville; 1852, Villenovia; 1853-'61, superannuated.

ing the year over two hundred were added to the Church. He was received into the Pittsburg Conference at its organization. While on the old Erie Circuit in 1827 and 1828—"twenty-four or twenty-five appointments, to be filled every four weeks"—there were between two and three hundred conversions. He was located in 1830, at his own request, that he might provide a more comfortable residence for his family. He was re-admitted in 1835, and became a member of the Erie Conference at its organization. His health failing, he was superannuated in 1845. He died in Bloomfield, Ohio, in January, 1854. His last words were: "Merging into everlasting day."*—*(Minutes of Conferences, Vol. V, 1854, p. 409.)*

Billings O. Plimpton.

Billings O. Plimpton was born in Sturbridge, Worcester County, Mass., March 7, 1799. In 1815, his mother lying on her dying bed, pleaded with her boy to give his heart to God. Her entreaties and earnest prayers broke his young heart and he yielded to offered mercy and was wonderfully converted. In the twentieth year of his age he was engaged in teaching near Brunswick, N. J. Here he received license to exhort, and immediately began to use his talent and was made glad to witness the conversion of several souls. He removed to Ohio, and was licensed to preach by William Swayze in 1821 and sent to the Cuyahoga Circuit. Homer J. Clark was converted under his labors while on this circuit. "Early in the spring of 1822, Mr. Plimpton started to go through from Twinsburg, Summit County, to Aurora, Portage County, Ohio, to preach to a small society then in that town. Having to follow a blind path, he missed his way and night came on, which being exceedingly dark, he was compelled to stay in the woods. He selected a high piece of ground, tied his horse to a tree, and placing his port-

J. W. Davis—Licensed to preach, 1821; admitted on trial, Pittsburgh Conference, 1825; full connection, 1827; deacon, 1827, George; elder, 1829, Roberts; located, 1830; readmitted, 1835; became a member of the Erie Conference at its organization, 1836; deceased, Bloomfield, O., January, 1854. Appointments: 1824, Hartford, supply; 1825, Grand River; 1826, Hartford; 1827-8, Erie; 1829, New Castle; 1835, Centreville; 1836, Fredonia, N. Y.; 1837, Cleveland Circuit; 1838, Hudson; 1839, Braceville; 1840, Jefferson; 1841, Parkman; 1842, Gerry; 1843, Salem; 1844, Forest; 1845-53, superannuated.

manteau on the ground for a pillow, wrapped himself up in his cloak and lay down to sleep. But before getting to sleep a gang of six or eight wolves surrounded him and began to howl most piteously. His horse took fright and began to stamp and snort terribly. Mr. Plimpton jumped up and commenced hallooing with all his might, and he and his horse made the surrounding hills ring. The wolves took fright and fled, and Mr. Plimpton laid himself down and slept till morning, when he found he was but half a mile from Aurora. From this place he was invited over to Bainbridge, where he established an appointment. Upon arriving at the house of Mr. Smith, where he had ordered the appointment to be made, he found a large crowd of people assembled, and among them Rev. Mr. Seward, a Presbyterian preacher from Aurora. Mr. Plimpton concluded that as the congregation was large and enjoyed preaching but seldom, they had better have two sermons, and accordingly invited Mr. Seward to preach first, to which he consented, and announced for his text, 'Say ye to the righteous it shall be well with them;' Isaiah iii. 10. His sermon was practical and earnest. Mr. Plimpton then took for his text, 'Woe unto the wicked; it shall be ill with them,' and in his rapid, earnest way, addressed himself to the wicked. From this meeting a general awakening spread through the community, which in a short time resulted in the formation of a class of thirty members. Harvey Baldwin was leader, Joseph Ely and wife, Philip Haskins and wife, Jonathan McFarland and wife, Daniel McFarland and wife, Wesley McFarland, P. D. McConney and wife, Asahel North and wife, Oren Henry, John Henry and wife, Gordon Kent and wife, Joseph Witter and wife, Oliver Wheeler and wife, were the principal members." —*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 196-198.)* Mr. Plimpton "possessed a most vigorous intellect, quick in thought and rapid in utterance, rather too much so for the pleasure of his hearers. His mind seemed to traverse the rich fields of truth with the utmost speed and ease, while his language was copious, elevated and terse, but came with such impetuosity as to require the very closest attention the hearer could give to distinguish his words and keep the chain of thought; but

he was sure to pay those who made the effort."—*(Gregg, History of Methodism, Erie Conference, Vol. 2, p.116.)*

Mr. Plimpton was admitted to the Ohio Conference in 1822, and became a member of the Pittsburg, Erie and East Ohio Conferences at their organization. He was effective forty-one years, and seven years Presiding Elder on the Warren, Ravenna, Meadville and Erie Districts. He was a delegate to three General Conferences. In the midst of his years of activity he was supernumerary four years. He superannuated in 1867, and fell asleep in Cleveland, Ohio, April 27, 1886.*

Charles Thorn, John W. Hill.

Charles Thorn was born December 3, 1800, on Long Island; converted in Forsyth Street Church, New York, July 7, 1815; licensed to preach by James Quinn in 1820, and the same year received into the traveling connection in the Ohio Conference. His fifth appointment was Mercer in 1824, and when the Pittsburg Conference was formed in 1825 he became a member of that body. His ministry filled out fifty-four years. "Our departed brother was a Methodist of the older school. In Cromwellian times he would have ranked as a Puritan of the strictest sect; stern, yet not morose; free from personal levity, yet not intolerant toward rational enjoyment in others. He was strict in his attendance on the means of grace, and his religion, as it appeared at the communion

*B. O. Plimpton—Licensed to preach, 1821; admitted on trial, Ohio Conference, 1822; full connection, 1824; deacon, 1824, McKendree, Roberts or Soule, all of them presiding at the Conference and the general minutes not indicating who of them ordained the deacons; became a member of the Pittsburg Conference at its organization, 1825; elder, 1826, Soule; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., April 27, 1886. Appointments: 1822, Beaver; 1823, Detroit, Mich.; 1824, Deerfield; 1825-6, Canton; 1827, New Lisbon; 1828-9, Youngstown; 1830, Cleveland; 1831, Deerfield; 1832-3, Chardon; 1834, Tallmadge and Middlebury; 1835, Ashtabula; 1836-7, Agent, Allegheny College; 1838, Warren, O.; 1839, Warren District; 1840, Youngstown; 1841, Greenville and Clarksville; 1842, Williamsfield; 1843-4, Ravenna District; 1845, Hartford; 1846-8, Meadville District; 1849, Erie District; 1850-1, supernumerary; 1852, Liberty, but did not go to his appointment; 1853-4, supernumerary; 1855-62, Agent, American Colonization Society; 1863, Agent, American Bible Society; 1864-6, Agent, Pennsylvania Bible Society; 1867-85, superannuated.

and quarterly love feast, was of a joyful, tender and triumphant type. Many were brought to God through his instrumentality and built up in the faith and hope of the gospel. It is recorded of him that after he became a minister he baptized his mother and received both parents into the Church. He was a great sufferer through failing health during the last three years of his life, but he endured wasting and painful disease with patience and faith and hope, and no murmurs escaped his lips." He passed away at his home in Sewickley, Pa., June 30, 1874.*—*(Minutes of Conferences, Vol. XV, 1875, p. 35.)*

According to his biographer, John W. Hill was a native of Massachusetts, but in early life became a resident of Western New York, where he was converted and united with the Methodist Episcopal Church in 1815. He was the son of Rev. Benjamin P. Hill. Gregg says he was born in the town of Preston, New London County, Conn., March 26, 1802; and was converted, "in company with seven other persons," in a week-day prayer meeting in Brookfield, Madison County, N. Y., July 17, 1815, and removed with his parents into Chautauqua County, N. Y., in 1818. He was licensed to preach in 1821, and admitted on trial in the Genesee Conference in 1824, when he was appointed to Conewango Circuit, then a wilderness country. He became a member of the Pittsburg and the Erie Conferences at their organization. For forty-seven consecutive years he received regular appointments, and often to fields of labor requiring great toil and many hardships. Seldom did a year pass without extensive revivals on his work. His sermons came fresh from a mind well cultivated by study and a heart

*The work of Charles Thorn: 1820, Fairfield Circuit; 1821, Mansfield; 1822, Greenville; 1823, Hartford; 1824, Mercer; 1825, West Wheeling; 1826, Chartiers; 1827, New Castle; 1828-9, Connellsville; 1830-1, Blairsville, the last year as supernumerary; 1832-3, Somerset; 1834-5, Steubenville; 1836, Alleghenytown; 1837, Burgettstown; 1838, Cadiz; 1839, Moorsfield; 1840, Flushing and Moorsfield; 1841, St. Clairsville; 1842-3, Washington; 1844-5, New Lisbon; 1846, Cadiz; 1847, Hanover; 1848-9, Mofiongahela City; 1850, West Newton; 1851-2, Sharpsburg and Stewart's Run; 1853, Manchester Mission; 1854, Manchester; 1855, South Pittsburg and West Pittsburg Mission; 1856, Enon Valley; 1857-'60, Agent of Pennsylvania Bible Society; 1861, superannuated; 1862-6, Agent of American Bible Society; 1867, Salineville; 1868, Ross Street; 1869, Smith's Ferry; 1870-4, Agent of Pennsylvania Bible Society.

warmed with the love of Christ. Even down to old age he continued the habit, formed in his early ministry, of rising at four o'clock in the morning and spending the early hours of the day in systematic reading. His last hours were marked with strong faith in God, great peace of mind, and exultant joy. His last words were, "Praise the Lord!" He passed away at his home in Springfield, Erie County, Pa., September 23, 1873, in the fiftieth year of his itinerant ministry.*

Classes Organized at Aurora and Charlestown, O.

Billings O. Plimpton formed a class in Aurora, Ohio, in 1824, the members of which included Dudley Hollister and wife, Reuben Henry and wife, and Maria Ferguson.

In 1824 Ira Eddy and Billings O. Plimpton, traveling the Deerfield Circuit, formed a class in the town of Charlestown, Portage County, Ohio. The following were the pioneer members: Claudius Coe and wife, Adna C. Coe and wife, Sarah C. Coe, Alpheus Baldwin, Luke Hall and wife, John Judson Steadman and Edward Steadman. Others were soon added, among whom are named: Dennis Steadman, Watson Steadman, Diodama Steadman and the two Misses Hall. In January, 1825, Charles Elliott, the Presiding Elder, came to hold a quarterly meeting, and was refused the use of the little school house because the "Congregational minister, having the oldest right, claimed it." Mr. Elliott accepted the offer of a barn. The floor was seated and made comfortable for the women, and a few bundles

*J. W. Hill—Licensed to preach, 1821; admitted on trial, Genesee Conference, 1824; transferred as a probationer to the Pittsburg Conference, 1826; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Springfield, Pa., September 23, 1873. Appointments: 1824, Boston, N. Y.; 1825, Conewango, N. Y.; 1826, Meadville; 1827, Butler; 1828-9, Deerfield; 1830, Grand River; 1831, Hudson; 1832, Deerfield and Ravenna; 1833, Cleveland; 1834-5, Youngstown; 1836-7, Mesopotamia; 1838, Geneva; 1839, Kingsville; 1840-1, McKean; 1842, Fredonia, N. Y.; 1843, Williamsfield; 1844-5, Clarion; 1846, New Castle; 1847, Mahoning; 1848, Ellsworth; 1849-50, Edinburg; 1851, Parkman; 1852-3, Mantua; 1854-5, Gustavus; 1856, Orangeville; 1857, Vienna and Bristol; 1858-9, Liberty; 1860, Hubbard; 1861-2, Salem, Mercer County; 1863, Cochranton; 1864, Evansburg; 1865-'66, Rockville; 1867, Wattsburg and Mina; 1868-'69, Lockport; 1870, Cherry Valley; 1871-3, superannuated.

of straw were scattered on the ground in front of the door upon which the men could stand. The meeting was duly held, and Mr. Elliott preached a crushing sermon against Calvinism. It was determined to build a church, and five trustees were appointed for that purpose. They obtained a lot and erected a neat brick church which was occupied by the society for many years. By the close of the year they numbered between thirty and forty mem bers.—*(Gregg, History of Methodism, Erie Conference, Vol. 1, pp. 219-220.)*

The Asbury and Other Classes.

Asbury Church, Erie County, was organized in 1824. Ruth Wheaton, one of the members of the first class, came from Massachusetts in 1820. Near the same time Charles and Mary Wilson came from Lancaster County, Pa., and four years later John and Jane Magee, from the same place. These five persons constituted the first class; and John Magee was appointed the first leader. Among other early settlers were the Nicholsons, whose descendants are still strong supporters of the Church. The first church building was a humble structure of hewed logs erected about 1826. Another edifice was erected in 1847. The church records show that a committee was appointed February 18, 1846, to raise money to build a church. A lot was purchased at the cross roads, corner of Andrew Nicholson's farm, West Millcreek Township, and a deed secured for the same. The trustees were William Stacy, George Nicholson, Henry Malick, Thomas McKee, J. W. Smith, Erastus Kellogg and Jacob Pettit. The committee to raise money were William Stacy, John Wheaton and George Nicholson. The church was built in 1847.—*(Communication to the author from W. F. Flick, who examined the records.)*

Asbury belonged successively to the Erie, Wesleyville, McKean and Fairview Circuits. It was made a station in 1874, and the next year a good parsonage was built. Among the revivals with which the charge has been blessed was that of 1840 under the labors of Thomas Blinn and J. W. Hill. During the winter of 1874-'75 there was a precious revival conducted by Rev. F. S. Patterson and Mrs. Dawson, when about two hundred

were converted, most of whom united with the Methodist Episcopal Church.

In 1875 Asbury was taken from the Fairview Circuit, to which it had belonged, and F. S. Patterson was the first pastor. About the same time a good parsonage was erected.

The North Bank Society was organized in February, 1824, by Charles Thorn, pastor. The class took its name about one year after its formation. The following were its members: Charles Campbell, leader; Sally Campbell, James Fonner, Leah Fonner, Rebecca Fonner, Hannah Royal, Mark Royal, Margaret Royal and A. H. Herriott. The class, which met in the house of A. H. Herriott, was said to have been attached at first to the Williamsfield (Ohio) Circuit. After some time a school house was occupied until 1833, when the first house of worship was erected. The county histories, however, date the erection of the church in 1845, on land donated by Charles Campbell. In 1870 this was replaced by a commodious two-story frame structure which cost $6,000.

The Thicket class—the nucleus of the present Center Chapel—was formed in 1825. Thomas Carr was the pastor. It consisted of the following members: John Thayer, leader; Polly Thayer, Harris or Horace Taylor, Sarah Taylor, Jacob Stilson and wife, James Angelo and wife, Hannah Burwell, Rachel Burwell, Maria Angelo, Abraham Wiser, O. Housal, Edward Williams and Lucinda Williams. Meetings were held in private houses and in the school house until 1846, when a neat little church was erected.

The Espyville class was formed in 1831, and consisted of the following members: Aaron H. Herriott, leader; Sisson Herriott, George Espy, John Espy, Sidney Herriott, Rachel Herriott and Frances Fowler.

"The Hartstown appointment, after having been severed from Espyville charge and served from other quarters for about four years, was re-attached to it in the fall of 1873, and at the same time a large number of persons, constituting the Miller's class, deposited their letters and were henceforth to attend preaching at Hartstown and to be considered a part of that society, though holding class and prayer meetings in Miller's school house upon the Sabbaths when there was no public service at Harts-

town." In 1840 a frame Methodist meeting house was erected on the hill above the village of Hartstown. There were fifteen original members, among whom we may name George F. Randolph, James I. Lewis, Vance Cotton, Samuel Cotton, John Hammel, Bennett Trimble and James Wright. A new church was dedicated by Rev. I. C. Pershing, D.D., February 19, 1882. The cost was about $2,500.

A camp meeting was held near the State line by Charles Elliott, Presiding Elder, in 1824, resulting in the organization of a class in Kingsville, Ohio, by John P. Kent. Among the members were William Maltby, leader, and his wife, Mr. Tinker, his wife and son, Silas Tinker and wife and Mr. Greene and wife. This class, which met in the western part of the town, was dissolved and one formed in the village by J. C. Ayers in 1830, to which the members of the former class were attached. In a short time thereafter a small brick church was erected.—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 99)*

XI.

LEONIDAS L. HAMLINE—SHOUTS OF VICTORY—1825-1829.

The Pittsburg Conference held its first session in Pittsburg, Pa., September 15, 1825, Bishop Enoch George presiding. Thirty-five members answered to their names. Appointments within our territory were the following: Erie District, William Swayze, Presiding Elder; Erie, Nathaniel Reeder, Zachariah Ragan; North East, John P. Kent; Chautauqua, Peter D. Horton, Joseph S. Barris; Conewango, John W. Hill; Lake, Henry Knapp, John Scott; French Creek, Robert C. Hatton; Mercer, Alfred Brunson, Edward Stevenson; Mahoning, Ignatius H. Tackitt. Ohio District, Charles Elliott, Presiding Elder; Grand River, Philip Green, Joseph W. Davis; Deerfield, John Summerville, Ira Eddy; Hudson, Robert Hopkins; Hartford, Thomas Carr, John Chandler; Youngstown, Edward H. Taylor, William R. Babcock; New Castle, Samuel Adams, James Babcock. The Erie District had but one circuit beyond our bounds, and the Ohio District but three.

The appointments on the Mahoning Circuit for this year have been preserved: Punxsutawney, Lieser's, Lawson's, Stoner's, Young's, Shippenville, Armstrong's, Sulonger's, Smith's, Shouse's, Hoffman's, Smullen's, and Critzer's.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 225.)*

Tackitt, Stevenson, Ragan.

Ignatius H. Tackitt was born in Monroe County, Va., August 19, 1798. He was converted in the seventeenth year of his age, admitted into the Baltimore Conference on trial in 1824, transferred to the Pittsburg Conference in 1828, and became a member of the Erie Conference at its organization.

Mr. Tackitt's sermons were well arranged, sound in matter, and often logical and strongly argumentative. He bravely bore the hardships, privations and trials of the Methodist preachers in the earlier settlements of our territory; and evinced a strong attachment to the Church and Conference to which he belonged. It was his delight to be present at all the sessions as long as he lived. In the quiet and calm of the evening of life he fell asleep in Christ at his home in Forestville, N. Y. It was December 26, 1874.*

Edward Stevenson was received on trial in 1825, received into full connection and ordained deacon in 1827. He served Mercer and Erie—each one year;—was then made supernumerary; remained in that relation three years and located.

Zachariah Ragan was admitted on trial in the Pittsburg Conference in 1825, and appointed second preacher on the Erie Circuit. He traveled the Chautauqua Circuit, J. S. Barris in charge, in 1826; and Lake, J. S. Barris in charge, in 1827. He was received into full connection and ordained a deacon in 1827. He located in 1828, and united with the Protestant Methodist Church in whose service he spent his subsequent life, doing acceptable service in the ministry. "Mr. Ragan was a good-sized and good-looking man, with very respectable preaching talents."

James and William R. Babcock.

James Babcock was born at Washington Court House, N. Y., in March, 1800. The family moved into Ohio and settled in Orwell, Ashtabula County. James was converted at the age of sixteen, but lost his religious enjoyment. He was restored to the favor of God in 1823 un-

*I. H. Tackitt—Admitted on trial, Baltimore Conference, 1824; transferred to Pittsburg Conference, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; located, 1850; readmitted, 1854; deceased, Forestville, N. Y., December 26, 1874. Appointments—1824, Harrison; 1825, Mahoning, 1826-'27, Meadville; 1828, Cleveland; 1829, Randolph; 1830, Parkersburg; 1831-'32, not connected with Conference; 1833, re-admitted, Forestville; 1834, Smethport; 1835, Forestville; 1836, Youngsville; 1837-'38, Fredonia; 1839, Ohio City; 1840, Cleveland; 1841, Franklin, O.; 1842, Conneautville; 1843, Villanovia; 1844, Oil Creek; 1845, Cooperstown; 1846, North East and Quincy; 1847, Ellington; 1848, Sheridan; 1849, Perrysburg; 1854-'74, superannuated.

der the labors of E. H. Taylor and John Crawford, who then traveled the Grand River Circuit. He was licensed to preach, and admitted on trial in the Pittsburg Conference in 1825.*

"Mr. Babcock was a tall, well-built, and dignified-appearing man, of deep piety, and earnest zeal, and was highly esteemed as a minister." His first appointment was to the New Castle Circuit as junior preacher with Samuel Adams. He served the Shippenville Circuit in 1826-'27; "a large circuit in a new wilderness, mountainous country, with very little assistance from the presiding elder." He passed away at Butler, Pa., February 8, 1829. He had been superannuated at the last conference session.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 261.)* "Brother Babcock's talents, though respectable, were not of the brilliant kind. His piety, diligence and zeal rendered him useful; and in death he realized the advantages of that religion which he labored to publish in his life. His end was not only peaceful, but triumphant."—*(Minutes of Conferences, Vol. II., 1831, p. 114.)*

James Babcock traveled the Shippenville Circuit two years, in 1826-1828. The circuit embraced "nearly all that is now within the limits of Clarion District. . . . So great was his zeal and fidelity that between hard labor, much exposure, severe study and scant fare, he contracted pulmonary consumption and was obliged to take a superannuated relation, though he did not cease to preach until weakness prevented and death granted a release, February 8, 1829. He was buried in the old cemetery at Butler, Pa., John P. Kent preaching his funeral sermon from 'Mark the perfect man and behold the upright; for the end of that man is peace.' His death, the first of many scores, who since have gone up from Erie Conference to a crown of life, is said to have been remarkably peaceful. James Babcock was the elder of three brothers, all of whom labored within the bounds of our Conference." While he was laboring on the circuit a class was formed at Brookville in 1828, which con-

*Mr. Gregg says he was admitted on trial in the Ohio Conference in 1824—History of Methodism, Erie Conference, Vol. I., 228. See, however, the minutes and Reynold's Manual of the Pittsburgh Conference, p. 16.

sisted of the following members: David and Cyrus Butler and their wives, and John Dixon; David Butler was leader. The class met in an old mill or barn standing a mile north of the present town. Here Cyrus Butler formed the first Sunday School of the district so far as we have any record. In 1829 the class met, so it is said, in a school house standing on the site of the present county jail. In 1830 the loft of the jail was used, and afterward (in 1832) the court room. A church was built in 1850.—*(C. W. Darrow, in the District Methodist, Vol. I., 1888, No. 4.)*

William R. Babcock, brother of James Babcock, was born about 1804. He was converted and united with the Methodist Episcopal Church in 1822. He was received on trial by the Pittsburg Conference in 1825. Mr. Gregg must be in error when he says that the brothers joined the Ohio Conference in 1824, since the license of William R. to preach—in the Pittsburg Conference Historical Society archives—was granted in 1825. "In 1827, while he was junior preacher on a circuit including Cleveland, Ohio, the first Methodist society was formed in that town, composed of a few members, and the Court House was the preaching place." "The preacher lodged at Captain Johnston's, whose wife, Grace, was the first person of our Church to come there for residence."—*(Mrs. W. A. Ingham, in transmitting a letter from Mr. Babcock written from St. Louis, Mo.; Pittsburg Christian Advocate, March 22, 1888.)*

Mr. Babcock was transferred to the Genesee Conference in 1834, and because of sympathy with the Methodist Episcopal Church, South—it is so stated, though the resolution below gives another reason—requested a location in 1848, and united with that denomination. The esteem in which he was held by his brethren is shown by the resolutions adopted by the Conference:

"Whereas, Our worthy brother, Rev. William R. Babcock, on account of ill health, and with a view to repairing to a more southern and genial clime, has this day located; therefore,

"Resolved, That, in view of his long labors and services among us as a Conference, we extend to him our cordial wishes and prayers, that wherever he may be called to labor in the vineyard of the Lord the blessing

of heaven may attend him, and we cheerfully recommend him to the attention and fellowship of the flock of Christ."—*(Conable, History of the Genesee Annual Conference, p. 567.)*

After he had spent twenty years in the itinerancy in Pennsylvania, Ohio and New York, he preached four years in West Virginia and Kentucky. In 1852 he removed to Missouri and lived nearly forty years in St. Louis. He died in peace May 27, 1891.*

JOHN CHANDLER.

Mr. Gregg says: "Rev. John Chandler, second preacher on the Hartford Circuit, was a small, slim man, rather awkward in his movements, his under jaw a little turned to one side, but possessed a clear, strong mind, deep piety, full of zeal, apt in controversy, and at times was terribly severe and scathing; an ardent lover of Methodism, and regarded by other denominations as too sectarian."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 228-229.)*

Rev. J. C. Cumming, of the Central Illinois Conference, writes: "I was Father Chandler's pastor the last three years of his life, and was at his bedside when he died. He was my Presiding Elder several years. I knew and admired him when I was a boy. He was the most mighty man in prayer that I have known." The following memoir, with a few changes and corrections, is from Mr. Cumming's pen:

"John Chandler was born in the town of Enfield, Hartford County, Conn., October 16, 1797. His parents were members of the Congregational Church. At sixteen years of age he was deeply convinced of sin, and at twenty-four he was powerfully converted, and had a clear assurance that his 'sins were forgiven through the blood of the Lamb.' Having embraced Calvinism, he was for some time greatly depressed in spirit, but by reading Fletcher's Checks and the Methodist Discipline, his mind

*His appointments were: 1825, Youngstown; 1826, Hudson; 1827, Grand River; 1828, supernumerary, and attached to Meadville; 1829-'30, Franklin; 1831, Springfield; 1832, North East; 1833, Gerry; 1834-'35, transferred to the Genesee Conference and appointed to Lodi; 1836-'37, Clarence; 1838-'39, Carlton and Yates; 1840, Lockport, south; 1841-'44, Dansville District, 1845, Canandaigua; 1846, Batavia; 1847, LeRoy; 1848, located.

was led to grasp the doctrine of free and full salvation. And after deeply weighing the subject he joined on trial the Methodist Episcopal Church in Rochester, N. Y., April 26, 1821.

"He was licensed to preach in June, 1824, and in the same year received on trial in the Ohio Conference and became a member on probation in the Pittsburg Conference in 1825 at its organization. For twelve years he traveled large circuits, suffering much from exposure to all kinds of weather, and doing an immense amount of hard work. In those years God gave him many souls; among them our sainted Bishop Calvin Kingsley. He then traveled three years on the Erie District, and four years on the Ravenna District. His term of service on the Ravenna District was marked by wonderful revivals. In a single year three thousand souls were added to the Church. He served Chardon one year, his associates being Alvin Burgess and C. P. Henry.

"He had been a member of the Erie Conference since its organization, and in 1844 came to the Rock River Conference, and became a member of the Central Illinois Conference at its organization in 1856. He was stationed in Peoria for two years. He then spent two years in the northern part of the conference, one of which was on the Chicago District. Next he spent four years on the Peoria District. In 1858 he was appointed Presiding Elder on the Rock Island District, and upon its division was continued on the Kewanee District for four years. After serving Perry Street, Peoria, two years, and laboring as Centenary Agent one year, he was made supernumerary in 1881, and superannuated in 1887.

"He was a great sufferer from the time he laid aside the active work of the ministry until his death, but triumphed through the grace of God.

"His wife, with whom he lived in loving wedlock forty-one years, preceded him to heaven only a little time, having died June 7, 1870. After severe and protracted sufferings, he fell asleep in Jesus at his home in Peoria at 4 o'clock Thursday, August 14, 1873.

"Father Chandler was deeply pious, a man of power in prayer and preaching, a prudent officer in the Church and a princely leader in Israel. He was loved and honored by his brethren, and now that God has called him home

is sincerely mourned by all." He was a member of the General Conferences of 1848 and 1852.*

John P. Kent writes from Springfield, Pennsylvania, under date of February 11, 1825: "The happy result of a camp meeting held in Salem, Erie Circuit, last August, furnishes another proof of their utility, when arranged and conducted with propriety. This meeting was superintended by the Rev. Charles Elliott; and as I understand he intends sending you a particular account of it, I shall only observe in general that the exercises were attended with a peculiar unction from the Holy One; and that about one hundred were apparently cut to the heart. Since that time the work has spread into the adjoining towns of Kingsville, Monroe, Sheffield, etc., and not less than three hundred have joined the different churches, and one hundred and twenty have united with our own church. The work is still spreading, though somewhat abated in some places. May it deepen and widen until the waters of the sanctuary shall universally prevail"—(*Methodist Magazine, Vol. VIII., p. 162.*)

The Pine Grove Methodist Episcopal Church, Crawford County, was organized as early as 1825. Meetings were held in the cabins of the members and in the schoolhouse until 1858 when a house of worship was erected. Among the influential members were: David Thurston, Job Calvert, John McFadden, Joseph Baird and John Daniels. The class has formed a part of several circuits at different times—those of Saegertown, Cochranton,

*John Chandler—Licensed to preach, 1824; admitted on trial, Ohio Conference, 1824; became a member on probation of the Pittsburg Conference at its organization, 1825; full connection, 1826; deacon, 1826, Soule; elder, 1828, Roberts; became a member of the Erie Conference at its organization, 1836; transferred to Rock River Conference, 1844; became a member of the Central Illinois Conference at its organization, 1856; deceased, Peoria, Ill., August 14, 1873. Appointments—1824, Barnesville; 1825, Hartford; 1826, Butler; 1827, Chautauqua; 1828, Windsor; 1829, Cleveland; 1830, North East; 1831, Jamestown, N. Y.; 1832-'33, Erie; 1834-'35, Springfield; 1836-'38, Erie District, 1839-'42, Ravenna District; 1843, Chardon; 1844-'45, Peoria, Ill.; 1846, Southport, Ill.; 1847, Chicago District; 1848-'51, Peoria District; 1852-'54, Agent Peoria Wesleyan Seminary; 1855, Pekin; 1856, Henry; 1857, Wethersfield and Kewanee; 1858-'59, Rock Island District; 1860-'63, Kewanee District; 1864-'65, Peoria, Perry Street; 1866, Centenary Agent; 1867-'68, supernumerary; 1869-'72, superannuated.

Townville and others—*(Bates, Our County and Its History, 1899, p. 546.)*

When P. D. Horton traveled the Chautauqua Circuit in 1825 the plan of the circuit was as follows: Sabbath morning, Coe's; afternoon, Jamestown; Monday morning, Bentley's; afternoon, Chestnut Ridge; Tuesday morning, Vermont settlement; afternoon, St. Clair's school house; Wednesday, Judge Burnet's; Thursday, Pickard's; Friday, Carpenter's; Saturday, Frost's; Sabbath morning, Mile's; afternoon, Mayville; Monday, Hitchcock's; Tuesday, Harmony; Wednesday, Paddock's; Sabbath morning, at a house near the old camp ground; afternoon, Phillips'; Tuesday, Bullock's; Wednesday, Esq. Tate's; Thursday, Columbus; Friday, Irwin's; Sabbath morning, Youngsville; afternoon, Warren; Monday, Chandler's Valley; Tuesday morning, Yankee Bush; afternoon, Joseph Mead's; Wednesday, Kinzua; Thursday, Dougherty's; Friday, Brailey's; Saturday, Gibson's—a three weeks' circuit, with thirty appointments, and about six hundred members.—*(Pittsburg Christian Advocate, January 13, 1857.)*

Appointments for 1826.

The Pittsburgh Conference met in Washington, Pa., August 22, 1826. Bishops Joshua Soule and Elijah Hedding were present. The following was the plan of work adopted for the year: Erie District, William Swayze, Presiding Elder; Erie, Nathaniel Reeder, Edward Stevenson; North East Henry Knapp; Lake, Job Wilson, John P. Kent; Chautauqua, Joseph S. Barris, Zachariah Ragan (the minutes of the quarterly conferences say that Don Prosser served two months, John C. Ayres, two and a half months, and Zachariah Ragan, four months); Meadville, John W. Hill, Ignatius H. Tackitt; Mercer, John Leech, Hiram Kinsley. Ohio District, Charles Elliott, Presiding Elder; Grand River, Thomas Carr, John Scott; Deerfield, Philip Green, Peter D. Horton; Hudson, John Crawford, William R. Babcock; Hartford, William C. Henderson, Joseph W. Davis; Youngstown, Robert C. Hatton, Robert Hopkins; New Castle, Alfred Brunson. This year the name of French Creek was changed to "Meadville;" Conewango was divided between the Chautauqua and Lake Circuits, and Mahoning

was changed to "Shippenville," and connected with the Pittsburgh District, of which Thornton Fleming was Presiding Elder. James Babcock was appointed to the circuit.

The Mahoning Circuit was formed in 1812, and was connected with the Baltimore Conference until 1825. It was named from the Mahoning river, which afterwards formed the southern boundary of the Erie Conference. All its territory lay south of the Mahoning river until 1817, when an appointment was established near the mouth of Red Bank, and in 1822 another at the home of Mr. Hoover in Punxsutawney, Jefferson County, Pa.

Hiram Kinsley.

Hiram Kinsley was born in Fairfield, Franklin County, Vt., December 17, 1799, and died in Geneva, Ashtabula County, Ohio, January 23, 1887. He united with the Methodist Episcopal Church in Forestville, N. Y., in 1824, and two years later was admitted on trial in the Pittsburg Conference. He became a member of the Erie and East Ohio Conferences at their organization. He was forty-two years effective and twenty years Presiding Elder on the Erie, Jamestown, Meadville and Warren Districts. He was a delegate to five General Conferences. He was supernumerary in 1865, and superannuated in 1869, and remained in this relation until the close of his life.

"If the name of Hiram Kinsley is kept green by the Erie Conference until a successor appears, it will long remain as an inspiration to our preachers. He was a little below medium in size, his form symmetrical and built compact as a crystal; he had sharp, angular features, and a voice strong, clear and musical as a flute; he was never sick and seldom had an ache or a pain. He was thoroughly converted while hearing a class in school recite a lesson, and became an intense student of the Bible and the best theological writings. He was admitted to the Pittsburg Conference in 1834, and became a member of the Erie Conference at its organization. In Mr. Kinsley, body and mind were happily adapted to each other, and his mental powers were well balanced. In middle life this equilibrium was somewhat disturbed by severe study —the emotional nature, the basis of social intercourse be-

ing to some extent suppressed. When his mind was absorbed in some subject of thought, as was the case almost daily, he was like a turtle in its shell. It mattered not where he was or who were present, he was thinking—was not there, saw nothing, heard nothing until he emerged into common life. This peculiarity was not understood by all; some considered him not social. His mind was keen, incisive, analytic, logical, prompt to act and strong in its movement. He was an examiner, a reasoner, an exhorter. As he advanced in an argument he left behind him a trail of light. Christianity and Methodism were the intellectual and moral world in which he lived, and he could conceive of nothing higher or better. He was master of all the theologies of the time, and Methodist doctrine compared with other doctrines was as a gem among pebbles; and in defending his faith against Calvinism and other systems, for many years he stood forth as one of the mighty men of the conference. Public debates were not to his taste; the pulpit was his throne, and as a battery set in defense of the truth, it was second in power to no other in the country.

But first and foremost of all Mr. Kinsley was a preacher of the plain gospel of Christ. Nothing else did he ever bring into the pulpit except under the pressure of necessity. He preached the Word because his soul was saturated with it, and he loved it. The vows of God were upon him. He was once pastor of the church at New Castle, Pa., and as he was looking, and praying, and preaching—deeply anxious that the church might be revived—the spirit so came upon the congregation that the ordinary services were interrupted and every one began to speak as the Spirit gave him utterance. It was the prelude to a great revival.

Mr. Kinsley was what is called a conference man. He invariably gave attention to every item of business that came before that body. His mind was constitutionally legal, and if law, Church or State, was likely to be broken, he was ready to point out the danger. He was quick to get the Bishop's eye and ear, quick to speak, spoke instantly and to the point, said enough and sat down. He spoke often, but every one was glad to hear him. He was never a bore. He had the courage always to say

and do what he thought should be said and done. The favor or disapproval of others had no influence on his conduct. He was employed seven times in district work, and better work he probably never did. His thorough knowledge of the discipline and his scrupulous care in seeing that it was carried into effect kept his district in an orderly and healthy condition. As one set for the defense of the gospel, he was careful to see that no heresy flourished within its bounds. He was honored with a seat in seven General Conferences. He was highly conservative, and went only as the Church led the way.

Withal, Hiram Kinsley was a most manly man. His integrity cut like a diamond. He was sincerity incarnate. He was incapable of any affectation. He lived in charity with his brethren, and enjoyed their full confidence and utmost respect."*

Methodism in Mayville, N. Y., and Twinsburg, O.

The Methodist Society at Mayville, N. Y., was organized in the old Court House in the latter part of 1826 by Joseph S. Barris. There were six members, as follows: Oliver Hitchcock and wife, Charles P. Young and wife, Henrietta Hovey and E. P. Steadman. Mr. Hitchcock was appointed class leader; Mr. Steadman became a member of the Pittsburg and afterwards of the Erie Conference. Mayville was embraced in the old Chautauqua Circuit, which contained thirty appointments. Soon after the formation of the class, a house was purchased at a cost of $300 and fitted up for a place of worship. In 1851 a substantial church was built, which was replaced in 1879 by a larger and more commodious

*Hiram Kinsley—Licensed to preach, 1825; admitted on trial, Pittsburg Conference, 1826; full connection, 1828; deacon, 1828, Roberts; elder, 1830, Soule; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., January 23, 1887. Appointments: 1826, Mercer; 1827, Hartford; 1828, Youngsville; 1829, Franklin, Pa.; 1830, Jamestown, N. Y.; 1831, North East; 1832, Cambridge; 1833, Erie District; 1834-6, Jamestown District; 1837, Cleveland and Ohio City; 1838-9, Meadville District; 1840-2, Warren District; 1843-5, Meadville District; 1846, Agent, Allegheny College; 1847-8, Springfield; 1849-50, Warren, O.; 1851-2, New Castle; 1853, Erie; 1854, Panama; 1855-'58, Meadville District; 1859-'62, Warren District; 1863-'64, Linesville; 1865, supernumerary; 1866-'68, Mentor; 1869-'86, superannuated.

building, affording ample accommodations for the large congregation and Sunday School. Among the influential members of the society for many years were William Gifford and wife, Samuel Whallon and wife, Isaac Moore and wife and Mrs. Henry Gifford. In 1882 the society numbered 103 members and owned property in church and parsonage estimated at $9,000.

In 1835 the first class at Dewittville was formed with ten members, and the same year a house of worship was purchased of the Baptists. The Summit Methodist Episcopal Church was organized and a house of worship erected in 1849.

The Twinsburg Methodist Episcopal Society was organized about 1826 at Solomon Upson's house. The first members were Solomon Upson and wife, Asa Upson and wife, Rebecca Upson, Aaron Post and wife, Anna Clark, and perhaps others. About two years later, under the influence of a revival, others were added to the church. The circuit then extended from Cleveland to Akron. The first church edifice was erected in 1831, and was located on the square beside Allen's store—now Hanchett's store. As it encroached on the square it was moved back and afterward replaced by the present building, which was erected in 1848. In early days the circuit consisted of the following appointments: Hudson, Twinsburg, Streetsborough, Northfield, Fish Creek, Brandywine, Bainbridge, Daco's Corners and Butler. The parsonage was built in 1840. In 1859 William Monks, the pastor, died, and H. P. Henderson supplied the charge until conference. In an ancient pamphlet, entitled "The Recollections of an Old Resident," it is stated that the class was formed in 1821, and Asa Upson appointed class leader.

Mt. Pleasant, Doan's Corners, Tallmadge, Seavy's.

The Mt. Pleasant class was organized in 1826 by John Leech and Hiram Kinsley, then traveling the Mercer Circuit. There were twelve original members. A church was built in 1858, and cost $1,000.

The first Methodist class at Doan's Corners, finally moved to the Hubbard settlement on Kinsman street, Cleveland, Ohio, was formed in 1826, consisting of the following: Aaron Hubbard, leader, and wife, Oliver

Marshall, Israel Hubbard and wife, James Sawtell and wife, Anna Cozard, Eleanor Collin, Philinda Gould, William Mitchell and wife, Timothy Hurlbut and wife, Samuel Bond, Florilla Searls, Samuel Harris and wife, Harriett Slate, and Nathan Smith and wife.

A class was also organized in Tallmadge the same year by B. O. Plimpton, traveling the Canton Circuit. The following are the names of the members: Philo Stone and wife, Joseph Blacksley, Ephraim Clarke, Allen Clarke, Sylvester Barnes, "Mother" Griswold, Lucy Bradley, Henry Stevens and wife, and Shubel Lowry and wife.—*(Gregg, History of Methodism, Erie Conference Vol. I., pp. 240-241.)*

A Methodist class began to meet at the house of Ebenezer Seavy, on French Creek opposite Saegertown, in 1826. I. H. Tackitt and John W. Hill, of the Meadville Circuit, organized this class. Its principal members were Ebenezer Seavy, Jedediah Freeman, John McGill and Samuel Harriman, the first class leader. They occupied Seavy's cabin but a short time, and then met for several years on the second floor of Foster's distillery, on the same farm. Feeling themselves able to build a house of worship they erected a frame meeting house at Frederick Hickernell's, two miles farther up the creek, which they occupied many years. Members gradually withdrew to unite with the Saegertown and other classes, and as a result the little society was dissolved.—*(History of Crawford County, Warner, Beers & Co.; p. 563.)*

William Swayze, Presiding Elder of the Erie District, says, at the close of the year: "We have had five camp meetings, three of which may be considered as beginning, continuing, and ending in the spirit of reformation. At these three hundred and fifty were hopefully converted to God. One hundred and fifty came forward and put themselves under the watch-care of the Church, preferring in that consecrated spot to cast in their lots with the people who had taken such unwearied pains to bring them from darkness to light. Our other two meetings were equal as relates to appearance, good order and evangelical preaching. We think we speak within bounds when we say four hundred were converted at our five camp meetings."

JOHNSON, HOLT, ROBINSON, AYRES, LIMERICK—1827.

The Pittsburgh Conference met in Steubenville, Ohio, August 22, 1827, and the presiding Bishop, Enoch George, made the following appointments: Erie District, William Swayze, Presiding Elder; Erie, Job Wilson, Joseph W. Davis; North East, Wilder B. Mack, John C. Ayres; Lake, Joseph S. Barris, Zachariah Ragan; Chautauqua, John Chandler, John Johnson (the quarterly conference minutes give also David Preston); Meadville, John Leech, Ignatius H. Tackitt; Mercer, John P. Kent, Samuel Ayres; Shippenville, James Babcock. Ohio District, Daniel Limerick, Presiding Elder; New Castle, Charles Thorn, Jonathan Holt; Youngstown, Robert C. Hatton, Samuel Adams; Hartford, Nathaniel Reeder, Hiram Kinsley; Grand River, Thomas Carr, William R. Babcock; Cleveland, John Crawford, Cornelius Jones; Deerfield, Edward H. Taylor, George W. Robinson; Windsor, William C. Henderson. Shippenville Circuit is transferred back to the Erie District; Cleveland takes the name of "Hudson;" and Windsor Circuit was formed out of Grand River.

John Johnson joined the Pittsburg Conference in 1826, was received into full connection in 1828, and ordained deacon. He was ordained elder in 1830, and located in 1834. . He served Duck Creek, Chautauqua, Youngsville, Shippenville, Woodsfield, two years; Dover and Freeport. "Mr. Johnson was a very tall man, awkward in his movements, quite near-sighted, but a straightforward, deliberate, systematic preacher, and an amiable man; a close and thorough student, but had not animation enough for a Methodist preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 245.)*

Jonathan Holt was admitted on trial in the Baltimore Conference in 1824, and appointed third preacher on the Greenfield Circuit. The following year he fell into the Pittsburg Conference by the division, and served as junior preacher on the Short Creek Circuit. In 1826 he was received into full connection, ordained deacon and sent to the Washington Circuit. In 1827 he served as junior preacher on the New Castle Circuit with Charles Thorn. He was ordained elder in 1828, and served Beaver. Then follow Little Kanawha, Parkersburg and

Lewis. In 1832 he was "without appointment," and the next year his name does not appear in the "General Minutes."

George W. Robinson was admitted on trial in the Pittsburg Conference in 1825, received into full connection and ordained deacon in 1827, and ordained elder in 1829. He served the following charges: 1825, Ohio, with Archibald McElroy in charge of the circuit; 1826, Somerset; 1827, Deerfield; 1828, Little Kanawha; 1829, Short Creek; 1830-1831, Washington Circuit. He was supernumerary in 1832 and 1833, and in 1834 he located.

Samuel Ayres fought against poor health all his ministerial life, and was defeated at last. Like so many others, he was not able to meet the demands made upon the Methodist itinerants of the time. Mr. Gregg says: "Mr. Ayres was a tall man, of rather poor health, wanting in self-confidence, easily discouraged, but a most amiable Christian gentleman, and a good, sound preacher." He was admitted on trial in the Pittsburg Conference in 1827. He was received into full membership in 1829, and ordained deacon in 1830, and elder in 1832. He superannuated in 1832, but such was his love for the work that he again entered the effective ranks in 1835, but despairing of a return to good health, felt constrained to ask for a location in 1836. He then engaged in the practice of medicine, for which profession he had studied during the years of his superannuation."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 245.)*

Daniel Limerick, Presiding Elder on the Ohio District in 1827, was admitted on trial in the Ohio Conference in 1820. He was received into full connection and ordained deacon in 1822, and ordained elder in 1824. He was but one year in the work within our bounds. He became an influential minister in the Pittsburg Conference, and was called home in 1837. "Mr. Limerick was a thick, solidly built man, of medium height, and

*Samuel Ayres—Admitted on trial, Pittsburg Conference, 1827; full connection, 1829; deacon, 1829, Roberts; elder, 1831, Hedding; located 1836. Appointments: 1827, Mercer; 1828, Lake; 1829-30, Springfield; 1831, Franklin; 1832-4, superannuated; 1835, Warren, Pa.

reputed a good, practical preacher."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 245-246.)*

Cornelius Jones, J. C. Ayres.

Cornelius Jones was born in Hinsdale, Berkshire County, Mass., May 20, 1800. When quite young he lost his mother and sister, and this seriously impressed his mind; but the prevailing opinion of the day was that he was too young to obtain the favor of God and that it would be sinful for an unregenerate person to pray. Under the influence of such teaching he wandered far from God. In 1820 he removed to Chardon, Geauga County, Ohio. In 1821 he attended a meeting for the purpose of satisfying his mind on some doctrinal points, but was convicted upon witnessing the administration of the sacrament of the Lord's Supper. He returned to his home, and while praying in the barn and pleading for mercy, God sealed his pardon. He soon felt the supreme call to preach the gospel and immediately conferred not with flesh and blood. He was licensed to preach by the quarterly conference at Rootstown, Ohio, in 1825, and the next year employed as a supply with Alfred Brunson on the New Castle Circuit. In 1827 he was admitted on trial in the Pittsburg Conference. He served Cleveland, Deerfield, Youngstown, Mercer and Harmony. His last appointment was Alleghenytown station, where he entered enthusiastically upon his work, when he was suddenly called away in the midst of his usefulness. His disease turned to inflammation of the bowels, and baffled all medical skill. He sweetly fell asleep August 27, 1835. Mr. Jones was grave and circumspect, and his piety was deep, ardent and constant. "Those who knew him best can testify that they never heard him enter into conversation, or utter a word inconsistent with the dignity of his office as a gospel minister. For several years he not only preached the doctrine, but enjoyed the blessing of perfect love—was a living witness of that grace which

*Mr. Limerick served the following appointments: 1820, Greenville; 1821, Athens; 1822, Knox; 1823-4, Marietta; 1825, Barnesville; 1826, West Wheeling; 1827, Ohio District; 1828, West Wheeling District; 1829, Washington Station; 1830-1, Clarksburg; 1832, Washington; 1833, Alleghenytown; 1834-5, Wheeling; 1836, Uniontown.

saves to the uttermost."*—*(Minutes of Conferences, Vol. II., 1836-'37, pp. 483-484.)*

J. C. Ayres was born in Berks County, Pa., in 1804, and was called to the heavenly land in 1899. He was converted in 1823; licensed to preach in 1824, and admitted to the Pittsburg Conference in 1827. He became a member of the Erie Conference at its organization; was transferred to the Iowa Conference in 1854, and became a member of the Upper Iowa Conference at its organization in 1856. He was seventeen years a Presiding Elder, and a delegate to three General Conferences. He was a worthy pioneer, and loved to march at the head of God's advancing hosts. He could say with the apostle: "This one thing I do." He was endowed with a tenacious memory and his mind was a storehouse of varied and useful knowledge. His faith in God was childlike. He retained his intellectual faculties unimpaired to the last, and welcomed the coming of the boatman with joy.†

Letter from J. C. Ayres.

The following letter written by John C. Ayres to Reuben C. Smith in March, 1899, is of considerable historic interest. The writer had already passed his ninety-fifth year:

"Dear Brother: In accordance with your request I will gladly give you any information I can in regard to my early history, and in reference to the country included in Meadville District, in Erie Conference. In 1826 William Swayze was Presiding Elder on the Erie

*The following appointments were served by Mr. Jones: 1827-8, Cleveland; 1829-30, Deerfield; 1831, Youngstown; 1832, Mercer; 1833, Salem; 1834, Harmony; 1835, Alleghenytown.

†J. C. Ayres—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1827; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; transferred to Iowa Conference, 1854; became a member of the Upper Iowa Conference at its organization, 1856. Appointments: 1827, North East; 1828, Deerfield; 1829, Shippenville; 1830, Springfield; 1831, Youngsville and Smethport; 1832, Jamestown, N. Y.; 1833-4, Ashtabula; 1835-6, Mesopotamia; 1837, Gustavus; 1838, Youngstown; 1839-42, Erie District; 1843-6, Warren District; 1847, Mesopotamia; 1848, Ravenna District; 1849-52, Cleveland District; 1853, Agent Western Reserve Seminary; 1854, Mt. Vernon and Pioneer Grove, Ia.; 1855, Mt. Vernon, Ia.; 1856-9, Davenport District; 1860-3, Vinton District; 1864-5, Spring Creek; 1866, superannuated; 1867, Jessup; 1868-'96, superannuated. Present residence, Bristow, Kan.

District, Pittsburg Conference. J. S. Barris and Zachariah Ragan were the preachers on the Chautauqua Circuit. Ragan was taken sick at the close of the conference and did not get on to the circuit until the third quarterly meeting. I was employed by the Presiding Elder to supply his place. When he came on I was removed by the Presiding Elder to Lake Circuit to supply the place of John P. Kent, who had left the work. Job Wilson was the preacher in charge on the Lake Circuit. A camp meeting was held by the elder on that circuit in Villenovia in the month of June, 1827.* It was an exceedingly unfavorable time on account of the rainy weather. As the Presiding Elder and I rode over to the camp ground at Forestville it rained and snowed. This was the twenty-second of June.

"Many persons had built tents, but did not go on to the ground the first day. When we got to the camp there were but few there, not enough to gather at the stand for service. There was one large tent on the ground that was not occupied, and they gathered into it for services The men rolled logs together in front of the tent and set them on fire, which furnished light and heat to warm the people, and an interesting sermon was preached by J. S. Barris from Isaiah 32:2. We were greatly annoyed by rowdies, sailors from Lake Erie. They were led on by a lawyer from Ohio, who was skeptical in his views. They planned to burn the camp on Sunday night The plan was, as the ground had got dry, to scatter powder where the women sat, and during the evening service to fire the powder and burn the camp; also to set the women's clothes on fire. Among the sailors was one who had a wife, a member of the church and on the camp ground, and he notified her of the plan, and she notified the elder.

"In the afternoon on Sunday the preachers met in the preachers' tent for consultation. It was agreed that two of the preachers and the elder should go to the rowdies' camp and secure, if they could, an interview with the lawyer and get him to come on the stand in the evening at the opening of the services and read and explain the law of New York on the protection of religious meetings.

*Gregg says: "Early in July, 1828."

He readily consented to do so, and that brought all the rowdy element to hear him read the law on the subject. They supposed he would give them full license to do whatever they wanted to, but, contrary to their expectations, he gave a striking illustration of the law protecting religious meetings. Then he descanted on the character of the meetings, who they were when at home, and why they were there to disturb the meetings, that they were all neighbors at home. In closing his address to them he said they were too mean to be cursed by a good man. The result was wonderful. The meeting at the altar that night was wonderful, and one of the mourners at the altar was that lawyer, and at the revival he was converted, and became afterwards Bishop Hamline. I had calculated on closing the meeting on Monday morning, but such was the interest that they could not close till Wednesday. As the result of the meeting one hundred and sixty-five persons were converted and many of them became Methodist preachers. The Church in those days held what they called 'local conferences,' including all the local preachers of the district. The conference that year was held at Gravel Run, near Meadville, Pa., where I was recommended to the Pittsburgh Conference to be received on trial.

"Your brother in Christ,

"J. C. Ayres."

Conversion of Bishop Leonidas L. Hamline.

Mr. Hamline had come from his home in Ohio and boarded with Mr. Edwards in the neighborhood of the Kent and Prosser families. He was Calvinistic, skeptical, metaphysical. He came under the influence of the sister of John P. Kent, mother of Francis A. Dighton, who loaned him "Fletcher's Appeal," and made him a subject of special prayer. The relation of the story of his conversion, given on his own authority, is so characteristic of the conversion of the class to which he belonged, and, withal, gives so true an account of the old-time camp meeting, that we condense it for our history.

Mr. Hamline had a conversation with a Methodist minister, and was surprised at the acuteness of his intellect and his readiness in logical argument. Dr. Walter C.

Palmer, author of the "Life and Letters of L. L. Hamline, D. D.," relates the story:

"The third day after this, as Mr. H. was walking in the yard, the doctor rode up and asked him if he would visit the camp ground.

"Hamline. 'You are not serious?'

"Doctor. 'Get into my carriage and I will show you.'

"Hamline. 'Then I answer no; I cannot ride in that direction. Anywhere else, if you please.'

"Doctor. 'But they have got into difficulty with the rowdies, and want your advice.'

" 'Go, husband,' said Mrs. H., who, overhearing the conversation, had come to the door, and was listening to the proposal with deep interest.

"Mr. Hamline looked first at the doctor and then at his wife, as uncertain what to do, or whether either was in earnest.

"Hamline. 'Doctor, you say they are in trouble.'

"Doctor. 'Yes, and ought to be protected in their rights. I wish you would go over and help them.'

"Hamline. 'Well, this is the legitimate result of camp meetings; yet, as you say, they have the right—that is the legal right—to worship God or Satan, if they will, undisturbed. I will go with you in ten minutes.'

"Mr. Hamline made a hasty preparation, took a seat in the doctor's carriage, and in one hour was, for the first time, in full audience of a camp ground. He had lived thirty-one years, much of the time in proximity to such meetings; yet though often urged, he had never approached such a scene. As he neared the encampment his curiosity became intense. He leaned forward in a listening attitude to catch the sound of many voices which struck upon his ear. He expected to hear the wildest disorder, and the most incoherent ravings, but the distant voices which greeted him were all in concert and harmony. It was the sound of praise swelling out from the midst of the forest in slow and well distinguished measure, like pealing anthems from the groves of paradise. They stopped in the midst of straggling parties of profane, vulgar men, whose appearance almost justified Mr. Hamline's preconceived notion of a camp meeting. But alighting and leaving the horse and carriage to other hands, in a few minutes the 'outer court' was passed, and

the doctor and his friend entered the area consecrated to the worship of Jehovah. In this was a very large assembly, standing in graceful order, and singing a hymn which, after the manner of the Methodists, was 'lined' by a minister, who occupied a sheltered platform before them. The two thousand voices which made the music seemed like the spontaneous gushing forth of superabounding joy. Prayer followed, and then those words,

> 'Content with beholding his face,
> My all to his pleasure resigned,
> No changes of season or place,
> Can make any change in my mind,'

were poured out upon the depths around, and creation seemed to be hymning its thanksgivings to the great Author of life and its beatitudes.

"The hymn closed. The congregation silently settled down into their seats and the preacher who had so lately challenged the utility of chess arose to address them. He named a familiar text, which in its exposition and discussion, brought to view the depravity of the heart and the necessity of an incarnate and crucified Savior. He set forth man, in all his attributes, fair and repulsive; in his guilt, shame and misery, and in one other feature, which was almost new to Mr. Hamline. He represented this guilty being as absolutely helpless, unable to turn and do good works 'without the grace of God by Christ preventing him, that he may have a good will, and working with him when he has that good will.'

"The discourse was not perfect. It had not that exact unity which is displayed in the sermons of Wesley, nor the inimitable simplicity which graces his masterly productions. Yet it was manly and convincing in thought and delivery, and so superior to Mr. Hamline's ideas of 'Methodist preaching' that he was taken wholly by surprise. He was compelled to acknowledge that not one written sermon in fifty from the trained theologians of the day possessed half the merit of this, what seemed to be, extempore discourse.

"The preacher closed with a pathetic appeal to saints and sinners, endeavoring to rouse the zeal of the former and the fears of the latter. He was successful. Amens, blessings and hallelujahs were intermixed with sighs, groans and tears, until the voice of the preacher was

drowned. Unable any longer to be heard he fell back from his station, and standing in the midst of ten or twelve of his brethren, who had now risen to their feet, he remained, statuelike, with his streaming eyes and supplicating hands uplifted to heaven, and all the deep fervors of his soul beaming forth in his expressive features. In this posture there was nothing dramatic. It was evidently unpremeditated and spontaneous. Mr. Hamline felt it to be so. He had looked for greater extravagances, but he expected to detect a fraud where he now plainly perceived the convincing evidences of deep sincerity. He had never before witnessed a spectacle so purely and movingly sublime. The holy man before him seemed gradually to be transformed in every shape and lineament, till Mr. Hamline could scarcely realize that the great Intercessor Himself had not suddenly re-appeared to pour His healing benedictions on the vast multitude. At that instant there was a stir in the midst of the assembly. Mr. Hamline cast his eyes in its direction and saw a man in the meridian of life, of remarkably athletic appearance, rushing through the crowd toward the stand. His hands were clenched and raised toward heaven, and his features were distorted with agony. He reached what was called the altar, and falling upon his face gave one shriek which sounded like a note of despair, and lay helpless and silent, a spectacle to the gazing multitude. 'Come forward,' exclaimed the ministers from the stand, repeating the invitation with pressing earnestness. In a minute their words were responded to by groans, shouts, shrieks, and hallelujahs. The voices of the preachers were heard no longer, but they continued to wave their hands and by gesture invite the people forward. A rush commenced for the altar, and scores were soon kneeling or fallen within it, while others in masses were pressing around them, mingling their loud expressions of triumph with the wailings of their unconverted but heart-stricken friends. The preachers descended from their stations, and mingling with the people, pointed sinners to the cross, and urged the devout to plead in prayer for their conversion.

"Mr. Hamline watched the progress of the scene with emotions which he could scarcely endure, yet could by no effort suppress. He had heard just such scenes de-

scribed. He supposed that a view of them would provoke in his bosom no other feeling than disgust. But it was otherwise. He felt a solemnity, an awe so great that a faintness came over him; and unwittingly he leaned, pale and trembling, against a tree, and every now and then his hand was upon his heart, as though it were uneasy and pained within him. Nor did he observe that his friend, with a sangfroid peculiar to himself, eyed him closely, and read in his manner the perturbations of his mind. At length the doctor said:

"'Mr. Hamline, suppose we step forward and see what is going on?'

"'Doctor, I am sick of it. This is a singular scene, and I am at a loss what to think. I believe we had better return.'

"'Tut! We must stay long enough to speak with these ministers, and hear one or two more of them preach.'

"So saying, he seized Mr. Hamline by the arm, and casting at him a significant glance, as much as to say 'are you frightened?' drew him along to a position where more than a hundred sin-sick souls were crying for mercy.

"The sight was wholly new to Mr. Hamline. He had never until then seen a sinner convicted to the point of crying aloud in the presence of others for the pardon of sin. Now, to behold so many writhing in such insupportable agony, though he strove to be a stoic, nearly overwhelmed him. But he endeavored to rally himself, and at last resolved to examine one convict after another more minutely. He thought to detect in them some tokens of affectation or hypocrisy, which would relieve his mind of the growing apprehension that this was divine power moving on the hearts of the people.

"The first on whom he fixed his attention was a young man kneeling before him, with his face in his handkerchief, uttering suppressed cries for mercy; and though not the loudest in his grief, apparently one of the most earnest in petition. With the right hand he pressed his handkerchief to his face, and with the left alternately clutched the railing and smote his breast. I will watch him,' thought Mr. Hamline, 'until I see the result.' He fastened his eyes upon the youth, as resolved to detect in him the cause of his real, or the proof of his pre-

tended distress. For half an hour the struggle increased in violence, and then, from exhaustion, grew more and more feeble. At last the young man became motionless and silent. Mr. Hamline was about to relinquish his position, but had not yet turned away his eyes when the young man began to say in an undertone, 'Blessed Savior!' with frequent yet solemn repetitions; his voice meanwhile waxing louder, and his manner more and more confident and joyful, till at last, springing to his feet, he uttered in loud accents the raptures of his soul. What was Mr. Hamline's surprise to find from his features, till now concealed, that this was a youth of his acquaintance, in whose good sense and sincerity he had unbounded confidence. The suspicion of fraud was quickly banished, and it remained to inquire for the cause of so great sorrow, succeeded by such joy.

"At this moment Mr. Hamline's attention was drawn another way. The leader of this melee—the rude athletic man who first approached the altar—had risen from the ground, and with loud cries for mercy was plunging this way and that way to the detriment of those around, and not without danger to himself. A glance or two satisfied Mr. Hamline that he also was an acquaintance. In a civil suit, involving petty interests, he had applied for counsel, and this had revealed his character to Mr. Hamline in a most repulsive light. He was a sinner extraordinary. But his appearance did not indicate that he meant to continue such. He was repenting. They who knew him could not doubt it. His lips were compressed and unequivocally bespoke the horrors of *unhealed* contrition. Mr. Hamline grew dizzy as he gazed, and like the tones of the last trumpet these words of Jesus fell upon his heart: 'Verily I say unto you, the publicans and harlots go into the kingdom of heaven before you.' The word of God is 'quick and powerful,' but the Spirit makes it so. Its blow was heavy then on the conscience of Mr. Hamline. He became sick and faint. His friend saw it, and though an infidel, he was for a moment moved. They drew back from a scene so uncongenial to their taste, and took a seat where they could not see, yet might hear the continued expressions of grief and joy.

"The altar scene may seem to the reader extravagant, even for a camp meeting. If so, we will not dispute the

point. Say it was extravagant; or in other words, that there was more excitement manifest than the philosophically necessary to secure the moral results which followed. In the case of such admission, why was not Mr. Hamline offended and repulsed? As he had heard them described, and as his imagination had pictured them, he, above all men, had loathed these disorders. What could suddenly have made over his nice sense of propriety—his taste—to an approving, or, at least, to a sympathetic interest in these 'wild' proceedings? That a state of mind had occurred to him differing from all he conceived possible in such circumstances, is indisputable. How happened it? He had neither sought nor avoided it, for even its possibility had never once occurred to him. As the trout approaches the angler's bait, he had approached the place without suspicion that anything was there, except a little food for coarse levity or inquisitive curiosity. Two hours had scarcely passed, and he had experienced a solemn conviction of the error of this opinion. He was now in moral *duresse*. With a barbed hook in his jaws, his mind seemed to be plunging all round about, vainly seeking disentanglement, while every fitful effort heightened the torture of his conscience and increased the force of its misgivings.

"Will it be charged that this was a morbid state of mind? Descend, then, from the genus to the species, and define this morbid state. What passion was diseased? Mr. Hamline was not a coward. He had no predisposition to religious apprehensions. He had heard from childhood up the most moving descriptions of the woe and wail of undone souls. These, though enforced with appeals of chastened eloquence well adapted to his mental susceptibilities, had produced no saving influence. Yet now, amid scenes which seemed only calculated to provoke his quick disgust, or move his mind to merriment, he was 'pricked in the heart.' Was it not by the Holy Spirit? The frame of Mr. Hamline's mind can scarcely be described. It was nearest to the state of wonder. He had no longer any fixed opinions in regard to what he now first saw, namely, the 'disorders of Methodism.' The confusion of his mind set afloat all his preconceived views of religion. This confusion arose from the stirrings of his heart.

"He was smitten, and the blow had reached and wounded 'the inward parts.' Had he been questioned he could not have explained either the source or the seat of the disorder; nor how, nor perhaps why, he was pained. But whatever he might or might not have answered, the uneasiness of his mind could not be concealed. The doctor saw it, and though hardened, he was not uninterested to see the sharer of his pleasures so taken by surprise. For once he was truly in a dissatisfied, it might be said, a serious mood. For once, we say, because seriousness was neither his habit nor his tendency. This an observing stranger would easily have inferred from his expressive physiognomy. On his face were so plainly pictured the mischiefs of his heart that it was difficult to behold him and not divine his temper. He was full of wit, and sophistry, and guile. None knew better how to play a part, and to conceal the hand that played it; none knew better how to enjoy the ripening plot. He had a vigorous, perverted intellect. In religion he was by turns everything, and of course at heart nothing. He discarded revelation, ridiculed devotion, and presumed that God (if God there were) was busy enough about his own affairs without 'impertinently interrupting the quiet and pleasures of mankind.' He presumed Deity was not so 'consummate a tyrant that he would create corrupt or sinful beings merely to torture them in hell.'

"The doctor had not always been so reckless of religion. His youthful cogitations were by turns somewhat devout; but he suffered his growing passions—not his reason—to remodel his pliant creed. His heart had ministered moral poison to his brain till both were charged with the infection. One result was the loss of philanthropic sympathies—a dreadful hardening of the heart. This had increased upon him in the progress of his life till he had nearly become a stranger to pathetic states of mind, so that when propriety demanded it his countenance was reluctant to put on a shade of gravity. At this time his humor faltered of its own free accord; but his features were more comical from the opposite and mixed emotions they betrayed. That archness, so habitual, still lurked in the corners of his eyes, while the unwelcome, graver sympathies, which were 'pilgrims and strangers' in his bosom, seemed to be timidly invading his heart,

and spreading their half-unfurled banners over his resisting, agitated countenance. Happy for him (for he died a hopeless death) had he then resigned himself to the wooings of the Spirit!

"Mr. Hamline was not regardless of the doctor's manner; for his pride was interested to find in the bosom of his obdurate infidel companion such emotions as had suddenly sprung up within his own. Of course, when a shade of slight concern spread along the lines of the doctor's changing countenance it gave Mr. Hamline lively satisfaction. Little was said by either; the crisis was on one side too painful for metaphysics, and on the other too grave for wit or ridicule.

"Whether the scene at the altar be deemed extravagant or not, a strange concern about religion was spread abroad among the people. It checked the rudeness of impiety, and hushed all profane disorder. It now seemed that the restraints of law were needless; but to make the matter absolutely sure, it was concluded that the protecting statute be read, and the congregation warned against disorderly behavior. Mr. Hamline was called upon to execute this service. He declined, but the invitation was repeated in a very urgent manner, and the doctor adding his solicitations, and offering to 'stand by him,' he assented.

"A horn gave a few loud blasts, and in a short time the songs and prayers were hushed. Mr. Hamline, with his companion and the preachers, ascended the stand, and sat where he had an opportunity to observe the regulations for public worship. Throngs of people were gathering from all directions and silently dropping into their seats; their eyes generally directed toward the stand. Mr. Hamline thought that he himself was the object of universal and inquiring observation. Some mistook him for a preacher just arrived, but many knew him; and others had received hints as to his real character, and his dislike of camp meetings. Not knowing what could be his errand in the stand they watched him, of course, with inquisitive curiosity. He was not in a state of mind to overlook this demonstration. He felt a certain moral nakedness within him which rendered these prying glances unacceptable. He moved backward on his seat, which was crowded, and partially screened himself be-

hind the person of the doctor. But he still grew more and more uneasy and embarrassed, till he seemed like a culprit at the grand assize, brought forth and exposed to the whole universe.

"At the very crisis of this inconvenient state he was told to 'proceed.' The assembly was now waiting in perfect order and stillness. With a paper containing a lease of the ground, and a volume of the New York statutes, Mr. Hamline advanced to the front of the stand, and with a perturbation which was manifest to all proceeded to explain the legal rights of the worshipers, and the liabilities of those who should disturb them.

"The embarrassment of Mr. Hamline was, perhaps, the remote means of his conversion. It surprised many, and was ascribed at once by a large proportion of the pious to incipient conviction. What followed? While he stood before them a mark for the arrow, hundreds of prayers ascended to God in his behalf. For the incidents of that hour Mr. Hamline was heard in after life to praise God.

"But to conclude. Mr. Hamline's views of camp meetings were known abroad. The irreligious, of course, surmised that he would speak professionally, while in his private feelings he would condemn 'such delusions.' It is not to be supposed that he himself premeditated any grave defense of camp meetings. He proposed to expound the stature and retire from observation. But as he proceeded he grew confident, and went on to say that this was his debut upon a camp ground; that he had looked for repulsive exhibitions, but that the very things which in description had disgusted him appeared inoffensive to the eye. He then spoke to the disorderly, assuring them that 'he who had the cowardice to interrupt these solemnities was too mean to be cursed by any decent man.'"

William Swayze, the Presiding Elder, privately and personally, invited Mr. Hamline to the altar at the inquiry meeting which followed the sermon, but he was not prepared for this step; but from this day deep conviction of sin, from which he struggled in vain to get free, was his daily experience. September 10, 1828, his only child died, and he received it as a judgment of God for his wickedness. We need not follow him through his struggles. We pass on to the closing scene. It was at a

prayer meeting on a rainy night. A young man, kneeling at his side, said: "I feel that if you do not embrace religion to-night you never will." Mr. Hamline replied: "So I think."

"The young man paused a little and then exclaimed: 'I cannot give you up!' and turning aside commenced praying aloud. He had uttered but a few words when a divine influence was shed upon the little assembly. Again all fell upon their knees, and in a few minutes every voice was once more pleading in prayer. Mr. Hamline felt the descending power. For a minute or two he retained his kneeling posture, but his desires for salvation grew more and more vehement, till at last, forgetful of everything but the wants of a soul making its last effort for eternal life, with one unrestrained outcry for mercy he threw himself on the floor. Mrs. Hamline flew to him in great consternation, and others gathered round, ready, if there were need or opportunity, to do what might be done to soften the features of a scene so bold and rugged. But God was also there, and Mr. Hamline had naught to do with any other. He did not know until afterward informed that his wife had hung over him so long in silent agony.

"The witnesses say that for one hour and a half Mr. Hamline continued in this prone posture. Such was the violence of his struggle for salvation that his hands and arms were in constant agitation, reaching up with violent efforts, as if to grasp something above him and beyond his reach. His states of mind during the struggle were as follows: Always till that evening, when he attempted to pray, it seemed to him that no one heard him. He felt like an atheist, though he thought as a believer. When he threw himself on the floor the movement was induced by the sudden consciousness that Jesus was near and listening to his prayer. As he fell backwards, with his face toward the ceiling, Christ seemed to be just above him. He felt that he could almost reach him, and the unwearied motion of his hands was sympathetic with the struggle of the heart to lay hold on him. The time that he lay prostrate in this manner was spent, with two or three momentary interruptions, in exclaiming, with the utmost effort of his voice, 'Come, Jesus!' or 'Help me, Jesus!' without any important variations of language.

The interruptions were as follows: In the midst of his struggles it came suddenly to his mind, as though whispered by the lips of the Savior, 'Will you now give up your child?' and instantly his whole heart, with a new, strange outflow of consenting emotions, said, 'Yes, yes; I do, I do!' After a little time it was again suggested, 'Can you now forgive your enemies?' and in the same full, hearty manner he exclaimed, 'Yes,' feeling at the same moment that he would fain have all his worst enemies in his arms at once that he might press them to his bosom. After a little it was again suggested, 'Can you now give up yourself and all you have forever to Christ, to do with you and with it as shall please Him?' and again, with an unspeakable fulness and freeness, his heart replied, 'Yes, all—all—I give up all forever!'

"The experienced Christian will doubtless perceive that this was, with Mr. Hamline, the beginning of a new and heavenly life. Such a yielding up of all things is never accomplished by the unregenerate heart. Just then, when he felt so full and spontaneous a flowing of his affections in the unaccustomed channels of resignation and charity, the regenerating work was wrought. But Mr. Hamline knew it not. He never once suspected it. He returned again, therefore, from these specific exercises of submission, self-consecration and charity to pleading with Jesus. This he continued until, his strength gradually failing, he could no more whisper, and at last, from physical exhaustion, became silent.

"There is a difference. Conversion is one thing, and its evidence, or the inward witness of it, another. They are not necessarily simultaneous. Mr. Hamline, now regenerated by the Holy Ghost, thought his quiet state one of perfect stupidity.

"He said to himself, ''Tis done! This was my last effort, and Christ, who came so near, has left me forever!' 'How do you feel now?' asked a venerable saint, since glorified. 'Stupid! Stupid!' said Mr. Hamline. 'Ah!' said she, 'you'll feel better to-morrow.' She understood better than the new-born disciple what were the symptoms of commencing life.

"Mr. Hamline had returned to his lodgings. It was late, but he said to his wife before they retired, 'Let us once more try to pray.' So soon as they had kneeled

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Bishop Leonidas Lent Hamline, D.D.

down a gentle melting came upon his soul which quite took him by surprise. 'Possibly,' thought he, 'all is not lost. There may be some hope that I shall yet obtain religion.' Musing in this wise he lay down and slept.

"In the morning he arose without the sense of any peculiar tenderness, and as soon as he was dressed desired Mrs. Hamline to leave him alone. As she retired he turned toward the table on which the Bible lay. The sight of this book caused his heart to throb with unexpected emotions. He stepped quickly across the room, opened the book, and his eye first lighted on these words, 'Let not your heart be troubled; ye believe in God, believe also in me;' John 14, 1. His whole heart seemed in a moment absorbed in meditating the force of this language. 'Why am I troubled?' thought he. 'Does not Jesus utter these words! Why did I not think and feel that it was His own language addressed to a wretch like me? Yes, I believe in God, the Creator, the Judge, the Avenger, and my heart is "troubled!" Why have I not believed also in Jesus, the Savior, the bearer of my sin and punishment, and thus eased my troubled conscience?' While he thus mused on the words of his Lord they seemed to go down into the very depths of his soul and spread through all its parched wastes.

"He lay the Bible open on the side of the bed, dropped on his knees, still pondering the words which had so deeply affected him. In the midst of these exercises it occurred to him to 'pray.' Raising his eyes upward to do so Jesus again seemed, as on the previous evening, to be just above him. He saw nothing at this or any other time, but was conscious rather of the presence of the Savior. His first words were, 'Jesus, I cannot let Thee go!' These he deliberately repeated; and in the meantime a struggle within corresponded with these outward expressions. He was like a man who, fallen in deep waters, seizes with thumb and finger the edge of a plank. Afraid to let go, in order to attempt a firmer hold, and unable without great effort to retain his present grasp, he can do no more than exert all his energies to hold on. So with Mr. Hamline. A little faith had grasped the Savior slightly, as it were, by the hem of the garment, and the struggle was to retain that slender hold. Each repetition of the words seemed to increase his confidence and

bring the Savior nearer to him, until at last he changed the former language for this: 'Jesus, Thou canst not cast me off!' This he also repeated slowly, feeling as he did so that Christ approached nearer and nearer, until at last He seemed to come down into his soul, and in all the fulness of His presence take up His abode within. All was now changed. Mr. Hamline exclaimed, 'O Jesus, Thou art within me!' and that Scripture was borne to his heart. 'Christ in you the hope of glory.' He continued but a moment on his knees, for a divine power seemed to raise him to his feet. He hurried this way and that through the chamber, looking at his hands, and pressing his own flesh as though he would be convinced that he was himself and not another. Jesus had so fully possessed his whole soul that he seemed to have lost his own being, and to have become merged or swallowed up in Christ. He was born again. He knew it. As the living are conscious of life, so Mr. Hamline was conscious that he had been raised to newness of life. O how he exulted in the fulness of this life! What weeks and months of holy rapture he enjoyed, and how replete with 'joy unspeakable and full of glory' were his days and nights as he still pressed onward to the higher beatific state!"—*(Palmer, Life and Letters of Leonidas L. Hamline, pp. 30-59.)*

Elisha Warner.

"Among the early Methodist local preachers in Trumbull County, Ohio," says Rev. William M. Osborn, writing many years ago, "was the eccentric Elisha Warner, who still lives at a good old age to blow the gospel 'ram's horn' on the banks of the Upper Mississippi. One of his early acquaintances in Ohio was Hon. Elisha Whittlesey, who had then an attorney's office in Canfield, Ohio. Hearing that his friend, Elisha Warner, had been authorized to preach, he resolved on the first opportunity to test Mr. Warner's ecclesiastical qualifications for the office and work to which he professed to be called. Such an opportunity was not long wanting, for on the first meeting in Judge Whittlesey's office something like the following examination took place:

"Judge Whittlesey. Well, Mr. Warner, I am informed that you have been authorized by the Methodist

Episcopal Church to preach the gospel. What do you think you can do?'

"Brother Warner. Why, yes, judge, in a big house there are not only vessels of honor, but also of dishonor. The chinaware, you know, is employed to set before lawyers, doctors and great ones of the earth; but you must recollect that pewter platters performed just as important offices in our mothers' households as those of a more genteel and elegant character. Your 'established clergy' comprise in our religious households the chinaware, while your obedient servant passes only for a pewter platter.

"Judge Whittlesey. But really, friend Warner, do you possess sufficient learning to handle such a polished instrument as the silver trumpet of the gospel? Remember, 'no man taketh this honor to himself but he who is called of God, as was Aaron.'

"True, sir; but consider how it was under the law. Silver trumpets were ornamented and beautiful. But you are aware that the priests sometimes employed a less comely instrument in the worship of God, even the uncouth and crooked ram's horn; and I leave you to decide which of the two was most effective when the Lord overthrew and demolished the walls at Jericho. If Elisha Warner were to sound the silver trumpet of the gospel it would be as inharmonious as the notes of a raven; but with the God-given ram's horn he may make the walls of a second Jericho tremble before he dies.

"Judge Whittlesey. Friend Warner, will you be so good as to inform me what college you received your education? None, you know, are thought fit to preach the gospel unless they are liberally educated; pray tell me what are your attainments?

"Brother Warner. At a rather late day, sir, I took my position as a student in Brush College, an institution of natural learning situated in the beech woods of Ohio, under the superintendency of one Professor Hard Work, an excellent tutor, but exacting to a fault; and these brawny hands and sunburned brow of mine will evidence to you, sir, that I performed well my task. For many years I toiled in darkness before I obtained sufficient knowledge of myself and God to know 'that the just shall live by faith!' Having suddenly advanced to the 'believer's degree,' I received a 'diploma,' which I

always carry in my bosom, which reads: 'The Spirit itself beareth witness with our spirit that we are the children of God.' 'Be thou faithful unto death and I will give thee a crown of life.'

"Judge Whittlesey. Very well, Mr. Warner, be so kind as to give me some information concerning your knowledge of mathematics. As an English student I dare say you are well posted in this branch of science.

"Brother Warner. You know, sir, this is an age of progress, and instead of bothering my head with a multiplicity of rules, I have merged them all in one, which for convenience sake we denominate the 'Golden Rule,' found in Matthew's gospel: 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'

"Judge Whittlesey. Well done, sir; your gospel mathematics is better than Euclid's. Now be good enough to inform me what grammer you studied, and what are its principal parts of speech?

"Brother Warner. I regret to say, sir, that the edition of my grammar is one with which lawyers and doctors are ill acquainted, as it is the grammar of the Holy Ghost, and its principal parts of speech are but three, 'Faith, Hope and Charity, these three; but the greatest of these is charity.'"

Here ended the examination, which impressed the judge so favorably as to bring from him the declaration that "Mr. Warner would pass, for he had shown himself a scholar and a workman that had no reason to be ashamed."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 247-250.)*

Luthersburg.

In 1827 David Kennison, traveling the South Branch Circuit, Baltimore Conference, preached the first sermon in Luthersburg in the barroom of Lebbeus Luther's tavern. He organized the first class in Benjamin Carson's barn near New Salem with the following members: Frederick Hollopeter, Mary Hollopeter, Joseph Lines, Elizabeth Lines, Mary Nelson, Daniel Irwin, James Taylor, Mary Taylor, Mrs. Patter and Daniel Barrett, who was the class leader. It was then a part of Philipsburg Circuit of the Baltimore Conference. This circuit embraced

the Philipsburg, Clearfield Court House, Sinnamahoning, Hickory Kingdom, Luthersburg and Cherry Creek appointments. It was a four weeks' circuit in 1828 when David Steel and M. Pierce were the circuit preachers. In 1829 James Lanks and Zachariah Jordon traveled the circuit, and in 1830, Oliver Ague. In 1831 Peter McEnnally labored part of the year, became discouraged and finally burned the class book and bade them all adieu. In 1833 Luthersburg became a part of the Brookville Mission of the Pittsburg Conference, and Abner Jackson received the appointment. In 1834 Gideon Kinnear and Chester Morrison were the missionaries. In 1842 Brookville Circuit was set off, leaving Luthersburg Mission with Elijah Coleman as preacher in charge. Luthersburg Circuit appears in the list of appointments in 1851, but it seems to have been made a mission the next year. The first church enterprise was started in 1841, and in 1854 the society commenced to build a parsonage; and in 1857 the Beech Tree Society commenced a church building. In 1858 the Luthersburg Circuit was enlarged by receiving convenient territory from the Baltimore Conference, and embraced the following appointments: Luthersburg, West Liberty, Hollopeter, Randolph, Paradise, Beech Woods, Sibley's, McCalley's, Ridgway and Kees' store. During the year the Paradise society erected a church building. In 1860 the first church record was procured. In 1871 the societies at Luthersburg and New Salem commenced the erection of church buildings which were completed and dedicated the following year. By a vote of the quarterly conference, Rockton and Frontville were dropped as appointments and the membership transferred to Luthersburg. In 1873, under D. W. Wampler, there was a glorious revival on the charge and one hundred and seven converts were received on probation. During 1878 and 1879 there were also good revivals. During the first fifty-five years of the existence of the church at Luthersburg it had forty-five different preachers.

Huntsburg, Ohio, and Spartansburg, Pa.

Joseph Kile and Francis L. Dixon came to Huntsburg, Ohio, in 1826. They were the first Methodists of that place and a society was organized at the home of Joseph

Kile in the spring of 1827 consisting of the following members: Francis L. Dixon, Chloe Dixon, Joseph Kile, Lee Kile, Anna Kile, Viletta or Villetina Kile, his daughter, and Widow Graves. In 1834 a house and about an acre of land was purchased of the Presbyterian Society; this has been improved several times since and is still a comfortable house. Peter D. Horton and Ira Eddy were the first preachers in Huntsburg, and William C. Henderson the first regular circuit preacher. "The second minister was a young man whose name cannot be recalled, but who is worthy of mention, for he labored to that extent from over-exertion he sickened and died."

The greatest revival was held in 1868-'69, when S. B. Torrey was pastor.

In early times the name of the present Spartansburg was "Akinsville," but upon the establishment of a post-office it was changed and, in 1856, was incorporated as Spartansburg. A Methodist Society was organized about 1827 by I. H. Tackitt. Among the pioneer members were Zebulon Miller, Abner Miller, James Miller, Orrin Miller, Corey Goldin, Robert Goldin and Green Alsdurf and wife. The early services were held in a school house west of the village, and then in the borough school house—and at a still later date in the Presbyterian Church. The present edifice was erected in 1877 at a cost of $2,600. Spartansburg Circuit was formed in 1870. Prior to this it had been attached to various circuits; Cambridge, Riceville, Spring Creek and others.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 634.)*

Snyder Hill, New Albion Centre and Cattaraugus.

About 1827 a Methodist class was organized on Snyder Hill, Cattaraugus Township, by J. S. Barris, then traveling the Forestville Circuit. Among its members were Horace Snyder and family, Silas Kellogg, Rufus Pierce and Samuel Kendall. "The meetings were held at Snyder's house until after Calvin Rich settled here and built a larger house, when they were held at the latter's place for several years. The quarterly meetings were held in barns belonging to Rich and to George Snyder, living north from here in the town of Persia. Subsequently meetings were held in the school house."

In 1832 a Methodist class was formed at New Albion Centre, among whose members were the Wrights, Davises, Barnards and Days. Eber Wright was a local preacher and very active in church work. An effort was made to build a house of worship, but the class became so weakened that the work ceased with the laying of the foundation.

The Methodists held services in the school house at Cattaraugus soon after its erection. "The Cattaraugus Methodist Episcopal Society" was incorporated January 8, 1857, with Arad Rich, L. D. Botsford, Spencer Rich, Danford Rich and Ephraim Ford as trustees. A frame meeting house was erected for the society by H. C. Young at a cost of $2,500. In 1874 it was remodeled and made more attractive. A parsonage valued at $2,000 was the gift of Anson Smith, and the society also received a benefaction from Mrs. Mary Rich. April 4, 1877, the title of the society was changed to that of "The Methodist Episcopal Society of the village of Cattaraugus." At that time the trustees were Morris J. Hovey, William G. Hall, Charles J. Rich, Norman Higbee and Hiram Rumsey.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 388.)*

Revivals.

John W. Hill writes from Meadville under date of March 8, 1827: "January 20th our second quarterly meeting began at Rockdale. It was a solemn time, and about eight souls could testify that the Son of Man hath power on earth to forgive sins. Within the short space of four weeks after this meeting about fifty were received on trial; the greater part of whom enjoyed a sense of pardoning love. March 31st our third quarterly meeting was held in Mead Township. I trust many in the day of eternity will bless God for this meeting. We think twenty at least found the pearl of great price, several of whom have since attached themselves to our societies as probationers. The indefatigable zeal of our worthy Presiding Elder at the above meetings will long be remembered by many souls. Numbers with his invitation came trembling to the mourners' seat, and did not leave the sacred place until Christ appeared altogether lovely, and the fairest among ten thousand. In the course

of the revival of the work of God here there is one neighborhood that deserves particular notice. About six miles from Meadville, Satan might truly be said to have had his seat. Drinking, swearing and Sabbath breaking were the constant practice of many of this place. In December last a gentleman, whose house had been the place of rendezvous for the wicked, kindly invited us to come and preach the gospel there. We accepted the invitation, and numbers flocked to hear the word of life. Some cried out at first, 'those that turn the world upside down have come hither also,' while others searched to see whether those things were so. In eight weeks from the time we commenced twenty-five came forward wishing to be joined together in a class to serve God. Most of these were sincere penitents—some of whom have since rejoiced in a good degree in the pardoning love of the Crucified. Four more have since joined, and the prospect is glorious, indeed. The ball room has been converted into a place of divine worship. Those who used to meet together on the Lord's Day to visit or settle their accounts, now join heart and hand to serve the God of love. The tongue of the swearer is employed in prayer and praise. The blooming sons and daughters of Eve, who used to dance and sport away their golden moments, now assemble together, sincerely to implore pardon and find mercy at the hand of God. To crown all, the upper part of a distillery has been lately converted into a commodious preaching place."—*(Methodist Magazine, Vol. X, p. 322.)*

I. H. Tackitt writes from Meadville, Pa., March 17, 1827:

"We were strangely invited to a ball room about ten miles above Meadville, on French creek. They had their appointments for dancing (as I understood) between our appointments for preaching; and thus we had it, time about for awhile. But so it was, thanks be to God! that the spirit of the Lord overcame the spirit of the devil; and at the command of the Master we cast out the gospel net, and enclosed twenty-five fish; and crying to the strong for strength, were enabled to bring them safely to land. The leading characters and managers of the ball now compose a part of this class. All glory be given to God; the ball room is now converted into a preaching

room; and in place of the sounding violin with dancing, drinking and swearing, is now heard the sweet sound of salvation through a Redeemer's name, with preaching, praying, singing and giving glory to God.

"About five miles from Meadville, at the Methodist meeting house on the State road, a gracious work broke out more than a month ago. The meeting commenced about one o'clock in the afternoon and lasted until about nine o'clock at night, in which time six souls professed to be, and we believe were, happily converted to God. In the meantime my attention was arrested by a young man who was strangely exercised by the operations of the convincing Spirit of the Most High. When I drew near to talk to him there stood his affectionate mother all in tears, trying to comfort him, but in vain, for he was in despair upon his knees looking up towards heaven and crying out, 'there is no mercy for me.' I then attempted to comfort him by pointing him to the Savior, but this seemed to be in vain. He then cried aloud, 'Oh, God! There is no mercy for me! There is none, there is none!' Striking at the same time with his hands desperately, then falling suddenly back on the floor, as though he were breathing his last, he exclaimed with a trembling and low tone of voice, 'I'll die, I'll die, I'll die!' I was then called to another part of the house to talk to others who were under convictions and do not know what became of him that night. However, the Thursday night following, in another neighborhood at a prayer meeting, I found him on his knees among a crowd of supplicants; but his tune was a little altered, for he now cried, 'There is mercy for me! There is mercy for me!' His uncle then began to pray for him. I could but look at the young man's face in the time of prayer, for it seemed to me to shine with a heavenly smile. While I was there gazing on him he rose up quickly, repeating 'There is mercy for me! There is mercy for me, for I feel it in my soul.' Then after a little while he exclaimed, 'O my friends! I cannot tell you all about it; I can only wonder at it!' Oh, may I meet this happy youth in heaven."—*(The Christian Advocate and Journal and Zion's Herald, June 15, 1827.)*

J. S. Barris writes from Ellicott, N. Y., April 28, 1827, of the continued good work in Chautauqua Circuit:

"The town of Chautauqua is greatly blessed. The third quarterly meeting held in the town of Harmony was a profitable season. The love feast was a feast, indeed. A few retired into a grove to pray and returned to the evening service filled with divine love and zeal.

"The God of heaven came with them, and so fully displayed His power in filling the hearts of His children with love that they shouted aloud for joy, and the arrows of conviction from the quiver of the Almighty flew so thick and fast, and sunk so deep in the hearts of the ungodly, that some of them cried aloud for mercy. Here of a truth, it was difficult to discern between the shouts of joy and cries for mercy."—*(The Christian Advocate and Journal and Zion's Herald, June 8, 1828.)*

"Dear Brethren, I am happy to inform you that I am well, and feel thankful for what the great Redeemer has done and is doing for me. I have been striving to preach Jesus Christ and him crucified to the people of Chautauqua Circuit, ever since I came here by the appointment of the Pittsburg Annual Conference, in Sept. 1825. During the last year I had one of the best of young men to labor with me—Peter D. Horton. He had the charge, and the Lord measurably blest our labors; and although we had no special revival in any one place, yet there was a gradual work going on in many places. We returned an increase of one hundred and eight to the church. This year I was re-appointed to this circuit. My colleague, in consequence of affliction, has not been with me. The first quarter I was alone and a part of the second; when a young man of piety and usefulness to the Church came to my assistance, and we have been laboring to promote the interest of the King of kings, and though we could not see fruit in general among the societies, yet there was enough to make us rejoice occasionally. Some places were apparently very barren—one in particular, an old society of about sixty members, in general low in religion; yet there appeared to be some Israelites indeed. Here my family had resided the last year, and they had experienced every mark of attention and kindness from professor and non-professor; and my heart was often pained, when I considered that after all their kindness to me and mine that I could not reasonably anticipate the meeting of them in my Father's kingdom, but that the greater number of

them, in all probability, would have to stand on the left. But now I can rejoice in saying my prospect of meeting many (I hope all) of them in the realms of unclouded day is very much brightened. The Great Head of his church has visited us in that place: and Youngsville is now rejoicing under the outpouring of the Spirit of the Lord. The way, or rather the means made use of, in bringing this work about, appears to have been this: An old mother of long standing as a Christian, being one of the first that joined the society in that place, and one that was connected to many in the place by ties of kindred, was brought down on the bed of affliction: and here, in her patient resignation and blooming hope, all that visited her were able to form some idea of the value of the pearl of great price; and her exhortations and warnings were made a blessing to many. While she was thus laboring, she frequently expressed her earnest wish to see, before she died, the church restored to life and harmony, and a work of reformation break out. The young people continued to hold their stated meetings for prayer; and though they were few in number themselves, yet He who has promised to support his children in the furnace of affliction, and to be in the midst of two or three, heard and answered prayer.

"During the Christmas and New Year meetings, the Lord showed some tokens for good. Several were brought to cultivate an acquaintance with Him whom to know aright is life eternal. During these favorable appearances, the period for holding our second quarterly meeting arrived. This was held in Youngsville. All appeared to come there under the impression that they should have a good meeting; and indeed it began in power, continued in power, and ended in power: and glory to God, the work goes on there yet in power: and my soul says, let it go, until every appointment on this circuit shall catch the hallowed flame. It was the best quarterly meeting I was ever at, and so said more of my brethren in the ministry. In love feast we had eighteen to come forward as candidates for promotion, and it was a love feast indeed. I think near twenty were converted to God during the meeting, while all were quickened. Our beloved elder Swayze, who presided, is on the wing for glory; may the Lord attend him, and make him continue what he has

been, a flaming torch on the district. Here it was that we saw the power of God to arrest the unbelievers. Some of their leaders in folly, have bowed to the mild sceptre of the gospel. One of them came forward and committed to the flames several packs of cards, in the presence of the preachers. Since which I learn that he has experienced that Jesus Christ has power on earth to forgive sins. Another, I hear, has also committed his cards to the flames. The Lord grant that this pattern be followed, until none shall be left to advocate the cause of the devil. I think the 13th and 14th of Jan., 1827, will long be remembered in Youngsville, with pleasure, by hearts that there and then found Christ Jesus to be precious. On Sabbath evening our elder administered the sacrament to our afflicted mother in Israel. It was a profitable time, I think, to all that attended; and she could there testify that she then had bright hopes of soon getting to heaven: and I expect ere this reaches you she will be beyond the reach of sorrow, with Jesus shut in. I rejoice to find so much cheering intelligence in the Advocate. May the Lord continue to bless, and the people to tell of it, until the world be inundated with the glory of the Lord. Amen."

So writes J. S. Barris from Ellicott, New York, Jan. 18, 1827.—*(The Christian Advocate and Journal and Zion's Herald, Feb. 17, 1827.)*

The following is taken from a letter written by John Crawford, and dated Euclid, O., March 15, 1827:

"Through the common grace of our heavenly Father we in this part of the Lord's moral heritage have been visited with his grace and salvation. Several souls have been converted to God, and others are inquiring the way to Zion. We have added rising of fifty members in the church of God this year, and we are looking and praying for a general shower of God's grace to be manifested in the salvation of precious souls. Pray for us in this western clime that the wilderness country may bud and blossom as the rose."—*(The Christian Advocate and Journal and Zion's Herald, April 14, 1827.)*

Henry Knapp, writing from Harbour Creek, Pa., says of a great revival, under date of March 30, 1827:

"On the evening of the 3rd of January, there was the most powerful display of the Divine presence that ever was witnessed by those who have been in the Church and

accustomed to revivals of religion for thirty years. It appeared as if the Lord had indeed visited his people, while astonishment seized the wicked and fearfulness surprised the hypocrite. Fifteen or more found the pearl of great price, and the praise of converts began to reverberate from house to house. A few evenings after, at one meeting, thirteen more embraced the offer of pardoning mercy. The work truly is glorious, deep and powerful. Many during the winter have fled for refuge to lay hold on the hope set before them. As near as we are able to calculate, the number of persons who have embraced religion in this circuit is 60, the most of whom have become members on trial in our church. But thank the Lord the work is still going on. Many are yet inquiring what they shall do to be saved. We are the more encouraged in this work, as most of the subjects of it are of the younger class of society, and children whose parents are pious, and will be likely to cherish in them the principles and duties of religion in early life. A deep and rational knowledge of the way of salvation by grace through faith appears to have become fixed in the hearts of these newborn babes; and we are well supplied with official members who are calculated to encourage and strengthen the lambs of the flock.

"The work of God is prospering in this circuit in general. In several places there are pleasing prospects. We have, since conference, added upwards of fifty members in the circuit, and hope at least to double our numbers by the close of the year. A number of persons came on a visit to this place from Chautauqua Circuit, in the midst of this revival, in company with whom were two young ladies, who sought and found religion. When they returned home they carried the news of salvation to their friends. The Lord has since begun, and is now carrying on a gracious work in that place, of which I hope you will have intelligence in future."—*(Christian Advocate and Journal and Zion's Herald, April 28, 1827.)*

Rev. Jacob Early writes from Chautauqua, New York, June 26, 1827: After a sermon by William Swayze on John 9: 25—"At the conclusion he gave an invitation for all those that wanted religion to come to the altar, when nearly fifty presented themselves. From this time till the conclusion of the meeting, the grove was vocal with the

shouts of the votaries of the cross and the groans and sighs of those who like the long lost prodigal, were returning to their father's house. Three more pathetic sermons were delivered in the course of this day and evening, adapted to the occasion, and so arranged that the preaching and prayer meetings completely harmonized. Permit me here to state, that the greatest love and union prevailed amongst the preachers; they all labored like men engaged in the interest of our common Savior. By Monday evening the work became so general that the enemy had scarce an advocate on the ground. Those that did not come forward to be prayed for stood in awful silence, while their tears bespoke the anguish of their souls. Here we truly witnessed an affecting scene; at one place you would see an aged parent rejoicing over a long prayed for son or daughter, while at another you could see the youth bringing their aged parents to the altar, and there, with uplifted hearts and streaming eyes imploring Heaven to be propitious; while the ministers of the sanctuary were pointing them to the blood that makes the wounded whole.

On Tuesday morning it was correctly ascertained that upwards of one hundred and forty had found Him who is emphatically called the bright and morning star."—*(The Christian Advocate and Journal and Zion's Herald, August 10, 1827.)*

Job Wilson writes from Villenovia, New York, June 26, 1827, of a camp meeting held on his work: "From every appearance and such information as we could gather, I should judge that no less than one hundred and fifty precious souls were born into the Kingdom of God's dear Son, and many went away with their heads bowed down, mourning on account of their sins."—*(The Christian Advocate and Journal, August 24, 1827.)*

A communication published in the September number of the Methodist Magazine in 1827, speaking of the Grand River Circuit, says: "The state of religion in this circuit has been very low for about four years past, partly owing to the ill state of health with the preachers who were appointed to travel here, and partly owing to the dissensions sown among several of the societies. At present, however, there seems to be a general excitement and anxiety among the members of society for a revival and

spread of the holy work among us. Some have been converted, I think, and a goodly number have been added to several of the classes. So that we are in pretty good spirits and looking for better days. May the time speedily come to favor Zion in these parts."—*(Methodist Magazine, Vol. X, p. 423.)*

The Pittsburg Conference met in Salem, Mercer County, Pa., August 21, 1828, Bishop Robert R. Roberts presiding. This was the birth-place of the Erie Conference Methodism. Here Mr. Roberts, as leader, met the first class in 1798. The Conference was connected with a camp-meeting at which there were more than one hundred conversions. The appointments announced for a new year of toil and hardships were as follows: Erie District, Wilder B. Mack, presiding elder; Erie, Joseph W. Davis, Joel Jones; North East, David Preston, John H. Moffitt; Lake, Joseph S. Barris, Samuel Ayres; Meadville, Job Wilson, William R. Babcock; Youngsville, Hiram Kinsley, John Johnson; Jamestown, James Gillmore —the Quarterly Conference Minutes give the name of Abner Barlow also;—Franklin, Aurora Callender; Shippenville, Nathaniel Callender. Ohio District, Ira Eddy, presiding elder; Youngstown, Billings O. Plimpton, Edmund W. Sehon; Hartford, John Summerville, John Scott; Mercer, Thomas Carr, Richard Armstrong; New Castle, Samuel Adams, William C. Henderson. Canton District, William Swayze, presiding elder; Deerfield, John W. Hill, John C. Ayers; Windsor, John Chandler; Cleveland, Ignatius H. Tackitt, Cornelius Jones; Grand River, John Crawford, Lorenzo Dow Prosser.

The Chautauqua Circuit now becomes two circuits—"Jamestown," and "Youngsville."

Aurora Callender, Lorenzo D. Prosser.

Aurora Callender was admitted on trial in the Pittsburgh Conference in 1828, and appointed to Franklin. He was received into full membership in 1830, and ordained deacon; and in 1832, he was ordained elder.*

*In the Pittsburg Conference he served the following charges: 1828, Franklin; 1829-30, Meadville; 1831-2, Canton; 1833, St. Clairsville; 1834, Ravenna; 1835, Chardon; 1836-7, Canton; 1838-9, Springfield; 1840, Braceville; 1841-2, Gustavus; 1843-4, Cuyahoga Falls; 1844, Middlebury; 1845, supernumerary; 1846-7, Salem; 1848, Rockville; 1849, located; 1851, Wisconsin Conference, Geneva and Elkhorn; 1852, Union; 1853-4, Hazle Green; 1855,

Mr. Callender was born in Shoreham, Vermont, March 7, 1798; and died in Pinckneyville, Illinois, Oct. 23, 1871. When he was eleven years of age, the family moved into Cumberland County, Pennsylvania. He was converted in 1818 and united with the Methodist Episcopal Church in Harrisburg. He was licensed as a local preacher in 1825, and three years later moved to Ohio, and was admitted on trial in the Pittsburg Conference. He was transferred to the Erie Conference in 1837. Mr. Callender worked hard; his support was meagre; he was sound in doctrine, devoted, instructive, wise, an example to all.

In 1849 he removed to Wisconsin, and later became a member of the Wisconsin Conference. By the division of 1856 he became a member of the West Wisconsin Conference, but the next year was re-transferred, and made presiding elder of the Norwegian Mission District. From 1859 to 1862 he was agent for the American Colonization Society. From 1863 to the close of his life he was superannuated. "He was a man of robust physical power and well proportioned, capable of enduring great fatigue, and his strong body was animated by a strong rugged soul. He was a sound, instructive preacher, trustworthy as a disciplinarian, and devoted to Methodism. Having finished his course, and having kept the faith, he was fully prepared to receive the crown of life."—*(Minutes of Conferences, Vol. XIV., 1872, p. 118.)*

Lorenzo D. Prosser was born in Petersburg, Rensselaer County, N. Y., in 1804. He was converted in the town of Edmonson, Otsego County, N. Y., in 1818. The next year he removed to Villenovia, Chautauqua County. He was licensed to preach in 1825, and joined the itinerant ranks in the Pittsburg Conference in 1827, becoming a member of the Erie Conference at its organization. Gregg says: "Mr. Prosser was a very small man, and very eccentric. He sometimes would astonish and thrill

Dodgeville and Linden; 1856, West Wisconsin Conference, Mineral Point District; 1857, transferred to Wisconsin Conference, but neither name nor appointment in the "General Minutes," though his memoir says he was made presiding elder of the Norwegian Mission District. This district is not even named in the "General Minutes." 1858, Clinton; 1859-62, Agent of the American Colonization Society—member of Jamesville Quarterly Conference—in 1861, member of Appleton Quarterly Conference; 1863-71, superannuated.

his congregation with his eloquence, while at other times he could say nothing, and perhaps leave the congregation and flee to the house or woods. As he grew older he became more reliable. Revivals were his delight, and when in them he would labor so hard as to disqualify himself for other parts of his work."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 261.)*

Brother Prosser was of a nervous temperament, and sometimes exerted himself far beyond his strength. His exhortations were often overwhelming. From his naturally feeble constitution and these excessive labors, he was frequently on the superannuated list. The large circuits, hard roads, and poor fare were too often the lot of the early ministry—it is wonderful that a man nervously so high strung could have done twenty-one years of effective service. His last sickness was brief. Seized with pneumonia on Thursday night; on Tuesday morning following, he ceased to live. It was at West Springfield, Pennsylvania, April 13, 1869, that the portals of heaven swung open wide to welcome the weary pilgrim.*

Group of Preachers.

Wilder B. Mack was admitted on trial in the New England Conference in 1818, ordained deacon in 1823, received into full connection in 1824, became a member of the Maine Conference at its organization, ordained elder in 1825, transferred to the Pittsburg Conference in 1827 and to the Illinois Conference in 1835, and was expelled in 1836. Mr. Gregg says of him: "Mr. Mack was born, raised, educated, and converted to God amid the Green Mountains, in the state of Vermont. He was a small man, neat in appearance, and gentlemanly in his deportment. He possessed one of the sweetest, mellowest, sympathetic voices we ever heard in the pulpit; which, to-

*L. D. Prosser—Licensed to preach, 1825; admitted on trial, Pittsburg Conference, 1827; full connection, 1829; deacon, 1829, Roberts; elder, 1831, Hedding; deceased, West Springfield, Pa., April 13, 1869. Appointments—1827, Butler; 1828, Grand River; 1829, Canton; 1830, Mercer; 1831, name not on Minutes; 1832, Hartford; 1833, Twinsburg; 1834, Windsor; 1835, Columbiana; 1836, Ellsworth; 1837, Cleveland Circuit; 1838, Harmonsburg; 1839, McKean; 1840, Kingsville; 1841, superannuated; 1842, Chardon; 1843, Chagrin Falls; 1844-6, superannuated; 1847, Wesleyville; 1848-50, superannuated; 1851, Edinboro Mission; 1852-6, superannuated; 1857, McKean; 1858-9, Albion; 1860-1, superannuated; 1862, Springfield; 1863-8, superannuated.

gether with his fine descriptive imagination, enabled him to work upon the feelings of a congregation with wonderful effect."

Concerning the appointment of Mr. Mack to the Erie District, Mr. Gregg says: "The new presiding elder on the Erie District, had labored but one year in this conference, and was, therefore, comparatively a stranger. But that year was one of great success, and his fame as a preacher had spread with wonderful rapidity. He had attended several camp meetings, where his preaching was universally admired; so much so that the people on the Erie District were greatly rejoiced when the appointment was made. Mr. Mack did not possess the moving power of Swayze, nor the dignified address of Fillmore; but he possessed an original charm in his voice, and his manner of speaking, and had a control of the feelings of his audience that neither of them had, and attracted as large crowds to hear as either of his illustrious predecessors. The year was one of great religious prosperity.*— *(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 244, 254.)*

Joel Jones was admitted on trial in the Pittsburg Conference in 1828, and discontinued at the end of the year. Mr. Gregg characterizes him as "a very good but eccentric sort of a man."

Edmund W. Sehon was admitted on trial in the Pittsburg Conference in 1828, and was received into full connection and ordained deacon and elder in regular course. He was a man of excellent parts, and an eloquent speaker. He served as agent for the American Bible Society in the state of Ohio for several years with success and acceptability. Mr. Sehon united with the Methodist Episcopal Church, South, at the time of the great division, and served that church in positions of trust and responsibility many years.†

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*Mr. Mack served the following appointments: 1818, Stanstead and St. Francis; 1819, Danville; 1820-1, name does not appear in "General Minutes;" 1822, had evidently been discontinued in 1820; admitted on trial this year and appointed to Mad River; 1823, Montpelier; 1824, Bath; 1825, Main Conference, Bath; 1826, Hallowell; 1827, Pittsburg Conference, North East; 1828-'31, Erie District; 1832-4, Warren District; 1835, Illinois Conference, Chicago District; 1836, expelled.

†He served the following appointments: 1828, Youngstown; 1829, Monongahela; 1830-1, Cincinnati; 1832, "E. W. Sehon has

During the fifteen years of the effective ministry of David Preston, he labored eleven years on circuits, one year on a station, and three years on a district. He sustained a supernumerary relation nine years, and a superannuated relation two years. He was a delegate to the General Conference in 1840. He was a laborious and successful minister of the gospel. "Having suffered much in the earlier part of his life from scepticism, he felt it his peculiar duty to expose its absurdities, and defend revealed religion against its attacks. Possessing a mind of a high order his discourses were generally very impressive, and often, especially when he defended revealed religion, fell on his audiences with great power. In his last sickness, which was protracted and painful, grace sustained him, and in his last whispers, he uttered the praise of God." Gregg says of him: "Mr. Preston was about medium in size, disposed to stoop some, possessed a vigorous mind, and a terse, forcible style. His thoughts were brilliant, and were presented with a warmth of feeling that deeply impressed his audience."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 255.)* He was born in Washington County, New York, in 1785; and died in Conneaut, Ohio, August 27, 1855. He seems to have embraced religion when quite young, but backslid, and for a period wandered in the mazes of infidelity. Being subsequently reclaimed, he devoted himself to the service of God. He served the church as a local preacher several years, and was admitted into the Pittsburgh Conference on probation in 1828. When that conference was divided, he became a member of the Erie Conference.*

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leave, for the ensuing year, to serve as an agent for the American Colonization Society;" 1833, Missouri Conference, St. Louis; 1834-5, Columbus; 1836-7, Cincinnati, Western Charge; 1838, Agent for Augusta College; 1839-40, Cincinnati, Eastern Charge; 1841-5, General Agent of the American Bible Society for the West; 1846, the Conference ordered his name "to be entered on the Minutes as having withdrawn."

*David Preston—Admitted on trial, 1829; full connection, 1833; deacon, not able to learn; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Conneaut, O., August 27, 1855. Appointments—1828, North East; 1829, Jamestown, N. Y.; 1830-1, Forestville; 1832, Meadville; 1833, Youngstown; 1834, Youngsville; 1835, Westfield; 1836, North East; 1837-8, Wesleyville; 1839-41, Jamestown District; 1842, superannuated; 1843, supernumerary; 1844, Geneva; 1845, Ashtabula; 1846-55, supernumerary.

Nathaniel Callender was born in Chazy, Clinton County, N. Y., Sept. 18, 1800. His parents moved to East Ohio in 1817. Two years later he was converted at Leesburg. He was licensed to preach in 1825, and became a member of Pittsburg Conference at its first session, and was appointed to Monongahela. He served Harrison, Lisbon, Shippenville, Meadville, and St. Clairsville, each one year. In 1831, he was "without an appointment, at his own request." In 1832 he was at Clarksburg; 1833, Blairsville; 1834, Ligonier; 1835-36, Beaver; 1837, Williamsport; 1838, Birmingham.

In 1839 he was appointed to the Pittsburg Mission District—the first German district of the Methodist Episcopal Church—where he remained two years and built the first German Methodist church in the connection. He had acquired the language in his intercourse with German farmers in Pennsylvania and Ohio. In 1841, he was appointed to the New York German Mission where he labored one year. He was moral instructor in the Western Penitentiary of Pennsylvania two years. He served Wellsville in 1844; Columbiana, 1845; Monongahela City, 1846; Chartiers, 1847; supernumerary, 1848; 1849, name not found in "General Minutes"; Elizabethtown, 1850. He was agent for the German churches in 1851-1853; though superannuated at the time; and from 1854 to 1858, he had charge of the Michigan and Cincinnati German Missions. In 1859 he was appointed to Milford; in 1860, to Loveland; and 1861 he was agent for the American Bible Society. He was hospital chaplain at Camp Dennison from 1862 to 1865; and was in charge of Camp Dennison and Indian Hill, and superintendent of the cemetery in 1866-1867. He was appointed to Mainville in 1867; Hamersville in 1868; Dunbarton in 1869; superannuated in 1870. He died Feb. 6, 1876, at the residence of his brother-in-law, P. H. Bonham, Buckner's Station, Kentucky. At the time of his death he was a superannuated member of Cincinnati Conference.

John H. Moffitt was born in the county of Tyrone, Ireland, March 2, 1798. In the year 1808 his father and family emigrated to the United States, and in 1810 settled in Harrison County, Ohio. His parents were members of the Wesleyan Methodist connection in their native country.

When twenty-one years of age, John attended a camp meeting, held near Mr. Mansfield's, in Jefferson County, Ohio, and was converted. He united with the Methodist Episcopal Church and was soon after licensed to exhort and somewhat later to preach. He was received on trial by the Pittsburg Conference in 1827, and appointed with Henry Furlong to the Greenfield Circuit; in 1828 he was sent to the North East Circuit; in 1839 to the Leesburg Circuit. During 1829 he was united in marriage with Miss Juliana Norris, who lived but eighteen months after her marriage. In 1830 he was appointed to the Deerfield Circuit; and in 1831, to the Leesburg Circuit. His health failing he went to his father's home, and in 1832 he was made a supernumerary but preached occasionally on the Barnesville Circuit. "Previous to the conference of 1833 he was completely prostrated, and was placed on the superannuated list. The disease under which he labored was consumption: his sufferings were great which he bore as a Christian. When asked at any time the state of his mind, he would answer: 'I am happy in God, and have a living hope and bright prospect of everlasting life.' In this calm and peaceful state of mind he continued until the third of March, 1834, when he fell asleep in Jesus."—*(Pittsburgh Conference Journal, Aug. 2, 1834.)*

James Gillmore.

James Gillmore was born in Chester, Hampshire County, Mass., June 2, 1790. He embraced religion in his eleventh year under the ministry of Rev. "Billy Hibbard." Three years later he fell into a backslidden state. His father's family moved into New York and settled on the bank of the Allegheny river near the southern line of that state. From thence he went over to the Susquehanna river, where he was reclaimed and united with the Methodist Episcopal Church. Here he became acquainted with Henry B. Bascom, and spent a year with him at his father's house, studying for the ministry, and laboring as an exhorter. He was licensed to preach in 1812, and admitted on trial in the Genesee Conference the same year. He was transferred to the Pittsburg Conference in 1823, and became a member of the Erie Conference at its organization. He was an able controversialist, and a powerful revivalist. He was effective twenty-one years, mean-

time having been supernumerary and superannuated twenty-six years. He was finally superannuated in 1859.

Of James Gillmore, a correspondent of the Pittsburg Christian Advocate says: "There is in his character an embodiment of the tender, the sublime, and the terrible—a blending together of the most varied and opposite traits that I ever saw united in one mind. He can be soft and gentle, like the breathing of the zephyr; but when he towers in his strength, the whirlwind rises and sweeps with an overwhelming force over the subdued heart. With the unbelieving and doubtful he can reason with great mental strength, and charm back the penitential wanderer with the kindness and affection of a true evangelist."—*(E. A. Anderson, in the Pittsburg Christian Advocate, April 19, 1859.)*

His brother, Rev. Hiram Gillmore, speaks of him with brotherly, yet just appreciation:

"For many years he was considered a great revivalist, yet he devoted much of his time and energy to *doctrinal* preaching, as the doctrines of Methodism were rigorously assailed in early days, and by many considered dangerous heresy. Notwithstanding his many early disadvantages in procuring an education, he learned the art of applying metaphysical argument and logical reasoning in such a manner as to shake some of the strongholds of infidelity, and present false doctrine and immorality in such a light as to unfold their native deformity. His manner of preaching was bold and vehement, and frequently attended with unusual power. Hundreds, if not thousands, have been converted and brought into the church through his labors; while neither the love of praise nor the fear of foes prevented him from declaring faithfully the whole counsel of God. His argumentative powers, and natural glowing eloquence always attracted the deep attention of his hearers, and led Bishop Emery once to remark, after listening to one of his sermons at an annual conference: 'That it was one of the best sermons I ever heard.'

"He was modest and retiring in his manners, which led him rather to shun than to court position or business, especially at the Annual Conference. He was a great friend to young ministers, and had an uncompromising dislike to arrogance, forwardness, or ministerial jealousy. Strenuously conscientious on all subjects of duty or

privilege, he was always ready to make any reasonable sacrifice for the good of the Church. For several years he sustained the relation of a superannuate to his conference, yet frequently preached as often as those in the regular work. He said that his compensation, as a minister, was never equal to his claims and toils, and hoped to see the time when the Church would do ample justice to herself and her ministers. The old *pioneers*, especially, he thought had a strong claim on the sympathy and funds of the Church."—*(Pittsburg Christian Advocate, Dec. 1, 1866.)*

Mr. Gillmore was one of the wise men who assisted in the organization of the Erie Conference. He was an original and eccentric character. It were not safe to attempt to imitate his methods; yet, with him, they were effective. There are many anecdotes which illustrate his eccentricities. A young lady of Methodist parentage not only rejected all offers of mercy but even refused to kneel at family worship. Finally Mr. Gillmore said to her: "Well, you are determined to go to hell, and if you will go, then the sooner you go the better." She was much shocked, but what was her astonishment to hear him, when he again prayed in the family, call her by name, tell the Lord how wicked she was, and then beseech him "if she would not repent, to kill her and take her out of the way of others whom she was hindering." She went away in great excitement, and, fearing lest the prayer might be answered, was led to repentence. At one of his appointments in the Genesee Conference, he learned that the grist-mill was running, and sent a boy around to notify all the people that a new minister had come and would preach at a certain place. The house was full, and he lashed the congregation in his own peculiar style. Among other things, he said: "Tell your miller that if he don't stop grinding on Sunday he'll be ground to all eternity. Hell will be the bed-stone, and God Almighty the runner." His manner of visiting from house to house was original. He would take the houses in their order. When he entered, without being seated, he would inquire: "Have you any religion here?" If the answer was not satisfactory, he would add: "You must repent or you will go to hell. Good-by," and on he went to the next house.—

(George Peck, Early Methodism Within the Bounds of the Old Genesee Conference, pp. 318, 348, 349.)

Mr. Gillmore was tall, straight, and in appearance dignified and commanding. His first appointment on the Jamestown Circuit introduced him to the Erie Conference. He held a camp meeting near Jamestown, at "Louk's Hollow." On Sunday evening there was a vast crowd and many of the young people very disorderly. Mr. Gillmore announced his text: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and in the sight of thine eyes." He then talked to the young people, lauding all their sinful amusements and pleasures. "While upon this theme the crowd rushed up as close as they could get to him and listened with astonishment and delight. Christians stood and wondered what the man could mean by such an apparent approval of all that was bad. All at once he paused, and recited the remainder of the verse: 'But know then that for all these things God will bring thee into judgment.' The attention of all had become so perfectly secured by this time that the most profound silence prevailed all over the ground. He then went into such a description of the final judgment day—Gabriel's blowing the trumpet—suiting his action and voice to the occasion, as to make the scene most awful and terrific. Tears flowed down many faces; sobs and groans could be heard in all directions. The countenances of the wicked were pictures of sadness; as he proceeded cries of mercy were heard in all directions, and as he closed up a large number rushed to the altar of prayer, and the night passed away with singing, praying and shouting, that made the adjoining mountains ring and listening angels rejoice." At a camp meeting near Youngsville, Pa., he preached his celebrated sermon on the fundamental rules of arithmetic from the text beginning: "Add to your virtue, Knowledge." He added the graces together, and showed the perfect man; he then subtracted them, one by one, replacing each by its opposite, and showed the character of such a man; after this, he multiplied the Christian graces, and pictured the good thus advancing; then giving another turn to his discourse, he applied division, as, before the judgment throne, he separated those who possessed their graces from those who lacked them; and

finally he applied the rule of loss and gain in a manner both thrilling and powerful.—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 255-259.)*

James Gillmore died in Erie, Pennsylvania, Sept. 27, 1866. "He possessed more than ordinary mental power, could reason with logical accuracy and at the same time thrill an audience with overpowering eloquence. He was not only an able controversialist, but what was far better, a powerful revival preacher."*

Springboro and Clintonville.

The Springboro Methodist class was organized on the upper floor of Butler's tannery in 1828 by Daniel Richey of the Albion charge, with five members—Joel Jones and wife, and Mary, Maria, and George Cook. In 1829 the class was attached to Conneautville Circuit, with which it remained until 1867 when W. A. P. Eberhart, a local preacher, was employed as a supply. Spring Circuit was formed in 1868. The meetings of the Springboro class were transferred to the school house and a few years later to the second floor of Butler's store-room at the northeast corner of Main and Cussawago streets. Here the little society worshiped until 1864 when a frame building was erected on the north side of Cussawago street at a cost of $1,200.—*(History of Crawford County; Warner, Beers & Co., p. 651; Bates, Our County and Its People, p. 616.)*

The building erected at the Anderson furnace was one of the earliest places of worship in Clinton township, Venango County, Pennsylvania. Here ministers of different denominations conducted religious services. "Occasionally a Methodist brother, and once a Mormon were

*James Gillmore—Licensed to preach, 1812; admitted on trial, Genesee Conference, 1812; full connection, 1814; deacon, 1814, McKendree; elder, 1816, McKendree; transferred to Pittsburg Conference, 1828; became a member of the Erie Conference at its organization, 1836; deceased, Erie, Pa., September 27, 1866. Appointments—1812, Lyons, N. Y.; 1813, Ontario, N. Y.; 1814, Canaan, N. Y.; 1815-16, superannuated; 1817-18, supernumerary; 1819, Tioga, Pa.; 1820, Crooked Lake, N. Y.; 1821, Batavia, N. Y.; 1822, Genesee, N. Y.; 1823, supernumerary; 1824, Prattsburg, N. Y.; 1825-6, Seneca, N. Y.; 1827, superannuated; 1828, Jamestown, N. Y.; 1829, Forestville; 1830, Youngsville; 1831, Butler; 1832, Ashtabula; 1833, superannuated; 1834, supernumerary; 1835, superannuated; 1836, supernumerary; 1837-8, superannuated; 1839, Hartford; 1840, Ellsworth; 1841, Braceville; 1842-54, superannuated; 1855, Conneautville; 1856, Pleasantville; 1857, superannuated; 1858, Frewsburg; 1859-66, superannuated.

permitted to occupy the sacred pulpit." The Methodist Society at Clintonville was organized in 1828. One account states that James Hughes was the first class leader; while another gives that honor to Jacob Hovis. The first church building was erected in 1828. This was replaced by a more substantial and commodious edifice in 1852.

"Rev. Jacob Bear was converted at a camp meeting in Dauphin County, Pennsylvania, in 1818, where he immediately united with the Methodist Episcopal Church. He moved to Mount Jackson, Lawrence County, Pa., in 1825, and was the first Methodist and class leader in that town. The first Methodist preaching in that place was by Elder Eddy and B. O. Plimpton. A class was formed in 1828, consisting of Jacob Bear and wife, Stephen Bryan and wife, Louis Haulette, Isabella McGill and her two daughters. This class was about one mile north of the village, and the meetings were held at Mr. Bear's log house until 1838. About the time the class was formed, Mr. Bear received license to preach, which he continued to do until he died, in 1858."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 262.)*

The Polk Circuit.

We present portions of a paper by Rev. J. H. Keeley, relating to the "Old Sandy Church:"

"When the writer came to this section nearly two years ago, he found the hills and valleys perfumed by the precious memory of the lives and deeds of the fathers and mothers of our Methodist Israel of threescore and fourscore years ago. In a circuit paper a year ago he suggested a suitable commemoration of the founding of the Methodist Episcopal Church eighty-five years ago in the Big Sandy Valley, about five miles southwest of Franklin, Pa., and the building here of the first Methodist Church seventy-five years ago. The suggestion did not receive much encouragement at first; but this year the project was undertaken, and all outlay and effort were largely rewarded by the concluding of a very successful anniversary celebration, June 21 and 22.

"Nearly one hundred years ago James Cannon, a native of Ireland, with his family and brother-in-law, and others, settled south of Franklin, near the present town of Polk. Many of these had been Methodists in Ireland,

and some of them had heard John Wesley preach. The early itinerant found their cabins and the cabins of their neighbors—the Fosters, Adamses, Reynoldses, Runningers, McElhaneys and others—before the war of 1812. But in 1817 the Rev. Ira Eddy, then on his first work on a circuit which extended from Lawrence County to Warren, organized in the log cabin of James Cannon, near the site later of the old Sandy Church, the first class. For ten years services were held in the homes of the settlers. Then the church, 30x40 feet, and of good height, was built. James Cannon gave the ground and the raw timber for all material. Robert Temple sawed it at his mill in the valley. Aaron McKissick, a ship carpenter from Maine, supervised the building, and the work was donated by friends and members of the class. About all the money spent was for nails and such things. The church was in use thirty years. Its congregation came from a radius of ten or more miles on all sides except Franklin. It was abandoned when five or six churches were begun around within five to ten miles of it, its congregation being thus absorbed by these others.

"The first itinerants that traveled the Big Sandy were from the Baltimore Conference. Beginning with Joseph Shane in 1801, the list includes Asa Shinn, George Askin, Joseph Hall, R. R. Roberts, David Best, James Reed, James Watts, Thomas Church, James Charles, Jacob Dowell, Eli Towne, Jacob Gruber, Abel Robinson, Jacob Gorwell, John Elliott, John Summerville, J. P. Kent, Ira Eddy, D. D. Davidson, Samuel Adams, Charles Elliott, Ezra Booth, Charles Trescott and William Swayze up to 1825, when this section was included in the Pittsburg Conference at its formation. As William Swayze became elder of Erie District, including this region, and served for three years, he was present during the building and dedication of the old Sandy Church in 1827. In 1826 John Leach and Hiram Kinsley were the preachers; 1827, John P. Kent and Samuel Ayres; and thereafter Thomas Carr, Robert Armstrong, John Summerville, L. D. Prosser, Thomas Thompson, John Scott, John Robinson, Zerah H. Coston, Daniel Ritchey, S. W. Ingraham, William Carroll and Ahab Kellar in 1835. Then the Erie Conference was organized, and the records are definite since that date.

"The anniversary gathering June 21 and 22, 1902, proved very successful. About fifteen hundred people were present on Sunday; the best of order prevailed, and the greatest interest was manifested even by the youth of to-day. The meetings were held in a maple grove near old Sandy cemetery, the site of the old Sandy Church. The camp was prepared hastily, and left as primitive as possible consistent with comfort. It was a reminder of the days of the fathers. Slabs with flat sides up served as seats. Old-time hymns were sung, mingled with the songs of to-day, by the Epworth Leaguers. The singing was full of fervor, and the souls of the worshipers were full of fire. The verdict of all was a glad thanksgiving that they were permitted to come together. The program was not so long as the pastor first projected. He dreamed of a reunion of all the pastors who had ever served the circuit who are yet living. This was not indorsed by the committee, and so was abandoned. But the older pastors and the older settlers were called upon, and responded nobly. The Rev. J. H. Vance, of Panama, who had served the circuit in 1853-'54, who had preached in the old church, was present, and was an inspiration by his reminiscences and his exhortations. The Rev. S. E. Winger, who was pastor in 1875, preached twice, and met many of the friends who helped in his day to build the church at Polk, the immediate successor of the old Sandy Church.

"The Rev. John Peate, D.D., was present and preached on 'Peace' Sunday morning; also gave several excellent talks at other times. He was Presiding Elder in this section twenty years ago, and is young yet in his eighty-third year. The Rev. William Branfield, who had been pastor in 1877-'79, was present and did not 'hide his light under a bushel.' He made the woods ring with his joyful 'Amens.' He preached twice, and took the collection for expenses—and got more than enough.

"The historical part was given Saturday. These papers, as has been requested, are to be printed. The pastor will edit them, and other matter, and have them ready in the near future. These papers are invaluable. They were not so much thought of until this gathering. Many of the old saints are gone to glory; the others are fast following. The sadness which clouded our happiness at

this anniversary was that so few of the fathers were with us. Nearly a score of the old landmarks of Methodist history have gone to their reward from this section in a few years. But the papers of D. T. Nicklin, H. E. McElhaney, J. M. Foster, J. H. Vance, J. B. Marshall, W. S. Adams, William Branfield and others, especially that of Hon. S. P. McCalmont, will preserve much that will be prized more highly as the years pass. Dr. S. H. Prather, of Titusville, also read a poem, which was much appreciated. This also will be printed.

"As the more aged friends who saw and sang in the old Sandy Church met and mingled their greetings on this occasion, we thought:

> 'How dear to my heart are the scenes of my childhood,
> When fond recollection presents them to view.'"

The following historic sketches of churches belonging to the Polk charge are taken from "The Circuit Monitor," published at Polk in 1902:

"James Cannon was born in 1770, married about 1795, and came to America shortly after, and lived for some years in Penn Valley, Center County. He came to Sandy, five miles southwest of Franklin, before the war of 1812 (some say 1802). In his log house on the Sandy's banks was the first class formed. Ira Eddy is said to have been the minister. Alexander McElhaney was the first leader. John Foster and wife, James Cannon and wife, S. Vincent and wife, Aaron McKissick and wife, Welden Adams and wife, John Pratt and wife, were among the first members. The class met in private houses for years. They came from the points around, ten to twelve miles. The mode of travel was on horseback or on foot. There were no light wagons or buggies, and if there were the roads were often impassable. About 1825 the project of the erection of a church was mooted. In 1826 it was decided. In 1827 it was raised, and in 1828 it was dedicated. James Cannon gave the land, as he also gave the land for the cemetery at its side. His grandchild was the first person buried there, infant of James and Letitia Adams. The church was unusual for its days, as it was a frame structure 30x40 feet. The studding were 4x4. Robert Temple at that time run a sawmill on the Sandy near where the present dwelling house of John and Norah Doutt

stands, which was first the McClaren farm. He sawed the stuff. Aaron McKissick was from Maine, where he had 'built ships,' so he led in the carpenter work. 'All hands helped.' It was a fine building for that day; log cabins and log school houses and churches were yet being built everywhere. It was high and lined with plain boards; its acoustic properties were excellent, 'resounding melodiously' with the singing and the full voiced tone of the speaker. It is said the voice of the early pioneer in prayer and song could be heard distinctly on the hills two miles away. Those were prayers offered by men who 'feared neither man nor the devil.' They sang, 'making melody in their hearts to God,' and melody also through the corridors of the forest—reverberating from the rocks on the cliffs.

"In February, 1860, the committee appointed to sell 'old Sandy Church'—so it was then called—reported that they had sold it for $28.12½. They had taken a note for this amount for one year. The note was put into the custody of the Recording Steward. The record does not say who bought the building.

"In 1864 the sum of $128.70 was reported for missions. This same year a committee was appointed to look after the note given four years before for old Sandy Church—$28.12½. John Coleman and Henry Clulow were appointed, and they were instructed to have the note renewed.

"The last conference of 1866 reported about $125 for benevolences, $57 of it was for missions. Rev. R. M. Bear did not serve the full year, and $150 was paid to Brother Jones for filling out. The quarterly conference records are very full. Trustees report Reynolds church property worth $3,000. William McElhaney, Seth Temple and Isaac Bunnell are the trustees for 'Sandy Church.' These were continued to keep track of that note of $28.12½, and to plan a new church, no doubt.

"There was preaching at times for years at the house of Jonah Reynolds, ten miles west of Franklin. The 'brick house' on that well known farm was built in 1834. It stands well preserved to-day. Hiram Reynolds, son of Jonah, used to came to 'Sandy' for many years. Hiram's daughter, Sarah, says she was born in 1833. His oldest daughter was married in 1847. So his marriage was probably about the date the 'Sandy' Church was

built. There were occasional preaching services at the Reynolds homestead, in the brick house and in a tenant's house across the road, from 1825 to 1840, and that year a class was formed of about twenty members. Some of them were the following: Jonah Reynolds and Hiram Reynolds and wife, Jane; John Stone and wife, Mary; also Sarah and Betsy Stone; Samuel Shannon and wife, Betsy; Marie and Sarah Reynolds; Mr. and Mrs. Benijah Cary, George Casady, Elijah Williams and wife, Jane; Alex. Sikes and wife, Lucy; James Paden and wife, Hannah; Mrs. Malissa Ray, Mrs. Ferguson, Mr. and Mrs. Hitchcock, David Reagle and wife, Ezra Fobes and wife, Hannah; Nicholas Wagner and wife, Robert Williams and wife, Samuel Ray, Rebecca, Mary and Nancy Reed, Rachel and Charity Pierce, Thosa Partridge and wife, Mary M.

"Some of these no doubt came in after 1840, perhaps later than 1850. We get from memory of old members, not from written records. The class decided to have a place of worship and in 1845 completed a log church on land given by Hiram Reynolds, one-half mile east of his residence, the 'brick house.' He also gave land for the present cemetery near the church. His mother, Jonah's wife, however, was buried in Franklin, where her first husband, David Nickerson, had been buried. The log church was used for twenty years, when it was replaced by a frame structure in 1865. This building stands to-day, it having been remodeled three years ago, and still serves well the needs of the locality."

Rev. James M. Foster writes:

"Just when the fires of Methodism were first kindled in the region of country known as Bully Hill, is not definitely known. If unwritten history could be defined or the hieroglyphs of the foot prints of the early settlers deciphered, I think there is not a shadow of doubt but what the fires of Methodism were kindled in the hearts of these early settlers even before coming to this location, and hence came with them and were kept burning on their family altars ever afterwards.

"John Foster, my grandfather, who lived on the banks of the Allegheny river, and died about June, 1837, is a striking illustration of the above statements, and no doubt as

much could be said of some of his cotemporaries. John Foster seems to have imbibed the atmosphere of Methodism even before landing in this region, and ever after was a living example of what Methodism means. Of him it might truly be said as of one of old, 'As for me and my house we will serve the Lord.' The history of his family goes to show that he ruled his household according to the divine order, being head and priest of the same.

"His house, therefore, was not only the stopping place for the occasional circuit rider who chanced to push his way out into a new territory, but like Cornelius of old, when the minister of God came he accepted him as sent of God, and therefore gathered together his family, and, indeed, his neighbors, to hear the whole counsels of God, as given by Christ's ambassador. Unlike too many in the present day he was not content to be simply a worshipper of the true and living God, but felt it a duty to be a member of the visible church; therefore, he united with the Methodist Episcopal Church at Big Sandy, at or near its first organization.

"James Foster, my father, was converted at the age of seventeen in the year 1827 at a meeting held at Sandy Church. Caleb Foster was converted two years later in the seventeenth year of his age. Ross Foster was not converted until the year 1849. His conversion occurred at the Foster school house during a great revival.

"The first class formed on the Hill was at the Durning school house in 1843.

"In 1847 there was a class formed at the Foster school house consisting of James Foster and wife and mother—his father having died years before; Elizabeth Foster, the wife of Ross Foster; John Brown and wife, and probably some others. John Brown was appointed leader, and became eventually Sunday School Superintendent and chorister.

"A great revival soon followed this formation of a class and many were converted, among these were the following: Ross Foster, his son, John, and daughter, Lizzie; Hiram and Robert Graham, Steven D. Smith and his three sisters, Hannah, Cidney and Martha; Maggie Brown, now Mrs. Welton; Mary L. Foster, Mary L. Gordon, Philander Brown and Mrs. Robert Graham.

James Brown had been converted the winter before at the Hill school house.

"The above revival was conducted by John Abbott, who was noted for his success as a revivalist.

"In the winter of 1852-'53 there was another awakening in this same place under the direction of Ahab Kellar. At this meeting Louisa Smith, now Mrs. Ramsdell, and many others were converted.

"A class of young people was now formed, and John Foster appointed leader.

"The first regular preaching at this place was on Monday afternoon at four o'clock; how often I do not know, probably once in four weeks.

"The church was not built until 1863.

"My memory carries me back to the old log school house, with its furniture consisting of shelves nailed to the wall for writing desks, and seats made by turning the flat side of a slab uppermost, and putting legs on it. But sacred are these memories, for it was honored of God and the religious services were characterized by great demonstration of power during sermon and class and prayer meeting.

"What a contrast between many professors of this day and those early saints of God. It was not an unusual thing for William Smith, of Rockland, my father's brother-in-law, to come with his wife and baby on foot to father's on Saturday evening, and on Sunday morning the men would leave the women behind and come all the way to old Sandy to attend prayer meeting and class meeting on Sabbath, when there was no preaching. Many a modern professor is absent from Sabbath services when he lives almost under the eaves of the church. They could well adopt the language of the Psalmist and say 'I was glad when they said unto me, let us go up to the house of God. One day in Thy courts is better than a thousand. Yes, I had rather be a door keeper in the house of my God than dwell in the tents of wickedness.'"

We are chiefly indebted to Brother Daniel Nicklin for the substances of the notes that follow.

There had been occasional preaching from several sources in this neighborhood before, but we begin with a definite record in 1842. In that year J. R. Locke, pas-

tor at Franklin, held a meeting at the Lyons school house that stood on the farm of Mr. Lyons, but occupied by D. T. Nicklin and family for the past fifty years. This meeting resulted in the formation of a class of the following members, with Essington Kephart as leader: Essington Kephart and wife, Mary A.; Robert Seaton and wife, Mary Jane; Jackson Seaton, David Vincent, Samuel Nickerson and wife, Sarah; David Nickerson, Samuel Lyons and wife, Sally; William Lyons and wife, Jane; George Cummings and wife, Bessie; Miss Jane Lyons and Miss Lucinda Evans. The only surviving member of this historic company is David Nickerson, who has been an honored member here for fifty-nine years. He is now a trustee and he has been an official for years.

For nine years after this revival the class was maintained, and was known as the "Lyons" appointment, and was supplied from Franklin. The "place of worship" is thus described by Brother D. T. Nicklin, who settled in this locality in 1851:

"It was some distance from the road in the woods. It was built of round logs, and on either side a log was cut and the space filled by 8x10 panes of glass, the only avenue of light when the door was shut. The roof was clapboards on pole rafters, held in place by weight poles. The seats were made of split poles, with holes bored near the ends and middle and pegs inserted for legs. Pegs or pins in the logs on the wall had boards laid thereon for 'desks.' No stove was found therein, but a huge fire place."

James Paden was leader in the later forties. The membership had increased somewhat and changes took place. In 1851 "Lyons" was made part of Hendersonville Circuit, and Edwin Hull became pastor, with J. G. Thompson as junior preacher.

In the spring of 1852 a meeting was held, at which among others John Cummings and his sister, Eliza Cummings, now Mrs. John Runninger, united with the church, and both are yet honored and faithful members of this class, he having long been an official, and is now a trustee. During this series of services the preachers changed the place of meeting to the Gould school house, about two miles west. This move was not endorsed by

many of the older members, who found it a hardship to go so far. So shortly after they secured the use of the new school house then being built not far from the site of the old "Lyons," but on the northern limit of the same farm, and known as the Nicklin school house, and W. F. Day, then pastor in Franklin, preached for them. The class was organized and Robert Seaton became leader and continued until he moved to Franklin.

One-half acre of land was offered by Brother Nicklin in 1869—to revert if it ceased to be used for church purposes. This was accepted, and D. T. Nicklin appointed to collect funds. David Runninger, William Sandford and D. T. Nicklin were made building committee.

The sum of $1,000 was raised in the neighborhood, and $500 was secured from generous friends in Franklin. The work was pushed so that by December 10 of that year the house was built and carpeted, furnished, heated and lighted. Material then was so expensive, however, that they were $700 in debt. G. W. Maltby preached, and in thirty minutes the sum was subscribed, and then the church was dedicated. This marked an epoch in the history of the class. A house of worship, the need of which had been felt for twenty years, was a reality; and it has been a Bethel of blessing for more than thirty years. It was well built and is in good condition yet. Brother John Cummings gave one-half acre south of the church for a yard, which with its excellent shade, serves the purpose well.

A short time after the close of a revival meeting held in 1853, the following sad item of history occurred: Rev. Parker Dodd, of Franklin, brother of Hon. S. C. T. Dodd, of New York City, formerly a Franklin boy, came out and preached in the Nicklin school house. While returning home, in company with Elizabeth Selders and Mary Ann Stocker, they were accompanied by William Sandford, who had volunteered to take them across French creek at the Echols farm. They had to cross in a boat. Two young men or boys assisted to row across. Through indiscretion or lack of care on the part of the boys, the boat capsized and Rev. Dodd and the Misses Selders and Stocker were drowned. Mr. Sandford and the boys, with great difficulty, reached the bank in safety.

Through forty-eight years this sad occurrence remains fresh in the memory of those who knew the lost ones.

In 1838 J. A. Hallock and Isaac Scofield were the circuit preachers, and in 1839 Rufus Parker and D. W. Vorse. The circuit was readjusted and called "Hendersonville Circuit." We find this record: "James Riddle, George Taylor and W. Sedwick be a committee to settle the account of the parsonage house at Harrisville." The following entry also appears: "The trustees of said house are requested to rent the house one year, if the preachers do not occupy it."

The first preacher in Erie Conference who came to this circuit had to live in an old log house on the farm of Louis Egbert, near Fairview. That year a lot was bought and parsonage built at Hendersonville. Though not a costly house, it was hard to get paid for. After some ten years struggling with debts on it, in 1849 a committee was appointed for about the sixth time to "inquire into and provide for the parsonage house debts." Six months later the committee reported that they had "gone into particulars and details and had found $7.53 debts." Next year this seems to have been partly cancelled and a "committee was appointed to paint the parsonage." J. Henderson and the two circuit preachers were the committee. John Abbott and Peter Burroughs were the preachers. But it seems that there was nothing done, for next year we find the junior preacher, D. M. Stever, trying to collect funds to paint the parsonage. At the second quarterly conference, he reported that he was at it; at the third he also "reported his success, that he had done nothing." The record is that "his report was accepted and he was discharged." A new committee was appointed and instructed to get a painter and paint. Six months later they reported the parsonage painted, but not paid for. A later report says that before the painting was all paid for "the parsonage was sold for taxes." J. Carmichael, J. Henderson and E. Kephart were "appointed to inquire into the legality" of the catastrophe. A year later they report expenses of the suit over the affair. But still there was a debt. In 1854 the record is made "that the trustees and stewards are instructed to discharge all debts against the parsonage house." Next year Brother

Stuntz brought in a bill for repairs, $5.17. But before the famous house was twenty years old it was at least once reported "all debts paid."

An incident related by J. B. Marshall we think worthy of mentioning. It was a brief account of a meeting of marvelous power and results that occurred at the old Sandy church. It occurred in the 30's as near as can be ascertained. There had been a prayer meeting at one of the homes—perhaps that of Isaac Bunnell. There was such a feeling of earnestness and power that the meeting could not close. They were praying for an outpouring of God's Spirit. It came, but not at first. There was soul agony and great burden of heart. All felt it. They could not shake it off and they would not go home. They remained all night. At day's dawn the power of victory fell upon them. They separated, and as they went home the very trees sang praises. The rising sun was like a heaven of glory. Then, as they gathered at the old Sandy church that night the power continued. The preacher was ablaze with it. Saint and sinner felt it. There was a holy hush, or an awful conviction. As they began to sing and pray the house was divided; almost all rushed to the altar, and the few that did not rushed out of doors and hurried away. The meeting continued late into the night, and the shouts of scores followed penitent cries, and prayers of faith. The meeting continued for some time after that propitious beginning, and in it were converted many of the men and women who were later leaders in church work for miles around, for nearly half a century.

Such meetings were not often so marked, nor so numerous, when we take in the years, but they were more frequent than to-day, and usually showed greater victories and more marked conversions than are seen to-day. This thing is certain, when God works none can hinder, and He is anxious to pour out His Spirit upon hearts ready to receive Him.

The following reminiscences of Old Hendersonville Circuit are given by D. T. Nicklin:

"During the annual conference of 1839 Hendersonville Circuit was formed from a part of Centerville, Butler County; C. Vorse and R. Parker were preachers. There being no parsonage Rev. Vorse lived in an old log

house on the farm of Lewis Egbert. During the year a lot was secured and a parsonage built in Hendersonville. At that time the circuit had three M. E. churches, the old Sandy, Hendersonville and Fairview.

"The following were members of the old Sandy church: James Canon and wife, Welden Adams and wife, his sons, John, William and James and their wives, John Foster and wife, his sons, Ross and James and their wives, Isaac and Alfred Bunnel and their wives, Robert and David Temple, Robert McCutcheon (a local preacher), Aunt Lydia Seaton, the McCalmonts and McKissicks, David and John Vincent, Jacob Runninger and wife, Alexander McElhenny, Hugh Durning, Elijah Morrison and wife, and others.

"At Hendersonville Jonathan Henderson (local preacher), Archibald, Robert, William and Joseph Henderson, John Carmichael and wife, his sons, John and Aaron and their wives, Augustine Geibner and wife, and others.

"At the Fairview church located one mile west of Millbrook, were Rev. Wm. Carroll, a member of the Erie Conference, David, Jonathan and John Carroll, George and James Wilson and their wives, Valentine Geibner and wife, Bennett Birtchfield and wife, W. J. Jacobs and wife, Rev. Thomas Lamb and wife, and others.

"The society at the Geibner school house in 1839 was composed of the following members: Francis Mears, leader, Annie Mears, Lewis Egbert and wife, Richard Fowler and wife, Samuel Buckley and wife, Thos. Clulow and wife, Thos. Wright and wife, John Hibbs and wife and others. During the year 1840 a difficulty arose between the members and one of the preachers which terminated in breaking up the society at the Geibner school house. Most of the members joined the Wesleyan Methodist and were supplied by that conference at the Geibner school house until they built Zion church.

"The appointment at the Barker school house near Brown's mill, now Sandy Lake, was composed of the following members: Jared Tuttle and wife, Wm. Geibner, exhorter, Eleanor Geibner, James Barker and wife, Jason Barker, leader, Major Dorchester and wife, and others. This class later was merged into Sandy Lake and Stoneboro, they being in the bounds of the Barker class.

"The appointment at Reynolds met at the house of Jonah Reynolds until 1846 when they built a log church on the Reynolds farm. The members in 1839 were Jonah Reynolds and wife, Hiram Reynolds and wife, John Stone and wife, Thomas Partridge and wife, Samuel Shannon and wife, E. S. Williams and wife, E. Fobes and wife and later Henry Clulow and wife and others. In 1865 the present Reynolds church was built.

"There was an appointment at a school house near Mechanicsville, with Joseph Allen and wife, Solomon Davis, John F. Henderson and wife, Thomas Galloway and wife and others as members. In a short time they built Pleasantview church, one-half mile north of Mechanicsville, which is now in Clintonville charge.

"There was an appointment at the Foster school house, now East Grove church, also at the Durning school house and the Graham school house which were merged into the Pleasant Grove church, which was built in 1872.

"Center church built some time near 1860 by the late John and Wm. Adams, Simcox and others.

"The Nicklin class, formed in 1842 was in charge of the Franklin preacher until 1857, it being in the bounds of Hendersonville Circuit. The circuit preachers took charge of it. Thus we find in 1839 three M. E. churches, now there are eleven within the bounds of the old Hendersonville Circuit.

"In 1847 I attended quarterly meeting at Fairview church. H. S. Winans was preacher in charge. The following were a part of the official members present: John Brown, leader at Foster school house (distance 18 miles), E. S. Williams, local preacher from Reynolds, Thos. Galloway, steward from Pleasantview, Jared Tuttle from Baker's school house, and I was informed that every appointment on the circuit was represented in that quarterly conference. That manifested commendable zeal on the part of the members fifty-five years ago when traveling was more difficult than at the present time.

"Then love feast commenced on Sabbath morning promptly at 9 o'clock, at which time the doors were closed, until the close of love feast, the members having previously received tickets of admission.

"To those old pioneers the old Hendersonville Circuit is greatly indebted. Many with whom I was intimately ac-

quainted were: James Foster, Essington Kephart, David Vincent, John Adams, Henry Clulow, Hiram Reynolds, Aaron Carmichael and many others. They were grand good men, men whose lives were in strict accord with the golden rule, men who were safe counselors and true friends. May we who survive so emulate their lives that it may finally be said of us, 'they have done what they could.'"

The origin of Methodism in Utica, Venango County, Pennsylvania, is veiled in obscurity. It is known that Methodist itinerants visited the French Creek settlements long before the town was founded, but it was not until some time in the thirties that an attempt was made to effect a permanent organization. An old resident of the borough some years since, in answer to inquiries, said that the first class in Utica was formed during the ministry of John Van Horn of Meadville. He states that there were about sixteen members enrolled at the first meeting among whom he remembers the following: Jacob Whitman and wife, Thomas Johnson, John Martin, William Hays and wife, John Duffield and wife, Philip Duffield and wife, and Samuel Jackson and wife. The class was attached to Lebanon Circuit, but later was connected with the Cooperstown Circuit. The district school house was used as a place of worship, but upon the erection of the Utica Academy, a room in that building was fitted up for church purposes. In 1862 a small but neat frame building was erected near the central part of the borough, and during all these years it has served as a place of worship.

Revivals in 1827-'28.

J. S. Barris writes, Jan. 8, 1828, from the Chautauqua Circuit:

"In this section we have witnessed the outpouring of the spirit of the Lord upon the people. We have received into society on trial about eighty persons since the commencement of the present conference year. However, in general, this appears to have been the fruit of the labor of our predecessors. This is common among us as a body; one sows and another reaps, and we feel as ready to rejoice and give glory to God, as though we had been the favored instruments in the hands of the Lord in bringing about this great work. And our prayer is, that the Lord

would give a still greater increase of graces and numbers, until all mankind shall have experienced the power of converting and sanctifying grace."—*(The Christian Advocate and Journal and Zion's Herald, Jan. 17, 1828.)*

W. B. Mack, Jr., writes under date of February 8, 1828: "A great work of reformation has been going forward on this circuit"—the North East Circuit—"which has not been confined to age or sex. The rich as well as the poor have found favor with God. Some, who for a long time have been strong advocates of Universalism, renounced their false hope, and sought and obtained a new one, through grace; and are now contending for the faith once delivered to the saints."—*(Methodist Magazine, Vol. XI, p. 161.)*

From the North East Circuit we find also the following, Feb. 8, 1828:

"On entering upon our charge, we found the state of religion in general prosperous. The members were lively, and much engaged in prayer for the enlargement of Zion's borders; and the fields were white and ready to harvest! The present revival commenced at our first quarterly meeting, which was held in Venango, Pa., at the forks of French Creek. As this was the first meeting of the kind ever held in the place and our society small, on our first round on the circuit, we entered into covenant with most of the societies, to pray at least twice a day, until quarterly meeting that God would meet with us, and render it an occasion of good to the people of that place, and the circuit in general. Nor did we pray in vain. At the commencement of the meeting, God met with us; and, on the first evening, four persons professed to find peace in believing.

"On the Sabbath, the Lord made a conspicuous display of his power, in rescuing sinners from the bondage of sin, and bringing them into the glorious liberty of the sons of God. Before the conclusion of the meeting, seventeen souls were made the hopeful subjects of renewing grace; since which time the work has continued to spread in this place, with increasing rapidity. After the sermon, on Sabbath evening last, those who were seeking religion, and desired an interest in our prayers, were invited to come forward to seats prepared for the purpose. Three young men came forward, and we all bowed down before

God, and raised our hearts and voices in prayer in their behalf. After some time they were enabled to rejoice in God their Savior. The seats were again cleared and others were invited to come forward to receive the benefits of prayer. Nineteen pressed through the crowd, and humbly bowed at the 'mourner's bench,' nine of whom, before the meeting was dismissed, were enabled to testify that God has power on earth to forgive sins.

"The work is not confined to Venango; a heavenly influence is felt at almost every appointment on the circuit. More than one hundred and seventy persons, within a few weeks, have received the spirit of adoption, whereby they can cry 'Abba, Father,' of whom more than one hundred and fifty have united in church fellowship with us.

"The other townships which have shared in the revival are Ripley, Mina, Beaver Dam and North East. Over Harbour Creek and Erie, a cloud is seen gathering, above the bigness of a man's hand and there is heard a sound of abundance of rain.

"The work has not been confined to age or sex—the rich, as well as the poor, have found favor with God. Some, who for a long time have been strong advocates for Unitarianism, have renounced their false hope, and sought and obtained a new one, through grace; and are now contending for 'the faith, once delivered to the saints.' The work at no time has been more promising than at the present. 'What shall we render unto the Lord for all his benefits unto us?' 'We will bless the Lord from this time forth, and forever more.'"—*(The Christian Advocate and Journal and Zion's Herald, March 7, 1828.)*

A correspondent sends a report from Erie Circuit April 7, 1823:

"Dear Brethren:—The Lord is reviving his work in this section of his spiritual vineyard. Methodism has many formidable barriers to surmount, but through the divine blessing it appears at present to be rising superior to all opposition. Our congregations, considering the scattered state of our population, are large, respectable, and in general very deeply affected under the administration of the word. On this circuit many wandering souls are resolved to 'arise and go to my Father.' Many have found peace and are happy in the Lord. The work is still going on; tears of repentance flow from many eyes;

mourning souls are inquiring the way to Zion, and there is now a pleasing prospect of a glorious work. Prayers are ascending daily to the throne of grace and we trust that the great Head of the Church will visit this wilderness land on the shores of Lake Erie with his royal presence, and cause the wilderness to be glad, and the desert to rejoice and blossom as the rose. Ride on, victorious, conquering Jesus! 'Glory to God! I am happy while I write!' "—*(Christian Advocate and Journal and Zion's Herald, May 16, 1828.)*

I. H. Tackitt writes from Meadville, May 19, 1828:

"The work of reformation is still going on, gradually in general, and in some places rapidly on this circuit. Numbers have embraced religion this year and have joined our Church; and the borders of Zion are enlarging so much, that our laborers are too few for the much we have to do; and we frequently have been solicited to take in a number of new appointments to preach, in neighborhoods where we thought there was the least prospect, of any other places, of doing good; but we find that prejudice is flying fast as our doctrines are fully known. . . . A ball room, a few miles above this, on French creek, which was last year turned into a preaching room, still, blessed be God! continues to be a room where God is worshiped and adored, and the class which was formed there last year, out of those who filled that room with music and dancing, is still going on in ways of piety and peace, and has increased to nearly forty; and the congregation that attends the preaching of the word there, is large and respectable generally, although on a week day; so, to view the vast contrast between their former and present situations and relations to God, oh, how astonishing and vast the change!" —*(Christian Advocate and Journal and Zion's Herald, June 16, 1828.)*

I. H. Tackitt writes from Meadville, Pennsylvania, under date of August 15, 1828, as follows:

"This year as the former has been a prosperous year with us in the things of religion. The Lord has done great things for us indeed; has converted at least one hundred souls, we think, 'whereof we are very glad.' How frequently have I thought of the language of the inspired writer, 'What is man that Thou art mindful of him or the son of man, that Thou visitest him.' I do not re-

member of one's turning back altogether since the last year. Although persecution raged for a while, with all fury, yet in the midst of the storm, it seems that Christ walked on the water, and there is now a considerable calm, so that few, if any, are lost.

"At the winding up of last year, we had a two days' meeting at Gravel Run, and seventeen professed religion. The principal part of them were young people; and although persecution was leveled against them with more than ordinary vigilance, yet they seem to be faithful to their gracious Redeemer. O may they ever adorn the doctrines of Christ.

"At our camp meetings we have had good times generally. At our last camp meeting, which was held at Oil Creek, there appeared rather a 'new thing under the sun.' A very respectable company of artillery volunteers, headed by Captain Horskins, applied to have a sermon preached to them at the camp meeting, at three o'clock in the evening on Saturday. They were to come in uniform and regular order, but without martial music. And in the meantime two other companies took their examples, and volunteered to go and hear the sermon also. They came in solemn procession, in single file, to the encampment, and then formed a solid column in front of the preacher's stand, to hear the sermon; and conformed strictly to the rules of the meeting. They rose when we sang, and kneeled when we prayed; and then listened with the greatest attention and seriousness imaginable, while the minister preached to them from John 8: 36. 'If the Son therefore shall make you free, ye shall be free indeed.' Then they arose and marched off in beautiful order, took off their uniforms and returned to the encampment, and helped us to keep good order during our meeting. But the best of all was, before the meeting was over, we had the unspeakable happiness of seeing several of them volunteer under the command of Christ, happily converted to God, and praising their great General in the highest strains, who had led them to such great victory so early in the engagement. O! may all those respectable companies volunteer under our Prince Immanuel, gain the victory over the power of darkness, and get to that happy land where the clang of war is never heard!

"We suppose there were fifty converted at this meeting. It was kept up the last night till daylight, and just as the day began to break, several rose suddenly from the mourner's bench, declaring that God had converted their souls. Then all sang, 'Lord, in the morning Thou shalt hear my voice ascending high,' etc., and thus were rejoicing as the sun beautifully gilded the easterly horizon.

"I will only mention another fact, for time would fail me to write, and you to print, the gracious and many works of the Lord;—and that is, at the same place where the ball-room was turned into a preaching and class-room, on French creek, above Meadville (as published in your 93d number,) we held another two days' meeting last Saturday and Sunday; and to cap the climax, sirs, the fiddler himself was happily converted to God, and joined our church, amidst the tears, the shouts, and great joy of the people of God!

"May God sweep infidelity from the earth."—*(The Christian Advocate and Journal and Zion's Herald, Dec., 1828.)*

"Our prospects of good on this circuit are brightening. We attended our second quarterly meeting for the present conference year at Harbour Creek on the 12th and 14th. The society in this place within a few weeks has built a large and commodious brick church. They did not commence building this house without prayer to God for His blessing. Nor was He slow to hear and answer; for while engaged in making the brick a cloud of divine mercy overshadowed the workmen. Two irreligious young men employed in the yard were so powerfully wrought upon as to cry to God for salvation. He heard their cry and sent them deliverance. On the first day of the quarterly meeting a greater number of friends assembled than usually attend in this country on such occasions. Our Heavenly Father was pleased to favor us with His gracious presence, and many of the people could say, 'This is none other than the house of God and heaven's gate.' A general seriousness pervaded the congregation, and many under a deep sense of their estate 'fled for refuge to lay hold on the hope set before them.' Thirteen found peace with God through our Lord Jesus Christ, eleven of whom joined the society before they left the house. We ardently pray that this may

be no more than a few drops before a more plentiful shower." David Preston, from North East, December 16, 1828, so writes.—*(The Christian Advocate and Journal and Zion's Herald, January 23, 1829.)*

J. S. Barris writes from Forestville, Chautauqua County, N. Y., September 1, 1828:

"I attended another camp meeting on Chautauqua Circuit. I came there about 10 o'clock p. m., and truly there was a mighty stir among the dry bones, and their voices were as the sound of many waters. I found about one hundred around the mourners' benches, raising their cries with every external evidence of earnestness to God to have mercy upon them and grant them pardon through the blood of the Lamb. Here about one hundred were converted to God. The people that professed religion seemed all alive to the important work. God heard and answered their prayer. We had good preaching and God was with the word, and gave it power in the soul of saint and sinner. We have had an increase of about one hundred and fifty on this circuit, for which we truly can say, 'Bless the Lord.' "—*(Christian Advocate and Journal and Zion's Herald, October 17, 1828.)*

JACOB JENKS, TILLINGHAST VAUGHN, WILLIAM BUTT.

Jacob Jenks was received on trial by the Pittsburg Conference in 1829; admitted in full connection in 1831, and was ordained elder in 1832. I do not find any record of his ordination to the deaconate. He was made supernumerary in 1835, became a member of the Erie Conference at its organization in 1836, and located the same year. His appointments were: 1829, New Castle; 1830, Lisbon; 1831, Beaver Circuit; 1832, Springfield; 1833-1834, Cambridge. Mr. Gregg says: "Mr. Jenks was a very tall and slim man, rather dull as a preacher, but esteemed a good man."

Tillinghast Vaughn was admitted on trial in the Pittsburg Conference in 1828, and was appointed to the Harrison Circuit. In 1829 he was third preacher on the Cleveland Circuit, with John Chandler and John McLean. He was discontinued at the close of the year.

Mr. Gregg makes the following record of William Butt: "Rev. William Butt, second preacher on the Jamestown Circuit, was born, raised, converted, and

graduated to the ministry in North East, Pa., and was received on trial in the Pittsburg Conference in 1829, and into full connection and ordained a deacon in 1831, and an elder in 1833. Mr. Butts was a short man, of Dutch parentage, of limited attainments, and a passable preacher; rather abrupt in his manners, which often gave offense."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 265.)*. Of his location, Mr. Gregg says: "He had not succeeded as well in the ministry for a few years past, especially in financial matters, as he desired to do, and consequently became discouraged and located and settled his family in Quincy, Chautauqua County, N. Y., and engaged in business he did not fully understand, and lost all he possessed; became involved in trouble, was expelled from the Church, soon after which he became sick and died."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 61.)*

JOHN MCLEAN.

John McLean was born in the Shenango settlement, Mercer County, Pa., July 22, 1805. His parents were members of the first class formed within the bounds of the Erie Conference. At the age of sixteen he made a public profession of his faith in Christ, and six or seven years later began the work of a Methodist minister and labored under the elder on the Forestville Circuit one year. He was received as a probationer at the session of the Pittsburg Conference, held in Salem in 1828. In 1842 he was transferred to the Erie Conference and became a member of the East Ohio Conference at its organization. He served important charges and did excellent work. Mr. McLean was "a man of good, sound sense, maintained a uniform Christian character, and was a good preacher, excelling more in goodness than in eloquence." During his last sickness he said to his pastor: "I am entering the valley. It is not a dark valley, and I think I see the new land beyond. All is well." He entered into rest February 15, 1887.

*William Butt—Admitted on trial, Pittsburg Conference, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; located, 1837. Appointments—1829, Jamestown, N. Y.; 1830, Butler; 1831, Mercer; 1832, Southport; 1833, Conemaugh and Cambria; 1834-5, Kittanning; 1836, Randolph.

We have received from the eldest daughter of John McLean, Mrs. H. E. M. Pattee, a sketch of his early life and experience written by himself:

"I was born in Salem, Mercer County, Pa., July 22, 1805. My parents were both church members and observed strictly the forms and ceremonies of religion, and taught their children to pray as soon as they could be made to understand its import.

"I know of no period in my childhood and youth when I did not fear the Lord, and especially to hold in utter abhorrence any profanation of His Holy Name. During the years running from ten to fourteen, I had lively convictions of sin, and feared to allow myself to sleep lest I should find myself in torment before morning. While piling and burning brush in my father's clearing one day, as the flames devoured the brush I would revolve the question: 'Are the flames of hell more ardent and destroying?' until in a perfect perspiration I would cry to God to have mercy upon me. Oftimes at the prayer meetings, which I constantly attended, though it would occasion a walk of from one to two miles, my sense of sin was so oppressing, that I could not at all times refrain from weeping. Thus I wrestled with my convictions until I was about sixteen years old, resisting all promptings and invitations to give my case to the Church as a subject of prayer; desiring all the time to be a Christian, but through sheer diffidence feared to venture. This state of things with some variableness as to intenseness ran through a period of nearly four years. By this time I had acquired a greater control over my convictions, and was wearing them out and acquiring a hardness of heart that enabled me to hear the most cogent appeals without breaking down.

"At the meeting at which I at length yielded, (a quarterly meeting) the call had been made for penitents to come forward to the altar for prayers. I heard it unmoved. Others of my acquaintance had gone forward, and matters at the altar were rising to fever heat. I sat meditating on my condition; no tears as at other times, when all at once as if by inspiration the thought dashed through me 'You are being given over to hardness of heart and a reprobate mind.' This so alarmed me I

scarcely knew what to do, or which way to run. After a moment's reflection I came to the determination to go forward for prayers; it would nor could not make my case any worse. I arose and pressing my way amid the crowd, I had scarcely reached the altar, when my hardness of heart was all broken up, and I wept and prayed, and others prayed for me, and in a little time, not more than an hour, all my burden of sin was removed, and I had peace with God through our Lord Jesus Christ.

"Because of my extreme diffidence I declined to unite with the church, but faithfully attended the means of grace, except the sacrament, which I desired much to do, but not being a church member, I thought it would not be admissible. Then I half starved my spiritual nature for more than a year, until some of my young friends, somewhat older than myself, entreated me to unite with the church, which I did. Now I gathered strength to some extent. Thus on for about three years I tried to live as a Christian, but had a very fluctuating experience. Sometimes happy, and oft in doubt as to my relation to God and to eternity. I had a terrible fear of death and the judgment, nevertheless it was perceived by my friends that I was making some progress in gifts and graces. During the four years above mentioned I read with much care Mr. Wesley's 'Plain Account of Christian Perfection,' which made a deep impression on my mind, to the effect, that there was a deeper experience needed, in order to be established in the life of faith. I also read the experience and life of Wm. Bromwell and of Wm. Carvasso, and Timothy Merritt's 'Christian Pattern,' from each of which I obtained light and encouragement to seek for a deeper work of grace. I was at this time a member of a band, such as was recognized in Mr. Wesley's older disciplines. The rules of the band required that we fast all Fridays in the year. This scrupulously observed, even when at hard work on the farm, such as plowing, reaping, grubbing and chopping and making rails. Nevertheless I would abstain from the morning meal and eat sparingly at noon and evening. Thus I was acquiring a sober turn of mind, though naturally volatile.

"These ordeals strengthened my hunger and thirst after righteousness. More and more I was receiving

light on the difference between justification and sanctification, my longing for the latter becoming more intense. About this time on toward the latter part of the four years of my experience noted above I became impressed that it was the design of my Heavenly Father that I should at no distant day give myself to the ministry. Some of my friends intimated the same. How could this be was my constant inquiry? How can a youth, now about twenty-two, lacking in scholarship except such as could be obtained at a district school, stand up before the people to ask them to be reconciled to Christ? This conviction, together with my thirst for a deeper experience, occupied and exercised my mind with increasing intensity for more than a year. When I sought for sanctification my reluctance amounting to an unwillingness to give myself up to the ministry, stood in the way to the attainment of the blessing. My heart was panting for the baptism of the Holy Ghost. I was gaining light on the fact that not all my vows, fastings and self-denials could bring the blessing. I reached the point that the indispensable conditions were, entire consecration and unfeigned faith.

"Now I proved myself with the question: 'Are you willing to give up your will to God in all that He calls you to do?' 'Are you willing under the anointing of the Father, to give yourself to the ministry?' After a pause I responded, 'Yes,' and immediately such a baptism fell upon me as permeated my entire being—soul, body and spirit, overwhelmed with the divine fulness. I was at this time all alone in a tall oak forest near home, kneeling amid the branches of a fallen tree. For a time, I know not how long, I was oblivious to earthly things, God in me, God around me, God everywhere, I nothing, God All in All. I had been happy before at times, but never like this. Such blissful rest, such tranquility. 'The speechless awe that dares not move, and all the silent heaven of love.'

"It was a Sabbath afternoon in June, the sun during my stay at this spot had lowered from the tops of the trees to near the horizon. O what a sunset, his golden beams shining through the lower branches, quivering with glory, with this weight of divinity in me and about me I walked back to the house. I sat alone; I did not

want anyone to speak to me. I was alone with God. In a few hours it was time to go to the prayer meeting, which was less than a mile distant. All the way I was debating in my mind about declaring what the Lord had done for me, with the strong impression that I ought to confess it. But when I reached the place of prayer and saw the throng of persons present and discovered that a large majority were old Christians, from whom I had never heard anything of the sort, my courage failed, and I went home much depleted of that burning flame of love which I enjoyed a few hours before. I renewed my praying for a deeper work of grace, but was withstood with the thought, 'why seek for a work already wrought,' and that previous Sabbath afternoon in the forest would come up before me, as the place and the time when the work was done for me. Now I had to be content with a degree of that calm, steady peace, though less in intensity than it would have been had I told the brethren what the Lord had done for me.

"This state of mind continued for a few months, when the Presiding Elder came, and stopping at my father's, inquired for John. I was told the elder wanted to see me. I went into his presence, and after a friendly and familiar chat, he said there was a vacancy in one of the circuits of his district, and he fixed his mind on me to fill that vacancy. 'What to do?' I asked him. He answered, 'Well, to travel the circuit.' (Which was a large circuit in Chautauqua and Cattaraugus counties, in New York.) I talked as though I could not go, but he insisted until I yielded consent. I called up the consecration I had made a short time previous, when I put all on the altar, a living sacrifice, and dare not go back on my consecration.

"I cast about, got a limited outfit, borrowed a horse from a kind neighbor, and set out on horseback, a journey of about one hundred and fifty miles, without a sermon ahead, or one in my pocket, all the way inquiring with myself 'What shall I say when I get there?' The words of Jesus were as oft repeated, 'It shall be given you in that selfsame hour what ye shall speak.'

"Arriving upon the circuit I learned of the preacher in charge that quarterly meeting would be due next day, and we would see about the work when the elder would

come. At the quarterly conference the diffident youth from Pennsylvania was introduced, and the official brethren being present from all the appointments, of which there were twenty-two, it was soon noised all over the circuit that the boy from Pennsylvania would be round, and at each of the appointments we were greeted with a full house.

"My time on this charge ran from November, 1827, till late in June of 1828, when at a local preachers' conference I was examined on doctrine and discipline and licensed to preach, and was recommended to the Annual Conference for admission on trial in the Pittsburg Conference.

"The conference held its session in August, 1828, in connection with a camp meeting held near Leach's Corners, in Mercer County, Pa., within one mile of my father's residence. Two of the preachers, George Brown and Thomas Hudson, boarded at my father's during the conference. From this conference I received my appointment to Canton, Ohio, Philip Green, preacher in charge. This circuit was larger than the one I had traveled the preceding nine months, and was about as far west as the other was east. Bishop R. R. Roberts presided at this conference, and being an old acquaintance and near neighbor of my father's, he was very kind to me. He desired much that I should accompany him to Indiana, then his home, and enter the Indiana Conference. We journeyed together on horseback by way of Hartford and Canfield, Ohio. Here we spent our second night with Dr. Shadrack Bostwick, who at this time was an eminent physician and local preacher, and had some acquaintance with the bishop. The next night we stopped at a farm house north of Alliance, Ohio. The next day we reached Canton, the headquarters of our large circuit. We put up for the balance of the day at Dr. Branfield's, who was one of the stewards of the circuit.

"At another stopping place, dinner ready, we, i.e., the preacher and the family sat down to the table, on which there was not a plate, except those which contained the victuals, only a knife and fork opposite each chair or stool. The plate of fried pork was cut into bits suitable for a bite or mouthful. The bread (rye) was broken into bits, stuck on to the fork and sopped in the gravy

in the center of the table. 'Indeed,' said the lady of the house, 'it is all pride that makes the people use plates.' 'Come off the bed, George,' she cried. 'Law me! Those beds look like distress; they have not been made up these three weeks.' Their appearance would justify her exclamations.

"In LeRoy, South Ridge, we preached in a dwelling house, a double log house, and as it was larger than its neighbors, we held our meeting here. Here lay a young woman of the family, a raving maniac, much like those we read of in the gospels, which were said to be possessed of the devil. During meeting time her draw-bed was shoved into a recess out of the way of the comers to the meeting. Strange to say all the time of the religious service she was comparatively quiet, but at other times was exceedingly noisy and boisterous, and often vented a viciousness that was hard to control."

Then follows this note written by his daughter above named:

"The narrative breaks off here. I think the remainder must be with some of his other children. On the division of the Pittsburg Conference father fell into the Erie part of it. The date I do not know, and when the Erie was divided some years after he fell into the East Ohio Conference. He died at the home of his youngest son in Elyria, Ohio, in 1886, and was buried in Elyria."*

Caleb Brown.

Caleb Brown was born in Butler County, Pa., November 7, 1802. He was converted near King's Chapel in 1824. He was licensed to exhort in 1827, and soon after

*John McLean—Licensed to preach, 1827; admitted on trial, Pittsburg Conference, 1828; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; transferred to Erie Conference, 1842; deceased, Elyria, O., February 15, 1886. Appointments—1828, Canton; 1829, Cleveland; 1830, Grand River; 1831, Chardon; 1832, Cleveland; 1833, Ravenna; 1834-5, Dover; 1836, New Lisbon; 1837-8, Butler; 1839-40, Chartiers; 1841, East Liberty; 1842, Franklin, O.; 1843, Ravenna; 1844, New Castle; 1845-6, Greenville and Clarksville; 1847-8, Hartford; 1849-50, Salem, Mercer County; 1851, Rockville; 1852-3, Springfield; 1854-5, Waterford; 1856, Wesleyville; 1857-8, Morgan; 1859-60, Bloomfield and Bristol; 1861, Windsor; 1862, Vienna; 1863, Green and Mecca; 1864, Jackson; 1865-6, Canfield and Ellsworth; 1867-8, Deerfield; 1869, Windham; 1870-2, superannuated; 1873, Mineral Ridge; 1874, Ohlton; 1875-86, superannuated.

employed by Elder Swayze on the Meadville Circuit, where he was licensed to preach. He entered the traveling connection in the Pittsburg Conference in 1828, and endured cheerfully the trials and hardships of the itinerant life. He became a member of the Erie and the East Ohio Conferences at their organization. He was seventeen years effective, in the meantime having sustained a superannuate relation two years. He rallied to take Gustavus charge in 1847, but again superannuated in 1848, and continued in that relation until December 17, 1887, when, at Deerfield, Ohio, he gently fell asleep. "During forty years of superannuation he was not idle, but was busy in the Sunday School, in the prayer meeting, in visiting the sick, and in every good word and work. He was not disposed to criticise the changes which have taken place since he began the work of the ministry, but rejoiced in the progress the Church had made. He kept abreast with the spirit of the Church and of the times in every moral reform."*—*(Minutes of Conferences, Vol. XXII., 1888, p. 353.)*

Greenville, Pa., and Cuyahoga Falls, Ohio.

The first Methodist class in Greenville, Pa., was organized in 1829, in a frame building on the west side, where the "Red Front" now stands. There were seven pioneer members—John Nelson, Lilly Nelson, Jane Nelson, Catherine Nelson, "Father" Fisher, John Keck and Mary Ann Keck. The class belonged to Mercer and Salem Circuits until 1837, when Greenville was made a station and J. R. Locke appointed to the work. At the close of his pastorate in 1839, Greenville and Clarksville were united. Greenville became a station a second time

*Caleb Brown—Licensed to preach, 1827; admitted on trial, Pittsburg Conference, 1828; full connection, 1830; deacon, 1830, Soule; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; became a member of the East Ohio Conference at its organization, 1876; deceased, Deerfield, O., December 17, 1886. Appointments—1827, Meadville Circuit under the presiding elder; 1828, Tuscarawas; 1829, Grand River; 1830, Cleveland Circuit; 1831, Ashtabula; 1832, Youngstown; 1833, Gustavus; 1834, Westfield; 1835, North East; 1836, Franklin, Pa.; 1837, Clarksville; 1838, Freedom; 1839, Akron and Middlebury; 1840, Edinburg; 1841, Painesville; 1842, Edinburg; 1843, New Castle; 1844-6, superannuated; 1847, Gustavus; 1848-86, superannuated.

GREENVILLE M. E. CHURCH.

in 1842, and was again united with Clarksville in 1844. In 1849 it became a permanent station.

In 1830 the society from the west side began to worship in a log church which was built on the site of the present structure. This old log meeting house was replaced by a frame building in 1840. The latter was enlarged and repaired in 1863, and continued in use until the dedication of the present edifice, February 9, 1885, by Dr. I. C. Pershing, of Pittsburg. The cost was $22,500.

The Methodist Episcopal Church at Cuyahoga Falls, Ohio, dates back to 1831. (Mr. Gregg dates this first class in the winter of 1829 and 1830 and differs in the list of members.) The first class embraced the following members: John Rummell and wife, David Wadsworth and wife, Apollos K. Wadsworth and wife, Timothy Starr and wife, Mrs. Eleanor Elmore and Hulda Elmore, Charles Hamlin and his mother, Mrs. Deacon Hamlin, Mary and Canantz Hamlin, Mrs. Graham, John Manner and wife, Catherine Yokely, Abigail Ally, Mary Edie, Thomas Turner and wife, Allen Foutz and wife, Mary Wilcox, John Ward, Sarah Jenkins, William Teal and Norton Hamlin, who was the leader. Lois Holloway and J. F. Holloway and his wife seem also to have been members. The meetings were held in the old village, one mile north of the present town, in an old stave house owned by Stowe and Wetmore. The society suffered many persecutions—the stove thrown down, cats thrown into the room at the time of the service, and other annoyances. In 1837 a movement was inaugurated for the erection of a new church. The society was poor and much assistance was received from those who were not members.

Middlebury.

There was a Methodist Society in Middlebury, Summit County, Ohio, before a class had been formed in Akron, of which Middlebury afterwards became a part. The first Methodist preaching dates back to about 1829. The first class was organized in 1832. Mr. Gregg says: "During this year Rev. Aurora Callender, on the Canton Circuit, established an appointment in Middlebury, Summit County, Ohio, where he soon after was enabled to

form a class consisting of John Britton, wife and two daughters; Bennet Vial, wife and daughter; Thomas C. Southerland and wife, Richard Biggs and Thomas Bull." —*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 302.)* A church building was erected in 1840—at least there is an old subscription list taken for that purpose at that time, which may still be examined. This subscription paper seems to have been in the hands of A. Britton. The church was repaired about 1870. The circuit was known as Middlebury Circuit."

The Pittsburg Conference met in Wheeling, Va., July 16, 1829, Bishop Robert R. Roberts presiding. The following appointments were made: Erie District, Wilder B. Mack, Presiding Elder; Springfield, Samuel Ayres, Daniel C. Richey; North East, Joseph S. Barris; Forestville, James Gillmore, Allured Plimpton; Meadville, Nathaniel Callender, Aurora Callender; Youngsville, John P. Kent; Jamestown, David Preston, William Butt; Shippenville, John Johnson, John C. Ayres. Ohio District, Ira Eddy, Presiding Elder; Youngstown, Billings O. Plimpton, Richard Armstrong; Hartford, Job Wilson; New Castle, Joseph W. Davis, Jacob Jenks; Mercer, Thomas Carr, Isaac Winans. Canton District, William Swayze, Presiding Elder; Deerfield, John W. Hill, Cornelius Jones; Windsor, John Scott; Cleveland, John Chandler, John McLean, Tillinghast Vaughn; Grand River, John Crawford, Caleb Brown.

Erie Circuit now appears as "Springfield," and Lake as "Forestville." Revivals are mentioned on the Shippenville and Springfield Circuits at Smethport and Quincy, at Brady's Bend and elsewhere. A church was erected one mile west of Euclid, where a meeting had been held by Lorenzo D. Prosser, resulting in a good revival. Another church was built in Ashtabula, Ohio, one commenced in Mercer, Pa., and another in Edinburg, Ohio.

Allured Plimpton, Isaac Winans, Daniel C. Richey.

Allured Plimpton was admitted on trial, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; located at his own request, 1839; after retiring from the conference he devoted his life to

the practice of medicine and did good service as a local preacher until his death, which occurred in Painesville, Ohio, November 24, 1862.*

Isaac Winans was admitted on trial, 1828; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference, 1836; withdrew from ministry and membership of the Church on account of differences of opinion from his conference as to the best method of settling the slavery question, and afterwards was in the ministry of the Wesleyan Methodist, the Presbyterian and the Congregational Churches. He died in the ministry of the Congregational Church.†

Daniel C. Richey was born in 1797 in the State of New Jersey. While quite young he moved with his parents to the vicinity of Cayuga Lake, N. Y. He entered upon the work of the traveling ministry in the Pittsburg Conference in 1829, and in 1836 fell within the bounds of the Erie Conference. He was superannuated in 1845, and died March 25, 1855. "Brother Richey was a man of humble pretentions as a scholar, of moderate talents as a preacher, and rather hesitating in his gift of utterance; but in point of zeal, integrity and fidelity to duty and principles he had but few equals, and perhaps no superiors. His real moral worth was not always graded up to its true admeasurement. In the month of March last he was overtaken by a prevailing disease of a bilious and inflammatory type, rapidly reducing his physical strength and greatly confusing and bewildering his thoughts; but at each lucid interval the Christianity which he had preached to others afforded him strong consolation and hope in Christ in the trying hour."—*(General Minutes, 1855, p. 584.)* Mr. Gregg says: "Mr. Richey was a small man, of moderate attainments and preaching abilities, but a very amiable and excellent man, and loved to

*Appointments—1829, Forestville; 1830, Meadville; 1831, Erie; 1832, Washington; 1833, Chardon; 1834, Warren, Pa.; 1835, Ridgway Mission; 1836, Ashtabula; 1837, North East; 1838, Agent, Allegheny College.

†Appointments—1828, New Lisbon; 1829, Mercer; 1830, Butler; 1831, Chardon; 1832, Hartford; 1833, Warren, O.; 1834, Agent, Allegheny College; 1835, Meadville District; 1836-7, Ravenna District; 1838, Gustavus.

do good whenever it was in his power."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 264.)*

At the second quarterly conference of the Jamestown Circuit held at John Huntington's, "Connewango town," Jan. 10, 1829, the following action was taken: "A charge had been preferred against Brother Beedle. The committee appointed to investigate the same reported it was such a nature that he could not be brought to trial. Conference agreed to make his case a subject of prayer."

Methodism in Conneautville.

In 1829 the first class was formed in Conneautville, Pennsylvania, by Joseph W. Davis, consisting of seven members: Jesse Danley, the first class leader, and wife; Thomas Landon, wife and daughter, Esther, and George Nelson and his grand-daughter, Margaret Nelson. There had been occasional Methodist preaching previous to this date, but Joseph W. Davis was appointed to the Erie Circuit by the Pittsburg Conference in 1828. Conneautville became a part of the newly formed Springfield Circuit in 1829. Mrs. Polly Fulwiler was the first death in the society. This occurred in 1831. While attending class in the school house, she closed her testimony by saying that she was trying to live in readiness, that when the summons should come she could die in peace and go to her heavenly home. She sat down, leaned her head on the shoulder of a friend seated by her side, and was unconscious. She passed away at about nine o'clock the same evening. In 1833 the Summerhill Circuit was formed. There were fifteen appointments: Conneautville, Harmonsburg, McDowell's, Spring, Pierpont, Huntleys' Penn Line, Freys, Moorehouse, Cussewago, Higernell, Thomas', Holton's, and Smith's. Joseph A. Shackelford had formed a class at the house of James McDowell, in Summerhill, Crawford County, in 1802. Conneautville paid the two circuit preachers, in 1833, four dollars; and

*Daniel C. Richey—Admitted on trial, 1829; full connection, 1831; deacon, 1831, Hedding; elder, 1833, Roberts; became a member of the Erie Conference at its organization, 1836; deceased, Albion, Pa., March 25, 1855. Appointments—1829, Springfield; 1830, Hartford; 1831, Windsor; 1832, New Castle; 1833, Centerville; 1834, Oil Creek; 1835, Cambridge; 1836, Lawrenceburg Mission; 1837, Harmonsburg; 1838, Williamsfield; 1839, Geneva; 1840-1, Mesopotamia; 1842-3, Wattsburg; 1844, Springfield; 1845-54, superannuated.

the whole circuit paid $145. In 1837 a camp meeting was held in the McDowell neighborhood. "The meeting was of great power; many were converted and added to the church in the different societies." The first church edifice was completed in 1840, and cost $875. At the first quarterly meeting held in 1838 in a room that had been fitted up, a resolution was passed advising all members of the church to abstain from the use of intoxicating drinks except as a medicine in extreme cases, and ordering the resolution to be read in all the societies on the circuit. In 1839, there were on the circuit five local preachers and six exhorters. Among the former was Rev. Lawton Richmond, father of the eminent lawyers, H. L. Richmond and A. B. Richmond, of Meadville, Pennsylvania. "He was a good and useful man." In 1840, the Presbyterians and Methodists occupied the same school house for services, the former preceding the latter, and both congregations attending the two services. Stephen Heard was one of the circuit preachers. In those days controversies upon Calvinism and Methodism ran high. On one occasion the Presbyterian minister was not expected to be present, and Brother Heard thought it a good opportunity to show up the inconsistencies of Calvinism and the harmony of the Methodist doctrines with the Holy Scriptures. He determined to make special preparation and make the most of the occasion. But unexpectedly the other minister came and preached a powerful sermon on election, reprobation, and foreordination as taught by Calvin; and condemned Arminianism in unmeasured terms. Brother Heard's eyes flashed fire, and when his turn came he was ready, and gave Calvinism such a dressing down as it had not received for many a day.

The name of the circuit had been changed to Harmonsburg in 1834, and in 1842 it was divided into the Conneautville and Evansburg charges. In the latter year the first carpet was put down in the church—a rag carpet which several ladies of the church took turns in weaving. In 1844 there were eight local preachers and ten exhorters on the circuit. In 1845, the Sons of Temperance organized a society in Conneautville, and the next quarterly conference passed a resolution requesting the members of the church to refrain from joining secret organizations of any kind. In 1853, the claim of the circuit

preachers, John K. Hallock and Thomas S. Bennett, was $540, and there was paid $542.50. 'This is the first time in the history of our church that the claim was fully paid.' In 1858 at the first quarterly conference, a resolution was passed requesting the steward to furnish the pure juice of the grape for sacramental purposes. The next year the vote of the third quarterly conference was unanimous against lay delegation. In 1868, Conneautville was made a station.—*(Hon. W. S. Crozier, History of the M. E. Church of Conneautville, printed in Conneautville in 1877.* Mr. Crozier became a member of the quarterly conference in 1837. He says: "Since then there have been 159 held. I have been present at all but six, and secretary of all but 13.")

Our Church at Sugar Grove.

"The first knowledge we have of Methodism in Sugar Grove places the date of its origin here at about the period between 1825 and 1830. Previous to that time Sugar Grove had had the misfortune to be counted, as one of the leading members of that church had said, merely one of the picket posts of some circuit, and, indeed, practically continued to be so counted until 1855. Until the last mentioned date the members were few and scattering, and held at irregular periods such services as they could in the log house of some settler. Occasionally also prayer meetings and class meetings were called to keep up the interest of those who adhered to that faith. Among these pioneers of Methodism in Sugar Grove are found the names of Gregg, Warner, Carter, Thorp, Crouch, Andrews, Mahan, Pero and others."—*(History of Warren County, D. Mason & Co., 1887, p. 440.)*

The first class was formed in 1840 by I. C. T. McClelland and E. J. L. Baker, preachers on the Harmony Circuit. J. Andrews was the class leader. On the fifth of October, 1846, a meeting was held in the house of Andrew Gregg to consider the feasibility of building a house of worship. On the twenty-eighth of March the contract was let to Stephen Crouch who had been soundly converted at one of the log cabin meetings. The edifice was dedicated in 1852 by J. H. Whallon. "It is truthfully related that when the people met to cut down and prepare the timber for the building, two women of the society,

Mrs. Dunbar and Mrs. Abigail Fox, sawed off the first log amidst great shouting and applause." In 1855, Sugar Grove was set off from what was called the Ashvill Circuit, and a new circuit formed, called 'Sugar Grove.'

"Since the year 1855 the influence of the church upon the people has not been without its good effect. Many of the ministers have been men of force and usefulness. Revivals of religion have been of frequent occurrence, and the community has been thus benefited by the elevating influence. . . . In conclusion it may be truthfully said that the Methodist Episcopal Church of Sugar Grove has been aggressive in its warfare against sin, and its altar fires have never been permitted to be for a moment extinguished."—*(History of Warren County, D. Mason & Co., 1887, pp. 441, 442.)*

The Randolph Church.

The history of Methodist Episcopal Church at Randolph dates back more than three-quarters of a century. Methodist meetings were held at the home of Thomas Harvey and others as early as 1823, although the names composing the congregation have been lost in history. A society was organized December 16, 1830, for the purpose of building a church. Cornelius Kiearstead, 'Squire Powell and Richard Salisbury were chosen trustees and undertook the erection of the building. This was not fully finished but served its purpose until 1840, when it was removed to Main street and located on a lot very near the present site of Alexander Wentworth's present residence. In 1858 the building was again removed to its present site, and enlarged by the addition of a chancel, vestibule and tower.

In 1865 it was dedicated, and the same year a parsonage was built. In later years the old wooden pews were replaced by opera chairs, thus giving larger seating accommodations. Between 1830 and 1845 the same minister served Randolph and East Randolph.

The church history of Randolph is to a great extent the history of the township, and many honored names that appear upon the records of the Methodist Episcopal Church are closely identified with the growth and development of this section. This church was consumed by fire February 3, 1907, leaving only the charred and dismantled

shell of the building standing.—*(The Randolph Register, Feb. 8, 1907.)*

A Methodist society was organized at East Randolph, at the house of Samuel Foy, by Alexander Barris, in 1829. The following were the pioneer members: Samuel Foy and wife, David Foy and wife, Otis Haywood and wife, A. C. Merritt and wife, and J. H. Merritt. A. C. Merritt was the first class leader. Prior to this date there had been occasional Methodist preaching in this neighborhood. The next year we find John P. Kent traveling the Napoli and Smethport Circuit to which East Randolph at first belonged. A Sunday school was organized in 1843, and A. F. Payne was the first superintendent. Work on a new church began in 1851, and in the winter of 1852 the church was dedicated by Calvin Kingsley, then professor in Allegheny College.

"A class of Methodists was formed in 1826, at the house of Jotham Metcalf, by the Rev. Job Wilson, of Canada. It was known as 'The Elm Creek Class,' and had as members: Jotham Metcalf and wife, John Huntington and wife, Arnold Huntington and wife, Silas Earle and wife, Lyman Parmerly and wife, and Harvey Parmerly and wife. Jotham Metcalf was chosen leader, and the meetings were held at his house and in a log school house near by. Occasionally there was also preaching, and soon after the class was formed, a revival ensued, in the course of which fifty-persons were converted. The class continued prosperous a number of years, but when churches were organized in the adjoining towns, the membership was so much absorbed that it was allowed to go down." It has since been reorganized, and still continues.

A class was organized at "Treat School House," in 1830, with ten members: Nathan Burt and wife, John Moran and wife, John Towers and wife, Orestes Seager and wife, and David Newcomb and wife. Orestes Seager was the first class leader, and served in that capacity for more than twenty-five years.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 222.)*

XII.

IMPORTANT CHURCHES FOUNDED, GREAT DEBATES.

1830-1832.

At the session of the Pittsburg Conference which met in Uniontown, Fayette County, Pa., August 20, 1830, Bishop Joshua Soule presiding, appointments were made as follows: Ohio District, Ira Eddy, presiding elder; Cleveland Station, Billings O. Plimpton; Cleveland Circuit, Caleb Brown, John Ferris; Grand River, John W. Hill, John McLean; Deerfield, Cornelius Jones, John H. Maffitt; Youngstown, Alfred Brunson, Thomas Carr; Windsor, Philip Green, Peter D. Horton; Hartford, James Hitchcock, Daniel C. Richey; Mercer, John Summerville, Lorenzo D. Prosser; New Castle, Richard Armstrong, one to be supplied. Erie District, Wilder B. Mack, presiding elder; Erie, Joseph S. Barris, Alcinous Young; North East, John Chandler, one to be supplied; Springfield, Samuel Ayres, John C. Ayres; Meadville, Aurora Callender, Allured Plimpton; Forestville, David Preston, Samuel E. Babcock; Jamestown, Hiram Kinsley, John Scott; Napoli and Smethport, John P. Kent, one to be supplied; Youngsville, James Gillmore, John J. Swayze; Franklin, William R. Babcock, John Robinson; Clarion, Job Wilson; Conference Missionary, William Swayze.

The Springfield Circuit is now divided, and the east half called "Erie"; and a new circuit is formed out of part of Forestville and called "Napoli and Smethport."

The following account is taken from official records:

"The Methodists held occasional worship at an early date in various portions of the country, but principally in the western and southwestern townships. The first service of which there is any positive knowledge was led

by Rev. Joseph Bowen, a local preacher, at the house of Mrs. Mershon, near West Springfield, in September, 1800. A class was organized near Lexington, in Conneaut township, in 1801, and the same year a great revival was held at Ash's Corners, Washington township. The first church building was erected in 1804, about a mile south of West Springfield, and soon after its dedication was the scene of a famous revival, during which Rev. Andrew Hemphill was the instrument of converting 100 souls. The first quarterly meeting was held in that church in July, 1810. Meetings of the denomination in Erie were held at long intervals, commencing in 1801. Worship took place in the winter of 1810-11, in a tavern on the west side of French street, between Sixth and Seventh. A congregation would seem to have been partially established soon after the beginning of the century, but was probably unable to support a pastor until 1826, at which period the first church of Erie City dates its organization. The earliest of the congregations in the country were those of Mill Village, organized in 1810; North East, in 1812; Fair Haven, Girard township, 1815; Girard Borough, 1815; Waterford Borough, 1816; Union City and Fairview, 1817; Middleboro, 1819; Northville, 1820; Wattsburg, 1827; Wesleyville, 1828.

The following interesting incidents relative to the Methodist Church in Erie County were contributed by Mr. Frank Henry to the Erie Gazette: "At the annual session of the Pittsburg Conference of the Methodist Church, held in Uniontown, Fayette County, Pa., in the month of August, 1830, the following resolution was passed, viz.:

"Resolved, That a new circuit be formed, and called Erie Circuit. That it shall comprise that part of North East Circuit lying west of North East, Greenfield and Venango Townships, and that part of Meadville Circuit lying north of Waterford and east of Springfield Townships, in Erie County.

"I have the original minutes of the new circuit up to the time when it was again subdivided and Wesleyville Circuit was formed. Also, the complete minutes of the Wesleyville Circuit to the present time.

"Nearly all the preachers who met in conference in Uniontown in 1830 went there on horseback over moun-

tains and through the wilderness, fording or swimming through creeks or rivers, and often camping out at night. Some were too poor to own a horse and went to conference on foot. They were indeed heroes and those were 'the heroic days of Methodism.' What a wonderful change has been wrought in the last half century that has passed away. There are only a few—perhaps half a dozen of the conference of 1830 who are now living. Nearly all the persons whose names are recorded in the minutes have passed 'from labor to reward,' but their names are written in the Book of Life. Many readers of the Gazette well remember those old pioneers, and will be interested to have the work of the fathers recalled to memory, and will doubtless be pleased to read a few extracts from the 'old log book.'

"First quarterly conference for Erie Circuit held at Harbor Creek, September 13, 1830. Present, William B. Mack, presiding elder, Joseph A. Barris and Alcinous Young, circuit preachers. Roll call, present, local preachers, N. W. Curtis, Barney Bort, William Stafford; exhorters, Luther Stone, D. D. Daniels, Y. Wilkins, Joseph S. Buck, Justus Osborn; class leaders, David Burton, A. Bowers, William Allen, William Campbell, Edmund Brace; circuit stewards, James Flowers, Sturkley Stafford, John Wheaton. James McConkey, recording steward. Voted unanimously that the members of this quarterly conference will do all they can to establish weekly class collections on this circuit.

(Signed:) William B. Mack, P. E.
Andrew Young, Sec'y."

"During the conference year, Rev. Mr. Barris, preacher in charge, received his salary in full, viz., $167. The salary now paid the pastor of one of the charges—in the City of Erie, would have endowed a college professorship in those primitive times. This meeting was held in warm weather and the doors and windows were open. An enterprising and devout cat persisted in annoying those having charge of the communion basket, causing merriment among some of the young people present, and disturbing the service. Finally Brother Barris took the cat outside and beat out its brains against the corner of the house. It is said that the cat was none of the nine-lived species. This act filled the hearts of the 'beam in their own eye'

ones with holy indignation and horror. The storm eventually subsided and the good brother was not 'cast out of the synagogue.'

"On the 26th of December, 1830, at the close of a meeting in a court house, where the Methodists then worshiped, a subscription paper was circulated to raise money to pay the preacher. We notice the names of George Moore, Captain Wright, Albert Kelso, J. Lantz, Pressly Arbuckle, William Himrod and Thomas Moorehead, Jr., on the paper. At the next meeting $4 was raised to pay for wood and candles.

"The second quarterly meeting was held in West Mill Creek, in December, 1830. Josiah Flower was one of the exhorters present, John Brace of Beaver Dam; Timothy Clark of North East; and Thomas Stephens, of Erie, were added to the Board of Stewards.

"The third quarterly meeting was held at Harbor Creek, February 19, 1831. Stephen Stuntz, A. C. Barnes, Watts B. Lloyd and Josiah Flower were among the exhorters present and James McConkey was secretary.

"The 4th was held in connection with a camp meeting in a grove on the farm of Judge Sterrett, in Harbor Creek, near Wesleyville, June 25, 1831. James Flower, a steward, resigned and John Shadduck was appointed. The following local preachers were present: Barney Bort, William Stafford, John Keese Hallock, N. W. Curtis, Philip Osborn, William Burton, Titus Cook. Josiah Flower joined the Annual Conference. Exhorters present: Justus Osborn, Luther Stone, D. D. Daniels, Nehemiah Beers, Stephen Stuntz, David Burton, John McClune, Joseph S. Buck, Watts B. Lloyd, Freeman Palmer and Franklin Vandoozer.

"The first annual meeting of the Erie District Bible, Tract and Sunday School Society was held at the brick meeting house, Harbor Creek, July 4, 1836, Rev. W. B. Mack, chairman; James McConkey, secretary, and John Shadduck, treasurer. Managers: Stephen Stuntz, John Wheaton, Stukely Stafford, J. S. Buck, Thomas Adams, Timothy Clark, D. D. Daniels, George Walker, James Flower, E. N. Hurlburt, John Richards and David Sterrett. The meeting adjourned to meet at Wheaton's Meeting House in Mill Creek, July 4, 1832. Almond

Fuller and Stewart Chambers were among the subscribers to the funds of the society.

"The first quarterly conference of the Erie Circuit ever held in the borough of Erie, met November 19, 1831, W. B. Mack, presiding elder; John P. Kent and Allured Plimpton were circuit preachers. Peter Haldeman acted as secretary, *pro tempore.* James Flower, Peter Haldeman, John Magee, A. Bowers, James Boyle, and Mr. Sweetland were the class leaders present. Watts B. Lloyd was by verbal consent allowed to preach for the time being. Stephen H. Wilcox was licensed to preach.

"The next meeting was held in Wesleyville, and Ezekiel Chambers was licensed to preach. The fourth quarterly conference was held at Peter Himebaugh's, in Beaver Dam, July 28, 1832. David Vorse, Asa White and Edmund Brace were among the exhorters, and William Chambers, James Bail, William B. Weed, Luther Lewis and B. Deighton, class leaders. A committee to build a meeting house in McKean was appointed, viz.: John K. Hallock, Ezra White and James Bail. The following local preachers' licenses were renewed: Barney Bort, William Stafford, Philip Osborn, Josiah Flower, Nehemiah Beers, David Vorse and Peter Haldeman. At this meeting Watts B. Lloyd was licensed to preach, and Capt. Thomas Wilkins was licensed to exhort. At their own request, the papers of Stephen Stuntz and Justus Osborn were not renewed.

"Second quarterly conference was held in Wesleyville, Feb. 9, 1833, J. S. Barris, presiding elder; John Chandler and E. P. Steadman, circuit preachers. Luther Stone was silenced and expelled from the Church. Edmund Brace and F. Vandoozer returned their licenses to exhort. A committee was appointed to estimate the expense of building a meeting house in Erie, viz.: J. McConkey, T. Stephens, and E. N. Hurlburt; trustees for the same, E. N. Hurlburt, J. McConkey, T. Stephens, David Burton and John Richards.

"The third quarterly meeting was held in Erie, April 18, 1833. W. Rogers and J. Hay and J. McCoy were made an estimating committee to build a meeting house in Fairview. The fourth quarterly meeting was held on the camp ground in Fairview June 22, 1833. F. Vandoozer was expelled from the Church, after a trial by

a committee, viz.: W. S. Chambers, N. Beers, William May, Solomon Riblet, George W. Walker, P. Cauffman, Robert Ferguson and Alva Phelps. An appeal by Barney Deighton was laid over.

"At a regular meeting of the Stewards of Erie Circuit, held in Erie, September 21, 1833, to take into consideration the proper amount of money to be collected from each class for the support of the preachers, the following apportionment was made, viz.: 'Wesleyville, $40; Erie, $55; Haybarger's, $8; Burton's, $10; Brown's, $10; McKean, $12; Bean's (3), $12; Lake Pleasant, $10; Adam's, $10; Wheaton's, $30; Bradish, $6; H. Clark's, $6; Backus's, $12; T. Clarke's, $8:; Haldeman's, $8; Rees Hill, $18; Gospel Hill, $18.'

"Rev. J. Chandler and Samuel Gregg were the 'circuit riders,' and the amount estimated for the support of the two men and their families for an entire year was $343. During the conference year, beginning September, 1879, and ending September, 1880, the combined salaries of the Methodist Episcopal preachers within the limits of the same territory, including house rent, was $8,054.

"The second quarterly conference for the year 1833, met at Wheaton Meeting House (now Asbury), in West Mill Creek. Rev. Hiram Kinsley was presiding elder. The minutes are in the peculiarly illegible handwriting of Rev. Samuel Gregg, author of 'History of Methodism Within the Bounds of the Erie Conference'. James McConkey tendered his resignation as steward, and George W. Walker was elected as recording steward.

"The following trustees were 'appointed to secure a proper location and build a meeting house in Fairview Township, viz.: James McClelland or Miller, Henry Rogers, John McKee, (?), Stephen Stuntz, James Morton. The fourth quarterly meeting met in Wesleyville July 7, 1834, Rev. Hiram Kinsley, presiding elder, in the chair. The name of Audley McGill appears on the minutes as class leader. Also the name of Christian Bort. Local preachers Capt. Thomas Wilkins, and Philip Osborn were also present. E. N. Hurlburt was appointed a steward for Erie, and Henry Rogers, steward for Fairview. The decision of the committee in the case of John Dillon was sustained. A committee was appointed to

build a parsonage for the use of the circuit, viz.: George W. Walker, Thomas Rees, and William Chambers. This committee was authorized to apportion to each class the amount expected from them to pay for the same. The parsonage was built in Wesleyville and has been used for the purpose ever since.

"The preachers were paid in full. The accounts read as follows:

"Preachers—John Chandler, $100; wife, $100; child, $16; total, $216. Paid Samuel Gregg, $100, paid.' The recording steward very properly classed Mrs. Chandler and child as preachers and paid them accordingly. There is no class of women on earth more earnestly devoted and self-sacrificing than the wives of Methodist preachers. Many successful men owe more to their wives than to their own unaided exertions, but are not magnanimous enough to admit the fact.

"The next quarterly meeting was held in Fairview, Rev. Alfred Brunson, presiding elder; P. D. Horton, circuit preacher; Harry Rogers, Christian Bort, F. Dixon, M. Haybarger, R. Weeks and J. Bradish were the class leaders present.

"The second quarterly meeting was held in Wesleyville December 6, 1834. George W. Walker was released from the parsonage building committee and Rev. P. D. Horton put in his place.

"The third quarterly meeting met at Wheaton's meeting house February 28, 1835. David Chambers appealed from the decision of the committee at Wesleyville, and the committee were not sustained. G. Hawly was chosen recording steward, in place of George W. Walker, resigned.

"The fourth quarterly meeting was held in McKean, May 23, 1835. U. Gittings, D. Ray, George Deighton, S. Brace, William Kinnear, Philip Osborn and William Stafford were the local preachers present.

"At the session of the Pittsburg Conference, held in the summer of 1834, a new circuit called 'Wesleyville Circuit,' was set off, and the rest of Erie Circuit left to take care of themselves. The minute book was left for the use of the Wesleyville Circuit, and the last record is in the handwriting of William P. Trimble, recording steward, and bearing the date of January 25, 1862. I be-

lieve, however, that Wesleyville Circuit for a long time contained all the territory of the old Erie Circuit outside the borough of Erie.

"A quarterly conference for Wesleyville Circuit was held at Backus School House in South Harbor Creek, March 12, 1846; Isaac Winans, presiding elder; Thomas Graham and P. D. Horton, circuit preachers.

"A new committee was appointed to build a meeting house at or near McKean Corners, viz.: Stutely Stafford, Ezra White and James Bayle.

"The next quarterly meeting was held at Wesleyville June 25, 1836. Philip Osborne and Barney Bort were recommended to the annual conference for admission to the 'traveling connection.' Some of the membership charged the preacher's family with extravagance in using up so large a salary. It was not considered advisable to pay the preachers much money in those days. It had a tendency to make them 'stuck up and worldly minded.' Any unmarketable produce, such as rancid butter or lard, moldy hay, or wilted potatoes, etc., was often taken to the parsonage 'quarterage,' and the preacher and his wife were expected to receive these tokens of brotherly thoughtfulness with becoming humility and thankfulness.

"In 1836, J. Chandler, L. D. Mix, and Albina Hall were the circuit preachers. At a meeting held at Wesleyville, Jan. 21, 1837, David W. Vorse, of McKean, was licensed to preach. At a meeting held in McKean July 4, 1837, he was recommended to the Annual Conference for admission to the itineracy. David Chambers was made an agent of the circuit to build the parsonage. This enterprise seemed to move along slowly. A resolution to sustain him unanimously passed.

"The next meeting was held at Hoag's School House, in South Harbor Creek, Sept. 30, 1837. A committee on temporal interests was appointed, viz.: William Campbell, George W. Walker, and David Chambers. This committee was directed to notify subscribers to the parsonage fund that they must pay up or be dealt with according to discipline. D. Preston and D. Prichard were the preachers. March 3, 1838, at a meeting held in Fairview, Peter Haldeman was licensed to preach.

"At the meeting held in McKean, June 2, 1838, Philip Osborn was recommended to the Annual Conference for

deacon's orders. All that part of Wesleyville Circuit west of the Waterford Turnpike was formed into a new circuit to be called the McKean Circuit. The following is the first official board of McKean Circuit: Joel Stafford, recording steward, Joseph S. Buck, Lewis Calder, Philip Osborn, George Deighton and John Palmiter, and one whose name cannot be read—John L. B———.

"At a meeting held in Wesleyville, June 15, 1839, Mathias Himebaugh was licensed to preach. David Preston, and Theodore Blinn were the circuit preachers. The former received a salary of $169,58 and Mr. Blinn received $93.65."—*(History of Erie County, Warner, Beers & Co., 1884, pp. 249-254.)*

Methodism in Erie.

Gregg says: "Erie, Pennsylvania, was a flourishing village, in which, though Methodist preaching had frequently been enjoyed by the people, no permanent organization had been made until this year. Mr. James McConkey and wife, members of the Methodist Episcopal Church in Baltimore, moved to Erie to reside; and Mr. David Burton and wife attended the meeting at Harbor Creek, and were there converted, and invited Mr. Knapp to establish an appointment in Erie, and the same winter a class was formed composed of the above-named persons and a few others. Mr. McConkey was appointed leader, and soon after secured to the church the lot on Seventh street, on which their first church was subsequently built; the cost was $300.—*Gregg, History of Methodism, Erie Conference, Vol. I, p. 239.)* The Mr. Knapp referred to was Henry Knapp, who at this time, was in charge of the North East Circuit where he had just enjoyed a glorious revival.

This was the nucleus of the first church of Erie. The preachers who served the church for the first few years were: Nathaniel Reeder and Edward Stevenson, in 1826; Job Wilson and Joseph W. Davis, in 1827; Joseph W. Davis and Joel Jones, in 1828; Samuel Ayres and Daniel C. Richey, in 1829; in 1830 the Erie Circuit was formed by the division of the Springfield Circuit, and the eastern half took the familiar name of "Erie Circuit"—the old Erie Circuit had lost its name but one year prior to this date—and Joseph S. Barris and Alcinous Young were

appointed as circuit preachers. Mr. Barris' salary was $167. In 1831, John P. Kent and Allured Plimpton were the circuit preachers; in 1832, John Chandler and Elkanah P. Steadman; and in 1833, John Chandler and Samuel Gregg. In 1833, the First Church subscribed $55 for the support of the preachers.

In 1836 and 1837 the subject of a house of worship was considered but nothing was done until 1838-1839. At the close of the conference year in 1839, the official meeting was held for the first time, in "Wesley Chapel." In 1844 the building was enlarged at an expense of $1,300, and accommodated the Erie Conference. In 1851 a parsonage was erected. The present imposing church edifice, located on the southeast corner of Seventh and Sassafras streets, was erected in 1859-60 at a cost of $14,000, and dedicated by Bishop Matthew Simpson, Nov. 14, 1860.

"In the early part of the winter of 1858, a meeting of eight weeks was held by the pastor of the Seventh Street Church, W. F. Wilson. It was wonderfully blessed of the Lord, many souls being converted and reclaimed. Nearly a hundred were added to the Church and quite a number of them were in what is now South Erie. The brethren of the last named locality, feeling that the class and prayer meetings could be held with profit there, in that part of the city, as many of the young converts were in that section, besought the pastor to organize a class, which he did, and appointed Heman Janes the leader. He remarked at the time: 'I do it with a measure of sadness, for this is the germ of a new and distinct society.' As if by special providence, Brother Heman Janes had secured a lot and erected a building for a select school on Sassafras Street, near at hand, where the class could meet for prayer meetings or social worship. These gatherings were well attended and were seasons of great spiritual refreshing. The number of members thus associated was twenty-five. Soon after this a Sunday School was organized, which commenced with sixty-three in number, and never has been less to this day. Capt. Thomas Wilkins, of precious memory, was its first superintendent. The school house continued to be the main rallying place till the new church was built, when it was moved on to the church lot, and became part of the present parsonage. Before this, and during the pendency of a

question of building on Seventh Street—when fear was predominating over hope—about the first of May, the brethren and friends of the church began to consider the propriety of building a chapel in this part of the city. Brother Wilson being applied to, organized a board of trustees composed of Thomas Wilkins, Heman Janes, Emanuel Goodrich, Alvin Thayer, A. K. Miller, E. J. Ames, and Adam Acheson. Though these steps were taken and subscriptions were made, yet the subscribers proposed to turn their contributions into the funds for building down town if that enterprise was renewed and moved forward, but it was not renewed. In the meantime the lot where the present church building and parsonage now stands was purchased by Capt. Thomas Wilkins and Heman Janes on their personal responsibility, for the sum of $500, and they held it in reserve to await the demands of the church. The church at Seventh Street having given up building at that time, the pastor announced that he was in favor of building on the lot purchased by Wilkins and Janes. A subscription was circulated and sums were pledged, some of the largest as follows: Thomas Wilkins, $300; Emanuel Goodrich, $200; Dr. Dickinson, $100; Adam Acheson, $100; A. Yale, $100; Jacob Hanson, $100; H. Janes, $500; in all about $1,600. This was the condition of things when the annual conference came in 1858. W. F. Wilson, having filled the two years' pastorate, was succeeded by D. C. Wright. Soon after, Bishop Simpson, whose health was impaired, visited Erie, spent some days in its healthful atmosphere, and learning the facts of church extension history and conditions in the city, bade those brethren and friends in South Erie, Good Speed. Having secured a subscription to justify, on the third of August they let the contract, and the work began in earnest. At times, however, the circumstances were very unpropitious, and discouragements severe. Brother Wright stood aloof and had never a word of cheer, and some of the good brethren in the city looked upon the new church as the tomb of Methodism, but it has proved to be the temple of God. To bring the enterprise to a successful termination required sturdy financial lifting on the part of a few. Nobly, generously, and bravely did they bend their backs to the sacrifice and toil. Earnestly was prayer offered for the

success of the enterprise, and under the guidance and blessing of divine Providence it was grandly achieved.

When all was ready, that prince of Israel, Bishop Simpson, was called to minister on the joyful occasion of opening for the worship of Almighty God this place of rest. This crowning event took place June 19, 1859."—*(History of Erie County, Warner, Beers & Co., 1884, pp. 569, 570.)*

Such is the early history of Simpson Methodist Episcopal Church, Erie, Pennsylvania.

"Erie Tenth Street Methodist Episcopal Church was dedicated to the service of God on the twenty-fifth day of January, 1874, the Rev. B. I. Ives, D.D., officiating. This church enterprise was inaugurated by the Methodists of Erie a little over two years ago in the eastern part of this city in the midst of German Catholics. A Sunday School, gathered by the Young Men's Christian Association, was transferred to us, also the use of the school rooms for a preaching place. Two years ago Methodism in this part of the city was represented by less than a dozen members, now the society, including probationers, numbers about seventy. A church and parsonage worth together some ten thousand dollars, are now owned by the society. Eight thousand seven hundred and twenty-five dollars, two thousand above all indebtedness, was provided for at the dedication, which will be applied toward providing a bell and additional Sunday School facilities." —*(Pittsburg Christian Advocate, Feb. 5, 1874.)*

The thirtieth anniversary of the organization of Tenth Street Methodist Episcopal Church, Erie, Pennsylvania, was celebrated, March 24, 1904, with appropriate exercises. Revs. Edwin A. Johnson, of First Church, and John H. Tagg, of Simpson, inaugurated the movement, and a subscription of $3,000 was taken in these churches. "During the year 1868-9, Rev. A. S. Dobbs was pastor of the First M. E. Church in Erie. In a revival meeting held during this year in the First Church, Seymour Torry was converted and through his influence, assisted by the pastor, services were held in a private house on the east side. Rev. Henry Sims was licensed as an exhorter and soon after as a local preacher, that he might take charge of the work on the east side."

Services were held by W. W. Wythe, of the First Church, assisted by A. N. Craft, in the Y. M. C. A. rooms, on Eleventh Street, near Parade. At a joint meeting of the official boards of First and Simpson, called by D. M. Stever, Erie Conference was requested to send a missionary to this part of the city. R. F. Keelor was appointed to the work, and an appropriation of $350 secured from the missionary society. Meetings were continued in the same rooms, and, in October 8, 1871, a class was organized consisting of the following members: Seymour Torry, class leader, John S. Grove, Sarah A. Grove, Mark F. Hope, Robert Hare, Augusta Spackmen, Mary Thompson, Charles N. Wheeler, and Rose M. Wheeler. The Y. M. C. A. gave the control of their Sunday School to the new society, and E. L. Pelton was elected superintendent.

The site of the present church was purchased for $3,369. The first quarterly conference was held November 9, 1871, by D. M. Stever, presiding elder. The trustees appointed at that time secured a charter, and the corner stone of a church edifice was laid May 15, 1873. The church was dedicated January 15, 1874. The cost, including that of the lot, was $9,869. The parsonage was valued at $3,500.—*(Erie Times, March 25, 1904.)* The two accounts differ as to exact date of dedication.

Centerville Circuit.

An early Methodist society flourished at Centerville, Crawford County, Pa., prior to 1831. Services were held at the school house, at the cabin of Samuel Winton, and elsewhere. Samuel Winton and wife, James Coyle, William Haskins, and Roswell Buell were members of the first class. The class continued to meet until 1838 when it was abandoned. Another class was organized in 1863; and among the early members were Johnson Merrill and wife, Samuel Post, John Buell, and Samuel Winton and wife. The class was a part of Riceville Circuit until 1873 when Centerville Circuit was formed embracing Centerville and Riceville. At present Britton Run belongs to this circuit.—*(Brown, History of Crawford County, p. 619.)*

The Riceville Methodist Episcopal Church was organized by Rev. S. N. Forest in 1849 with four members:

J. W. Gray and wife, Myron S. Staring, and Mrs. Lorina Austin. Meetings were held for about five years in the Old Red School House; afterward in a hall, and still later in the Congregational Church. The present church was erected in 1874, at a cost of about $4,500. Riceville Circuit was formed in 1851.

Westfield Methodist Episcopal Church.

"The Methodist Episcopal Church of Westfield was organized in 1831. It was composed of Brainard Spencer and wife, Joseph Clark and wife, Reuben Peck and wife and others. Reuben Peck was class leader, and the charge embraced what was then called Chautauqua Circuit. Glezen Fillmore was presiding elder, R. C. Hatton, preacher in charge, Benjamin P. Hill, assistant. The society continued to increase in numbers until a church building of very respectable proportions was erected in 1830 on Main Street on the west side of the creek, where it still remains, being occupied as a dwelling. This church was the scene of many glorious revivals such as were characteristic of the early history of Methodism, and was occupied until 1850, when a second church was erected more modern in style and more favorable as to location and all its appointments. This building was located on Clinton Street near North Portage Street. It had a basement story for Sunday School and class meetings, and like the former was occupied for a period of twenty years when the society and congregation having outgrown its capacity began to look about for a new location, and in 1871 a third church was erected on Main Street. This was built of brick at a cost of about $30,000 and was in every way creditable to the zeal and devotion of those who were its projectors. The building committee were Dr. J. C. Gifford, W. T. Hynes, Oris Persons, and J. H. Towle, who were also trustees of the church at that time.

The erection of this building cost the society a severe struggle and left them somewhat embarrassed with debt and this burden was increased by the financial crisis of those times, but in the year 1878, through the herculean labors of R. W. Scott, who was pastor at that time, the last of this burden was lifted and the church was well established in its new location which will furnish the society

a pleasant home for years to come and long remain as a monument to the wisdom and benevolence of its founders. The church lot extends from Main to Clinton Streets and directly in the rear of the church, fronting Clinton Street, is a comfortable parsonage valued at $1,500.

Young, in his history says that a Methodist class was formed about 1837 or 1838, at a log school house near Isaac Porters'. The members were Rand Miles (class leader), Robert Hill, Alanson Jones, and their wives, Rebecca Wheeler, Deborah Harmon. Nicholas Jones and wife, and Laban Jones joined soon after. The place of meeting was afterwards fixed at Howards' Corners. A meeting house was built in 1852. The minister present at the formation of the class is believed to have been Darius Smith."—*(P. W. Bemis in History of Chautauqua County, New York, W. A. Fergusson & Co., pp. 586-588.)*

Curllsville, Pa., and Kent, Ohio.

The first society of Curllsville and Sligo Charge was organized at Curllsville by Abner Jackson in 1831. Sarah and Jared Howe, George and Morris Reid, ———— Fiddler, Daniel Murray, David, Barbara, Daniel and Sarah Slaugenhaupt, Thomas, Michael and Mary Riley, and Sarah Benn were members of the class when first organized. Curllsville Charge then included much of what is now the Clarion District; but it was divided and subdivided until 1865, when it had six appointments: Cherry Run, Curllsville, Greenville, Madison Furnace, Monroe or Polk Furnace, and Sligo.

The first quarterly conference was held at Cherry Run September 4, 1865; R. H. Hurlburt, presiding elder, and J. F. Hill, circuit preacher. Official members present: J. C. Hoover, Adan Davis, B. F. Baker, Jacob Hodil, John Bole, Lewis Crick, S. C. Wilson and Thomas Riley.

In 1867 Greenville was dropped from the circuit, and in 1872 Madison Furnace. The charge was then composed of the remaining four appointments until 1892 when a church near Piney belonging to the United Brethren was purchased by our people and an appointment known as Pine Grove established there

Cherry Run for a great many years has been a good, strong country church. The class worshiped in a little

old school house, which is still standing, until the present church was erected in 1872. Boston Gardner is the oldest member who is still living (1902). He has been a member of this class sixty-seven years.

Curllsville class abandoned the old church which stood on the hill above town in 1871 and erected the present building which was remodeled a few years ago, making a very neat and attractive church.

Monroe class met in a schoolhouse until the house, with bibles and hymn books, was burned by an enemy of all Methodists. The present church, a fairly good building, was erected in 1861.

There is a good, strong class at Sligo with an excellent church. It was practically rebuilt during the pastorate of F. A. Mills. In 1882 the old parsonage at Curllsville was sold and a new one built on a lot alongside the church at Sligo.

The Cherry Run camp ground is within the bounds of this charge. Camp meetings have been held there every year since the charge has had an existence. Thousands attend these meetings, which are a source of great spiritual profit.

There seems to have been a Methodist class at Kent, Ohio, previous to 1830, but the exact date of its organization or by whom it was organized we are not able to learn. The place was known as "Franklin Mills." As early as 1823 there was an upper and a lower village, and the former was called "Carthage." In 1863 the combined village was named "Kent." The noted Indian fighter, Captain Samuel Brady, made his famous leap across the Cuyahoga two hundred yards above the bridge at Kent. The place is still known as "Brady's Leap." Until 1844 the Methodists held services in a school house, when a substantial frame church was built and occupied for divine worship until 1893. The present fine brick edifice was then erected at a cost of $23,000. Three years later the old building was dismantled. Several glorious revivals have visited the church—notably those of 1856 and 1876-'77.

Jacob Gruber, writing from the Salem Circuit, September 15, 1830, says:

"Thanks and praise to the Lord for health and prosperity in this circuit. Our ordinary meetings have been

good in general, and considerable revivals in some of our week-day appointments. Please to drop a hint to our members and hearers in general to attend their week-day meetings regularly, and the Lord will bless them more in spiritual and temporal things. Redeem and improve time, rise up early in the morning, begin with prayer, pay no unnecessary visits, lose no time in unprofitable talking, standing about the corners of the streets, the market places, etc., (where the Pharisees used to say their prayers), stores and mechanics' shops, groceries, etc., attend to their business, waste no time in going to sales or vendues when they have no money, or don't want to buy anything, or to courts or musters where they have no business, or to see persons hung, etc. Now, I think it is not quite clear that persons cannot take a few hours once in two weeks to go to meeting on a week-day, when hours and days are wasted in the course hinted above, not to say anything about the money spent in parties and visits to see things. But I must mind my circuit; our prospects have been good; and our camp meeting, the first week of this month, was pronounced by many the greatest and best ever held in this country. We had more than one hundred tents, some large enough to hold a congregation, a good number of wagons, etc. The Lord was with us of a truth by day and night. The shout of a king, the cry of mourners and the new song of the converted, and the triumph of others who found full salvation, joy unspeakable and fully of glory—all glory to God! It was a scene not to be described."—*(The Christian Advocate and Journal, October 15, 1830.)*

Columbus, Lupher Chapel.

In 1830 many of the settlers of Columbus, Pa., were Methodist in their church preferences. Among the early members were: James Sears and wife, Samuel H. Ayres, Joseph Sheffield and wife, A. Soggs, David York and wife, Mrs. Eli Crosby, Mr. and Mrs. Henderson, Mr. and Mrs. Marsh, Lloyd Smith, Mr. Brightman, William Jackman and wife and Watson Miller and wife. A house of worship was erected in 1839. "The most prosperous period in the history of the church was about 1840." Joseph O. Rich is said to have been the first

preacher.—*(History of Warren County, D. Mason & Co., 1887, p. 492.)*

In the summer of 1830 a class was formed in Troy, Jefferson County, Pa., on the Shippenville Circuit, among whose members were: Philip Clover and wife, Abram Miller and wife, John Welch and wife, "Father" Carrier and wife, E. Carrier and wife, James McElvain and wife and Mrs. McElvain.

"Lupher Chapel Methodist Episcopal Church, on the northeastern part of Canal Township, is an old organization, its history dating from about the year 1830. Owing to the absence of records but limited satisfaction was derived in tracing the early history of the society, but from the most reliable information obtainable the following appear to have been among the first members: Jacob Lupher, Martha Lupher, Eliza Lupher, Chancy Hart, Magdalene Hart, Erastus Hart, Ruth Hart, Thomas Lupher and wife, David Taylor, William Wright, Lucy Wright, Rev. John L. Moore and wife, Andrew Hays, John Coxson, Samantha Coxson and Phyan Duffield. Meetings were held in the Lupher school house until about the year 1835, at which time a substantial frame temple of worship was erected a short distance from Canal Centre on land donated for church purposes by Jacob Lupher. It was improved from time to time and served as a meeting place until 1882, when it was torn down and the present handsome frame structure, representing a cost of $1,700, erected on the same lot. . . . The first class leader was Jacob Lupher, and Erastus Hart was the first steward. The present class leader is Barnett Lupher, who has held the position for a period of twenty consecutive years.* The church is one of the active societies of the Cooperstown Circuit, and has a membership of about fifty."—*(History of Venango County, Brown, Runk & Co., 1890; p. 642.)* An older history says the class was organized by S. W. Ingraham in 1835, and the first house of worship erected in 1839 and "dedicated in May, 1840, by Rev. H. J. Clark."—*(History of Venango County, published by J. A. Caldwell, 1879; p. 554.)*

*Barnett Lupher, son of Jacob Lupher, died February 4, 1905. He had been class leader forty-five years. Lupher Chapel is now known as "Wesley Chapel."

Methodism in Dunkirk and Sheakleyville.

A Methodist class was organized in Dunkirk about 1830. Services were held in private houses, over Parsons' wagon shop, and in school houses until about the year 1845, when a small building was erected on Fourth street. The house soon proved inadequate and about 1860 was sold and removed from the lot and a new edifice erected. In 1877 this was remodeled and a Sunday School room added at an expense of $3,000. During the pastorate of E. M. Kernick a neat and convenient parsonage was erected on one end of the lot. In 1900 the church was repaired and beautified at a cost of nearly $3,000. To the Ladies' Aid Society much credit is due for the new parsonage and the repaired church. From the organization of the church the growth has been gradual, and among the membership are found some of Dunkirk's most enterprising and successful business men.

Dunkirk became a separate appointment in 1853. Previous to this time it had been part of a circuit, sharing the labors of the pastor with Fredonia and Portland. D. C. Wright was the first preacher appointed to Dunkirk station.

Previous to 1829 Methodist services were held at the home of John Williams, two miles from Sheakleyville, "Mother" Williams being the active promoter.

Our church was organized in Sheakleyville, Mercer County, in 1830, with seven members—George W. Lee, Griffith Burnett and wife, Cyrus Church, James Dunn and wife and Letitia Hazen. "The first class leader was Cyrus Church, who held his membership as one of the charter members, and continued in such relation sixty years." At first John Summerville, "a jolly Irishman, an eloquent preacher and valuable pastor," held services in the school house. A great revival under the labors of John Crum and Aurora Callender, traveling the Salem Circuit in 1846, greatly encouraged the little band. They had erected a church building in 1842 upon a lot deeded by Justus Holcomb. The first church bell in the village called the Methodist congregation to worship.—*(History of Mercer County, Brown, Runk & Co., 1888; pp. 477-478.)*

Conneaut.

About 1830 a Methodist class was formed at Conneaut, Ohio, and not long subsequent to this date a frame building was erected for the accommodation of the little band of worshipers. The cornerstone of a new brick church was laid on the old site, corner of Buffalo and Madison streets, September 1, 1887. This building was dedicated May 13, 1888. In 1902 a mission was opened in East Conneaut. Property was secured on the corner of Ridge road and Rone street, and the new edifice was dedicated by J. W. King, September 6, 1903.

A model parsonage was erected during the pastorate of E. A. Juter. Conneaut charge has (1906) a membership of about four hundred.

Samuel E. Babcock, John J. Swayze.

Samuel E. Babcock was converted in the town of Orwell, Ohio, in 1822, and with his brothers, James and William R., assisted in forming a society in that place. He was received on trial by the Pittsburg Conference in 1830; he was admitted into full connection and ordained deacon in 1832, and ordained elder in 1834. When the Erie Conference was organized in 1836 he remained in the Pittsburg Conference, where he labored with great success until the infirmities of age and hardships laid him aside. He died in the spring of 1864.

Entering the itinerancy in the early days of Methodism, "he had many large and laborious fields to cultivate; and on his various fields, whether circuit, station or district, he was a laborious and earnest preacher. His preaching was characterized by earnestness and pathos, and he was blessed on many of his fields of labor with extensive revivals of religion. He was affectionate as a husband and father, and ardent as a friend. Few men formed a larger circle of acquaintances, or enjoyed the society of friends more than he did. For several years his health was failing, and a man of less hopefulness than he would have retired from the work; but he was as anxious to toil on as in the days of his strength. His sickness was short, and his sufferings severe; but he evinced Christian confidence and resignation, and died in strong hope of a

blessed immortality."*—*(Minutes of Conferences, Vol. X., 1865, p. 28.)*

John Ferris was discontinued at the close of one year of service.

John J. Swayze, son of Rev. William Swayze, was born in Poughkeepsie, Dutchess County, N. Y., August 30, 1812. He was converted early in life, joined the Pittsburg Conference on trial in 1830. He was a highly esteemed brother, and did good service. He was nine consecutive years Presiding Elder. Mr. Gregg says: "He was a tall, straight, gentlemanly-appearing young man, possessed a fine, descriptive, poetical imagination; an eloquent speaker, but did not possess the power and pathos of his father."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 273.)* He died in Allegheny City, Pa., February 18, 1853. As he neared the spirit world he said to a friend: "As to my enjoyments there is not one dim or flickering beam. My hope in Christ is firm as a rock, and God's love to me is a constant pouring of heaven's sunlight into my soul."†—*(Minutes of Conferences, Vol. V., 1853, p. 242.)*

The oldest religious organization in Pinegrove Township is the Methodist Episcopal Church, which was organized about 1830. Among the first members were: E. W. Chase, Almira Chase, Joseph Lindsey, Catherine Lindsey and Richard Allen. In 1852 the following were members: Joseph Lindsey and wife, Joseph Jones and wife, H. B. Herrick and wife, John Allen and wife, J. W. Akely and wife, H. Demmon, J. W. Demmon, Ira

*He served the church in the following fields of labor: 1830, Forestville; 1831, Youngsville and Smethport; 1832, Greenfield; 1833, Greensboro; 1834, Beallsville; 1835, Brownsville; 1836, Brownsville and Bridgeport; 1837-8, Pittsburg, Smithfield Street; 1839-40, Steubenville; 1841-2, Wheeling; 1843-6, Wheeling District; 1847-8, Uniontown; 1849-50, Pittsburg, Smithfield Street; 1851-2, Allegheny City, Beaver Street; 1853, South Pittsburg; 1854, Ninth Ward Mission; 1855, located; 1856-7, re-admitted, Johnstown; 1858-9, Conemaugh; 1860-1, Pittsburg, Wesley Chapel; 1862-4, Wellsville.

†His appointments were: 1830, Youngsville; 1831, Canton; 1832, Smithfield; 1833, Wheeling; 1834, Clarksburg; 1835, Elizabeth; 1836, Summerfield; 1837, Brownsville; 1838, supernumerary, attached to Canton; 1839, Wellsville; 1840, Clarksburg; 1841, Agent Northwest Virginia Academy; 1842, Coshocton; 1843-5, Clarksburg District; 1846-8, Uniontown District; 1849-51, Allegheny District; 1852, superannuated.

Badger, Harriet Badger, Nancy Vansile, Mary Moll, Mary Hodges and L. Akely. Until the summer of 1854 services were held in private houses and the school house on the east side of Conewango creek. At the date mentioned a house of worship was erected at a cost of about $2,000.—*(History of Warren County, D. Mason & Co., 1887; pp. 452-453.)*

John Robinson.

While John Wesley was preaching in the north of Ireland, a gentleman opened his gates and let the multitude in, that they might listen more comfortably under the shade of the trees. Mr. Wesley was preaching on "the witness of the Spirit." One of the crowd threw a stone which hit him on the head, and he fell to the ground. Two men sprang forward, and raised him up. As soon as he became conscious, he proceeded with his discourse as though nothing had happened. A little girl stood near him, and saw the blood streaming from his hair and dropping to the ground. When he was about to close his sermon, she saw him press his hand on the hair saturated with blood, and then show his bloody hand to the multitude, and exhort them to seek the grace of God by which they might know they were accepted of Him. "If you do not heed this warning," exclaimed Mr. Wesley, "this blood will witness against you in the day of judgment!" The appeal reached the heart of the little girl. She was converted, and obtained "the witness of the Spirit" that she was a child of God. She met with great opposition, but continued faithful. She married one of Wesley's class-leaders, and came to America.

She became the mother of John Robinson, who was born in Ohio County, Virginia, June 29, 1806, and was converted at a camp meeting at Castleman's Run, in Brooke County, Virginia, in 1826. He was three years a student at Madison College; was licensed to preach by the quarterly conference of Ohio Circuit at the church at Short Creek, in 1827, traveled one year under the presiding elder, William Stevens, and the next year was admitted on trial in the Pittsburg Conference. He became one of the original members of the Erie Conference. He was thirty-six years effective, and served twenty-six different charges, some of them among the most important

in the Conference. He was six years presiding elder on Franklin and Erie Districts. He was superannuated in 1854, but the next year was restored to the effective list. He was again superannuated in 1870, and maintained this relation till the close of life. He was called to rest at West New Brighton, Staten Island, N. Y., March 21, 1888.

Mr Robinson was a member of the historic General Conference of 1844. "The preaching of our brother was, in some sense, peculiar, and at times quite effective; yet nothing in it seemed specially new or extraordinary. Men were moved by truths familiar to them when plainly presented, because they were true, and the preacher felt their importance." His memory was amply stored with numerous passages of scripture, which he could call forth at his will. Often his tears flowed freely while he was preaching, and the effect upon the audience was always wholesome.

Mr. Robinson saw many glorious revivals and wonderful conversions. We will let him relate one or two instances: "I was told that God never came within five miles of a certain village on the Ohio Canal. It was not within the bounds of my conference, but I obtained permission to preach there. I went, took a look at the village, and entered a dry-goods and whisky store. At my request I was introduced to the leading member of the firm. I found him to be a very intelligent man. I told him who I was, and that I had come to see the town, and as I found they had no preaching in the place I proposed to leave an appointment and preach to them. 'Well,' said he, 'you can not do it; there is no place you can get.' I replied: 'I will preach in your streets: you can not prevent me.' We talked for some time, when, to bluff me off, he said: 'There is no place, except my large whisky warehouse.' 'Well, then,' said I, 'I will go there. I will stand at the last door leading into hell, turn my back to it, and prevent all from going in whom I can. I think this is the last door.' I left an appointment, and upon my return found the great room filled. Great solemnity prevailed. Upon my next visit, in two weeks, I found they had provided a hall. At the close of my sermon, the daughter of the man who had said that I could not preach there, rose and asked the privilege of speaking. It was

granted. She said she had never attended preaching, but under the sermon two weeks previously she was led to see herself a sinner, and had gone away alone, sought and found pardon. The relation produced a wonderful effect. I continued to preach at that place six months, when, on one of my visits, the two men of the whisky firm took me into their counting-room, and locked the door. The elder, addressing me, said: 'When you came here to preach, we thought there was nothing in religion, but your last sermon convinced us that it is a reality, a tremendous reality. We want to get it. We want to quit sinning, and to quit sinning we must quit selling rum. When you left us two weeks ago, we locked up our whisky warehouse, and have not unlocked it since. We have a large amount on hand; now you are not going out of this room until you tell us what to do with it.' Waiving the question of the disposition of the whisky, they sought salvation, and were both powerfully converted." Mr. Robinson continued this work for two years.

Several years subsequent to these events, the Erie Conference sat in Cleveland, Ohio. "I was chairman of the board of stewards," continues Mr. Robinson, "and went to a broker's office to dispose of a quantity of uncurrent money which had come into my possession. Here I met the younger member of the whisky firm, who was about to go abroad for his health, and was getting foreign exchange. As he looked up and recognized me, he commenced praising God, and took me in his arms. When he could master his feelings, he turned to the astonished men in the office, and said: 'Gentlemen, do not think I am crazy. This man led me to God.' He remained with me three days, and I went to the boat to see him off. As he was about to leave, he said: 'I am going to sea for my health, but I will not get well. It is no matter; my books are posted for both worlds. I owe no man living or dead. My name is written in the Book of Life. I will be in heaven long before you; but, if God permits, when you come I will meet you, and proclaim to all: "This man led me to God." ' "

Upon another occasion Mr. Robinson went to a town where the only church was Presbyterian. He secured the use of the church for preaching, but after some days received a letter from the pastor, saying that he could not

occupy the church after Saturday evening. He says: "I read it to the congregation. Then, looking out at the window, I said: 'We will build a tabernacle to-morrow. I will plan it this afternoon, and will preach on the doctrines and usages of the Methodist Episcopal Church at 10:30 a. m.' After meeting Friday evening, I presented my plan, and appointed two good men to manage it. Saturday they commenced at 9 a. m., and at 3 p. m. finished a building which would seat not far from four hundred persons. I appointed a love feast for 9 a. m. Sunday morning, and at its close organized a Methodist Episcopal Church. I was here eighteen days, preached thirty-four sermons, took up a subscription to build a church, appointed trustees, let the contract, and the work was begun before I left the town."*

Philip Green writes from Painesville, Ohio, Dec. 29, 1830: "The work of religion is reviving in Windsor Circuit. We have received since my appointment here about sixty on probation, and the work is still spreading." He writes again, August 8, 1831: "The Lord is generously watering his heritage in this circuit. Though the people were somewhat low in religion when we commenced our labors, a more general attention has been awakened, and many have found peace in believing, and not less than one hundred have joined the church. The prospects indeed are quite promising."—*(Christian Advocate and Journal, Jan. 28, 1830; Sept. 16, 1831.)* John Chandler writes from North East: We have glorious times in this part of the country. More than two hundred have united themselves with us, and new recruits are coming in almost every day." About two months later, Hiram Kinsley writes from the Jamestown Circuit: "Our Confer-

*John Robinson—Licensed to preach, 1829; admitted on trial, Pittsburg Conference, 1830; full connection, 1832; deacon, 1832, Emory; elder, 1834, Soule; became a member of the Erie Conference at its organization, 1836; deceased, West New Brighton, Staten Island, New York, March 21, 1888. Appointments—1830, Franklin, Pa.; 1831, Forestville; 1832, Centerville; 1833, Harmony; 1834, Meadville; 1835, Cambridge; 1836, Youngstown; 1837, Mercer; 1838, Cuyahoga Falls; 1839-40, Akron and Middlebury; 1841, Chardon; 1842, Warren, O.; 1843-4, Franklin District; 1845-8, Erie District; 1849-50, Harmony; 1851, Jamestown, N. Y.; 1852, Forestville; 1853, Silver Creek; 1854, superannuated; 1855, Perrysburg; 1856, Randolph; 1857, Sherman; 1858-9, Warren, Pa.; 1860-1, Clymer; 1862-3, Girard, Pa.; 1864-5, Conneaut; 1866-8, Madison and Perry; 1869, Montville; 1870-87, superannuated.

ence year having now expired, I would inform you that God has favored us the past year with an increase of something more than one hundred church members on this circuit. Also a revival is now progressing in the village of Jamestown on this circuit."—*(Christian Advocate and Journal, June 24, 1831; August 26, 1831.)*

James Hitchcock.

James Hitchcock was born in Derby, New Haven Co., Conn., July 16, 1784. The family moved to Tioga County, New York, in 1809. His early religious training resulted in his conversion in the seventeenth year of his age. "His unaffected piety, his ardent zeal, and the propriety with which he labored in his sphere for the conversion of sinners, convinced his brethren that God had called him to the work of the ministry, and they soon gave him license as a local preacher." In 1819 he removed to Geauga County, Ohio, and in 1830 he was admitted to the Pittsburg Conference on trial, and remained a member of the same until his transfer to the Illinois Conference in 1835. A physical injury permanently disqualified him for the labors of the ministry, and in 1839 he requested and was granted a location. His life as a Christian was most exemplary. "His conception of the gospel scheme was clear, and he believed its doctrines earnestly, with all his heart. He was a man of great power in prayer. His fervent appeals to the throne of grace will not soon be forgotten by those who heard him. His sermons were clear, logical, and full of Christ. Earnestness always characterized their delivery, and they seldom failed to do good. He excelled in exhortation. When he portrayed the unshrinking and terrible decision with which God will punish the wicked, the most hardened trembled; and when to the penitent he presented those gospel persuasions with which his faithful mind was so well stored, the attractions of the cross seemed almost irresistible. From the time of his location until the infirmities of increasing years disqualified him for it, he filled the place of a class leader—a place for which he was eminently fitted. Always alive in religion, he stimulated others."

His last illness was protracted and severe. His end was peace.*—*(A. Magee in the Pittsburg Christian Advocate, July 11, 1863.)*

Alcinous Young.

Alcinous Young was born in New Hampshire, December 16, 1796, and died in Marion, Ia., March 30, 1876, in his eightieth year. From early childhood he was taught to pray by a pious mother, and at the age of twenty-one united with the Presbyterian Church, but in 1827, after hearing the doctrines of Methodism preached, both he and his excellent companion were so impressed that they at once identified themselves with the Methodist Episcopal Church. Being licensed to preach, he was soon after admitted into the Pittsburg Conference. For six consecutive years he lived in the midst of the most gracious revivals on Erie, Meadville, Youngsville and Deerfield Circuits. On Lisbon and Steubenville stations great additions were also made to the Church. On Meadville Circuit the membership was more than doubled, leaving it with more than five hundred members. At Wellsburg, Va., where infidelity was entrenched, such were the exhibitions of divine grace under Father Young's labors, that the strongholds of infidelity were completely overthrown. These manifestations of power commenced with his labors on the first circuit, and continued through most of his itinerant career of nearly thirty years, during which, we may say, thousands were brought to Christ. The other fields of labor in Pittsburg Conference were Wesley Chapel, Pittsburg; Monongahela City, Uniontown stations and Redstone Circuit. In 1846 he was transferred to the Iowa Conference, and stationed successively in Mt. Pleasant, Iowa City, Burlington, Dubuque District, Iowa City District. He was conference missionary one year. But his health had become so much impaired from toil and exposure that he was unable to do much effective service after the close of his term on the Iowa City District, which then extended from the mouth of the Cedar river to the north

*He served the following charges in the Pittsburg Conference: 1830, Hartford; 1831, Mercer; 1832, Franklin; 1833, Windsor; 1834, Deerfield; 1835, Illinois Conference, Quincy; 1836-8, superannuated; 1839, located.

line of the State, including the settlements on both sides of the Iowa and Cedar rivers. Roads were then unmade, streams unbridged and settlements far distant from each other, and consequently he was compelled to endure the hardships of pioneer life.

For nineteen years his name has been on the superannuated list; but he has been loved and revered by the entire Upper Iowa Conference, as he was one of the original active members at its formation. In close proximity with the failure of his health was the departure of his devoted and godly companion, of whom he often said she was one of the best of women, and given to him in answer to prayer. Since her death he has been kindly and tenderly cared for by his children, having his home most of the time in Iowa City with his daughter, Mrs. Judge Carlton, and for the last three years with his son, Hon. J. B. Young, Marion, Ia. He occasionally assisted in pulpit and other services of the sanctuary, always participating in the sacramental and love feast meetings if his health would permit. During the week his time was mostly spent in reading books and periodicals, and especially the Book of Books. His Greek Testament was his constant companion, and to the last of life he was interested in comparing the different translations. He was a strong advocate and defender of Arminianism, and at one time wrote and published an able work on this subject. He has occupied almost every important and responsible place in the church, at one time adding to his other duties that of college professor, and always and everywhere his work was well done. His last sickness or physical decline lasted about five days. There was no violent disease. His mind was clear to the last, and his visions were of the pure and saintly, often speaking of children robed in white. He talked freely of going to meet the loved ones on the other shore. He greatly enjoyed singing of triumphant Christian songs. When asked if he had any message for the brethren of the conference, his reply was deliberate. "Tell them I believe in a triune God, and that God was in Christ reconciling the world unto Himself." And when further asked, "Do you feel thus fully reconciled?" "Oh, yes," and added, "I don't think of this as dying, for it is just beginning to live." And thus his spirit passed away

peacefully.*—*(Minutes of Conferences, Vol. XVI., 1876, p. 158.)*

Pittsburg Conference—1831.

The Pittsburgh Conference met in Pittsburg, August 17, 1831, Bishop Elijah Hedding presiding. The list of appointments was as follows: Ohio District, Ira Eddy, Presiding Elder; Youngstown, Cornelius Jones, John Luccock; New Castle, John Scott, Richard Armstrong; Centerville, Thomas Thompson, John Summerville; Mercer, James Hitchcock, William Butt; Ashtabula, Caleb Brown, Peter D. Horton; Windsor, Daniel C. Richey, John E. Aikin; Chardon, Isaac Winans, John McLean, Thomas Jamison; Deerfield, Billings O. Plimpton, Thomas Carr; Euclid and Cleveland, Alfred Brunson, Dennis Goddard, John J. Steadman; Hudson, John W. Hill; Hartford, Philip Green, William Carroll. Erie District, Wilder B. Mack, Presiding Elder; North East, Hiram Kinsley, John H. Ebbert, Andrew McCammon; Erie, John P. Kent, Allured Plimpton; Springfield, Theodore Stowe, William R. Babcock; Meadville, Joseph S. Barris; Meadville Circuit, Alcinous Young, Benjamin Preston; Forestville, David Preston, John Robinson, Nelson Henry; Jamestown, John Chandler, Almon C. Barnes; Napoli, John K. Hallock; Youngsville and Smethport, John C. Ayres, Samuel E. Babcock; Franklin, Samuel Ayres; Clarion, Job Wilson; Conference Missionary, William Swayze.

Cleveland Station and Cleveland Circuit do not appear in the list, but we have "Euclid" and "Cleveland." We do not meet with Grand River, but we find "Chardon" and "Hudson." "Centerville" also puts in an appearance, formed out of portions of Mercer and New Castle Circuits, and Smethport and Youngsville have become "Napoli," and "Youngsville and Smethport."

*Mr. Young's appointments in the Pittsburg Conference were: 1830, Erie; 1831, Meadville Circuit; 1832, Youngsville; 1833, Deerfield; 1834, Lisbon and Wellsville; 1835, Lisbon; 1836, superannuated; 1837-8, Wellsburg; 1839-40, Pittsburg, Wesley Chapel; 1841-2, Monongahela City; 1843, Uniontown; 1844-5, Redstone; in the Iowa Conference, 1846, Mount Pleasant; 1847-8, Iowa City Mission; 1849, Burlington; 1850-1, Dubuque District; 1852-5, Iowa City District; in Upper Iowa Conference, 1856, Agent of the Tract Society; 1857-75, superannuated.

Almon C. Barnes was admitted on trial in the Pittsburg Conference in 1831; he was received into full connection and ordained deacon in 1833, and expelled in 1835. His appointments were Jamestown, Clarion and Washington Circuit, each one year. In 1834 he was left without appointment.

Benjamin, son of David Preston, was converted at a camp meeting held by William Swayze on the Chautauqua Circuit, and was admitted on trial in the Pittsburg Conference in 1831. Mr. Gregg says: "He was a stout-built young man, of medium height, full of good humor, possessed excellent natural abilities, and with close application to study might have been brilliant; could preach a good, strong sermon."*

Theodore Stowe was received on trial in the Pittsburg Conference in 1830, and became a member of the Erie Conference at its organization. He "was located by the conference on account of *unacceptability* with the people" in 1841, "he being absent from the seat of conference and unapprised of any such intended action. Mr. Stowe was a good, easy, patient man, habitually behindhand, and on that account had fallen into disrepute with the people. He was inoffensive as a child, and was a very correct and pleasant speaker. He was restored in 1842, but not being cured, was again located in 1844."† —*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 164.)*

*Benjamin Preston—Licensed to preach, 1831; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; suspended, 1838; withdrew, 1839. Afterwards joined the Congregational Association and became pastor of a Congregational Church at Cleveland, O. When the Wesleyan Methodist Church was formed he entered its ministry. Deceased, Harmony, N. Y., March 10, 1841. Appointments—1831, Meadville Circuit; 1832, North East; 1833, Smethport and Sinnemahoning Mission; 1834, Youngstown; 1835, Williamsfield; 1836, Harmonsburg; 1837, North East.

†Theodore Stowe—Admitted on trial, Pittsburg Conference, 1830; full connection, 1832; deacon, 1832, Emory; elder, 1834, Soule; located, 1841; re-admitted, 1842; located, 1844. Appointments—1830, Canton; 1831, Springfield; 1832, Westfield; 1833, Summerhill; 1834, Salem; 1835, North East; 1836, Youngsville; 1837-8, Gerry; 1839-40, Forestville; 1842, Parkman; 1843, Mesopotamia.

John K. Hallock.

We quote from the memoir of John K. Hallock, prepared by his life-long friend, George W. Clark, D.D.:

"John K. Hallock was born in Peru, Clinton County, N. Y., February 2, 1798, and died at Conneautville, Crawford County, Pa., April 3, 1885. His parents were Quakers, and he was trained in the faith of that people. In 1818 he was happily married to Miss Melissa Griffith, and two years after moved to McKean, Erie County, Pa. In 1826, at a camp meeing held by William Swayze, he was awakened to a sense of his lost condition, and after returning home, while engaged in prayer with his family, found peace and pardon.

"He was licensed to preach in 1828, employed two years by the Presiding Elder, and in 1831 received on probation by the Pittsburg Conference. After eleven years of very active service he received a supernumerary relation and was four years without an appointment. His health being restored, he was again made 'effective,' and continued in the pastoral work for twenty-five years, making in all an active ministry of thirty-six years. In 1869 he was superannuated, and so remained to the last. This servant of Christ was a man among his brethren, of not more than their average ability, and, not having the advantages of a thorough education now within the reach of our young men, was never esteemed a great preacher, but he had such gifts, grace and usefulness as justified the Church in sending him forth as one of her accredited ministers, and for fifty-five years his name has been called in the conference with the uniform response, 'Nothing against Brother Hallock.' He was of fine personal appearance and manly bearing, and great earnestness in the work made him generally acceptable among the people whom it was his pleasure to serve.

"In the earlier days of his ministry there were many adversaries and he was often in sharp conflict with the prevailing heresies of the times, not forgetful of his vow to 'drive away all erroneous and strange doctrines.' But while, when occasions required, contending earnestly for the faith, he was not contentious, but of a kindly disposition and sufficiently liberal, disposed, so far as was possible and right, to live peaceably with all men. His es-

timable wife, sharer of his joys and sorrows, and mother of his children, died as the minutes show, in 1877, and he was afterwards married to Emeline Crowell, of Rock Creek, Ohio, who, aged and in feeble health, survives him, as do also seven of his children (1885).

"For a time after his retirement from the active work of the ministry, considerable strength remained, and he had but 'the often infirmities' of an old man, whose sun was near its setting. The trials that came and the burdens which were laid on him, were borne with becoming patience, and there seemed reason to hope that when the storm was all over and the clouds dispersed 'at evening time there would be light.' But subsequently his mental powers seemed to decay even more rapidly than the physical, and he lingered long in the pitiable state of second childhood, with but a dim consciousness of what he suffered himself, or of the suffering he occasioned the friends who loved him well. For the last two years, mostly helpless as a child, he was tenderly cared for in the family of his eldest son, and thence taken up beyond the darkening cloud through which few rays of light or comfort could penetrate."*

John E. Aikin, Andrew McCammon, John H. Ebbert.

John E. Aikin was born in the town of Chatham, Middlesex County, Conn., March 18, 1802. When fifteen years of age he removed with his father's family to Euclid, Cuyahoga County, Ohio. In his eighteenth year he was converted in a Presbyterian revival, and at once consecrated his life to the service of God. "Methodism on the Reserve at that period was in its infancy; yet

*J. K. Hallock—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; deceased, Conneautville, Pa., April 3, 1885. Appointments—1828-9, Meadville (supply); 1830, North East (supply); 1831, Napoli; 1832-3, Forestville; 1834, Chardon; 1835, Tallmadge and Middlebury; 1836-7, Hudson; 1838, Cleveland Circuit; 1839, Cleveland; 1840, supernumerary; 1841-3, superannuated; 1844, supernumerary; 1845-6, Clarion; 1847, Shippenville; 1848, Warren, Pa.; 1849, Mayville; 1850-1, Wattsburg; 1852-3, Conneautville; 1854-5, Conneaut; 1856-7, Gustavus; 1858, Vienna; 1859-60, Braceville; 1861-2, Waterford; 1863, Columbus; 1864-5, Jefferson; 1866-7, Saegertown; 1868, Wesleyville; 1869-84, superannuated.

Brother Aiken, though reared among Episcopalians, and converted among Presbyterians, chose to suffer affliction with this people—their doctrines and usages according more fully with his own experience." He was licensed to exhort in 1824. He now felt that he ought to devote himself to the ministry and endured great mental anxiety until he yielded to the divine calle. He was licensed to preach and received on trial in the Pittsburg Conference in 1831, and became a member of the Erie Conference at its organization. In 1849, while laboring on the Harpersfield Circuit, his health failed, and at the next session of the conference he was granted a superannuated relation. He fell "asleep in Jesus," December 17, 1853. "He died as the man dieth—in peace, full of faith, and with the cheering prospect of having ministered unto him an abundant entrance into God's everlasting kingdom."—*(Minutes of Conferences, 1854, p. 410.)**

Andrew McCammon was born January 1, 1810. He was converted at the age of eighteen, licensed to preach in 1830, and received on trial in the Pittsburg Conference in 1831. His first appointment was North East, with Hiram Kinsley and John H. Ebbert. In 1832 he was sent to Westfield, and in 1833 to Napoli. Here his health failed. Pulmonary consumption carried him away, May 27, 1834. His last words were: "My sufferings will soon be over—Lord Jesus, receive my spirit." Mr. McCammon was a very tall, firmly built, robust young man, noble and dignified in his appearance. He possessed a good mind, a strong voice, with untiring zeal in his work."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 285; Pittsburg Conference Journal, Aug. 2, 1834.)*

Mr. Gregg calls John H. Ebbert "a good, warm, interesting preacher." His ministry in the active work was brief. He was received on trial in the Pittsburg

*J. E. Aikin—Licensed to preach, 1831; admitted on trial, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; deceased, Euclid, Ohio, December 17, 1853. Appointments—1831, Windsor; 1832, Hudson; 1833, Deerfield; 1834, Gustavus; 1835-6, Newburg; 1837, Youngstown; 1838-9, Mesopotamia; 1840-1, Willoughby; 1842, Chardon; 1843-4, Newburg; 1845, Twinsburg; 1846, Hartford; 1847, Ashtabula; 1848, Geneva, Ohio; 1849, Harpersfield; 1850-3, superannuated.

Conference in 1831, and filled successively the North East, Cleveland, Braddock's Field and Redstone charges one year each. In 1835 he was left without appointment at his own request, and in 1836 superannuated. He remained in this relation until death called him in Philadelphia, Pa., March 28, 1889. He was born in Uniontown in 1809. Speaking of Mr. Ebbert while engaged in business in Pittsburg, the General Minutes say: "During this time he attended Christ Church, and in the different departments of church work he exercised the zeal and fidelity which afforded the best proof of devotion to Christ and capacity for Christian usefulness. Those who knew him best speak of sweetness of spirit and gentle cheerfulness as his predominant traits. He was quite modest and retiring, with a childlike simplicity of spirit, and his companionship was always most agreeable."—*(Minutes of Conferences, Vol. XXII, 1889, p. 392.)*

John J. Steadman.

In 1831 John J. Steadman was appointed third preacher on the Euclid and Cleveland Circuit. He was a native of Cattaraugus County, N. Y.; his parents died when he was quite young, and the bereaved family moved to Charlestown, Portage County, Ohio, where young Steadman was converted under the labors of B. O. Plimpton in 1824-'25. He immediately gave himself wholly to the Lord and zealously engaged in His service. He thirsted for knowledge and found time to study at the home of A. C. Gardner, Esq., of Parkman, Ohio. He carried a book with him to the field, the woods, the barn, and employed every spare minute to reading, but never was remiss in his work. Early and late he gave himself to study. "Mr. Steadman was below medium size, except his head, which was very large, presenting a noble, well developed forehead, in which was housed a gigantic intellect, which was always busy. If an unfortunate brother got into trouble and was complained of to conference, his first resort was to Steadman for help, and he was sure to get it; for Steadman's great, noble heart was full of kindness and sympathy for his brethren. He never was known to take up a case against a member of his conference. If he could not help him he would not op-

pose him."—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 283-284.)*

The General Minutes contain the following appreciative notice: "He was regarded as a man of sound mind and rare talents, rather than an extraordinary genius, and having from the beginning of his public career in the midst of abundant labors, cultivated habits of close reflection, observation and study, the hopes that were indulged respecting his future standing as an eminent and useful member of the conference were by no means disappointed. Our lamented brother was not so vain as to rely for success on the noble endowments of a gifted mind which he was permitted to bring to the service of the church; nor so much of an enthusiast as to dream of excellence from divine aid without continued industry and research into the various subjects connected with his sacred calling. Obedient to the apostolic injunction, he gave attention to reading, and studied to show himself approved unto God, a workman that needeth not be ashamed. Hence his profiting appeared unto all; and having in due time graduated to deacon's and elder's orders, he filled with great acceptability for a period of more than twenty years many of the most important appointments in the conference. Whether on the circuit, the station, or district, or in the capacity of agent for our college, he was an efficient laborer, and accomplished much for the church. His influence as one of the most active and leading members in his conference has long been felt and acknowledged, even by those who have differed from him on some questions of polity. He was a member of the General Conferences of 1844 and 1848.

"Brother Steadman knew the peculiarities of Methodism, and loved them well. Having under solemn circumstances promised to be ready 'to drive away all erroneous and strange doctrines,' he was often in close conflict with their advocates, and the cause of truth did not suffer in his hands. As a polemic, for conducting an oral discussion, he had few equals, perhaps no superiors in the connection.

"That his personal enjoyments and progress in spiritual religion were sometimes marred and hindered by the heat and strife of controversy, is more than probable. He

was himself fully aware of his own loss and danger from that source; but when the truth was assailed, or the enemy attempted any aggression on his charge, no personal considerations could deter him from standing in the front ranks of our army and manfully contending for the truth and right. But those who knew him only from his conference speeches, or as a controversialist, could hardly do otherwise than form inadequate views of his merits as a devoted Christian minister. His ministrations in the sacred desk are seldom if ever complained of as wanting in fervency, spirituality, or the unction of the Holy One. If his preaching was at times doctrinal and argumentative, addressed to the understanding, it was also evangelical and practical, and had a powerful application to the heart and conscience of the hearers.

"As a friend, in the various relations of domestic, social and public life, he was frank and confiding, possessed of a kind heart that deeply felt alike the joys and sorrows of those around him.

"We need not now refer to his departure from us, further than to say that his last sickness which was protracted through some eight weeks of suffering, was endured with great patience, without a murmur or complaint. During all this time he had apparently constant peace, arising from his unwavering trust in the sacrifice of Christ as his present all sufficient Savior. That peace often flowed as a river, so that the brethren who visited his room to sympathize with the sufferer and minister to his wants, could not but feel that the place was 'privileged beyond the common walks of virtuous life, quite on the verge of heaven.'

"As his last testimony, we have here to record that but a short time before the weary wheels of life stood still, and the pure spirit took its flight from the house of clay, he exclaimed in holy triumph, '*Free, free, free,* through the blood of Christ!' Thus fell a great and good man in our Israel. We mourn his loss and will miss him much; yet light ariseth in the darkness—God removes His laborers, but carries on His work."—*(Minutes of Conferences, Vol. V, 1852, pp. 87-88.)*

H. H. Moore writes of Mr. Steadman, whom he knew well:

"My earliest information in regard to John Judson Steadman locates him as a Christian lad in the family of A. C. Gardner, Parkman, Ohio. Mr. Gardner was a prosperous merchant and a prominent Methodist, two of whose daughters married Methodist preachers.

"At a prayer meeting Mr. Gardner was a little worried because the boy 'John' was unusually slow in taking part in the service. He soon saw him remove and put into his pocket a fancy necktie, the first he had ever worn, and a few moments after this 'weight' had been laid aside he led in prayer. As a man he always presented a decent appearance, but was never extravagant in dress.

"Mr. Steadman was five feet eight inches in height, square built, of florid complexion, his hair tinged with yellow, soft and fine as that of an infant, his eyes grey and deep set, his head large with a high, bulging forehead, and his mouth large, reminding the observer of the mouth of Henry Clay.

"The boyhood and youth of Mr. Steadman were given to reading and study and serious thought. The ordinary amusements and recreations of young men apparently had no attractions for him. His life indicated that he felt that he belonged to Christ and was not at liberty to trifle away his time. Books were his brothers, sisters and friends.

"As a preacher Mr. Steadman was evidently set for the defense of the truth. On one of his first appointments a disturber of Zion having put in an appearance, he hastened to the far end of his circuit to notify his colleague, the noted Alfred Brunson, of the danger, and proposed to exchange appointments on Sabbath that the enemy might be properly cared for. No labor or sacrifice he thought was too great for the truth. But so rapidly did Steadman grow that whilst he was yet a young man the doctrines and polity of the church were safe in his hands.

"In those days, especially on the Western Reserve, Methodism was required to fight for every foot of ground it would possess. Its assailants were Calvinists, Arians, Universalists, Comeouters, Ultra-Abolitionists and infidels, besides nondescript specialists. The quietness and harmony which now prevail were unknown even fifty

years ago. Steadman fully grasped the situation and armed himself for any combat whatever and by whomsoever the challenge might be given. It may be doubted whether the Church anywhere ever put into the field an abler champion for the truth.

"Mr. Steadman could master facts, documents and material with great facility, and every proposition and word naturally fell into their logical position. His ideas were expressed with transparent clearness and with irresistible force. In a half hour's speech in debate a redundant word would seldom occur, nor would an idea be repeated. The topic itself so fully occupied his mind that it suggested the language in which it should be clothed. Clearness and vigor of conception gave marvelous strength to the presentation.

"The action of the General Conference of 1836 on slavery, condemning abolition and assuming to control the conscience and the tongue of Methodist preachers in regard to these matters, belongs to the species of towering idiocy and caused endless discussions and created an excitement that shook the church to its very foundations. It appears in the sequel that the preachers were *men* first, that they knew their rights as citizens, and had the courage to maintain them. The action of that conference was prodigiously fruitful in results the opposite of what was intended. The leading men of the Erie Conference—Hiram Kinsley, B. O. Plimpton, J. J. Steadman and others—were loyal to the action of the General Conference, whilst the opposition was led by Joseph S. Barris, a very able man; Isaac Winans, Thos. Graham, Ralph Clapp and others of no mean ability. The abolitionists were slightly in the minority till 1846, when the tables were turned.

"It may not be easy to explain how such a man as Steadman could submit to and defend the action of the General Conference of 1836, but surely he did it and he was as honest then as ever he was in all his life. The fact is, Methodist preachers in those times were men of one work; they were intensely engaged in preaching the gospel, caring for new converts and building up the Church. No politician, or Mason, or club man, ever cared for *his* society more than these preachers cared for *their* church. For her had they joyfully toiled and suf-

fered year after year as only soldiers toil and suffer in a terrible campaign. They had a passion for Methodism, they had realized more of the infinite in its service than anywhere else, and there was nothing better for them this side of heaven than the church. The alarm was given that the abolition argument was diverting time and attention from the church and injuring it, and nothing was more natural than that such men should without consideration smite abolitionism as an enemy. The conception of slavery as set forth by Garrison, Lovejoy and others, they had never laid to heart, and Uncle Tom's Cabin at that time was not written. It was in his debates with the 'Comeouters,' Foster and Kelly, and Garrison Abolitionists that Steadman learned that the time had come when the Church must take advanced ground on the question of slavery; and this he did without a moment's hesitation.

"In 1843 he participated in a debate with Graham and Calvin Kingsley against Luther Lee, founder of the Wesleyan Church, and Edward Smith, both able men and experienced controversialists, on the relation of the Methodist Episcopal Church to slavery, taking the ground which the church holds to-day. This Wesleyan movement came to the thriving village of Jamestown, N. Y., first in time to avail itself of a deep trouble over the question of instrumental music, and effected a secession which threatened the existence of the society. The Wesleyans built a church and for a time claimed to be the true, if not the only Methodism in the place. Thomas Graham initiated the debate by accepting a challenge from Mr. Lee, but Mr. Steadman and Calvin Kingsley were associated with him. They had met worthy foemen in Lee and Smith, but the ability with which they conducted the discussion saved the church. Kingsley closed the debate and his speech is yet spoken of as a master specimen of convincing eloquence. Wesleyanism has passed away, its church is burned up, but the old Methodist Episcopal Church is moving along on the high tide of prosperity second in influence to none other in the city.

"In this connection I will refer to the ablest discussion, as I judge, that ever took place on the floor of Erie Conference. This was in 1846, the year I became a proba-

tioner. Up to this time on every issue which had come up in conference since 1836 the Abolitionists had suffered defeat. But a change was in the air and the oft vanquished champions of anti-slavery felt that victory was nigh. The 'Comeouters' had made their fiercest assaults upon the church because of the resolutions passed by the General Conference at Cincinnati in 1836, and still more terrific assaults were made upon the Erie Conference on account of its half crazy proceedings at its session in Painesville in 1839. In his debate at Jamestown, referred to above, and in another held in Fredonia in the winter of 1856, Mr. Steadman took advanced ground and made no attempt to defend or apologize for the Cincinnati or Painesville action, or resolutions.

"After reading such a report as would defy the criticism of the 'Comeouters' he made in its exposition and defense a speech loaded down with facts and pierced home with convincing eloquence. He said: 'Our fathers met the slavery question in their day as it presented itself for consideration, and we must meet the question in its different and peculiar form as it now presents itself to us. The fathers hated slavery, condemned it, and looked and prayed for its "extirpation," their children and grandchildren *love* it, *love it dearly*, approve of it and strive for its perpetuity and extension over territory now free. This change of conditions demands a change equally radical on our part.' Seldom has a man in the use of a few words produced such a change in the appearance of a conference. He had made the question a new one and opened the new line of thought he was prepared to present and did present in his own masterly manner. He said: 'The man who of choice and for gain held his fellow beings in bondage, bought and sold them as chattels and desired and labored to perpetuate and extend the brutal and barbarous practices of such a system of labor over territory now free was a sinner if a sin can be committed. If such slavery, the sum of all villainies, is not a crime then there is no such thing as wrong and this is not a moral world. I would obey the law, I would not excite the insurrection of the slaves, nor would I prevent it in the interest of slave owners, but I would have the Church bear strong and unequivocal testimony against it, not

only as an evil that should be extirpated but as a crime against God and humanity—a crime excluding the guilty party from the kingdom of heaven. Slavery for gain, as I have defined it, is robbery and as such it exists at this time in ninety cases out of one hundred where it exists at all. It is the reverse of every Christian virtue and if the Erie Conference can do no more, shall it fail to record its protest against its demand for the sanction of Christianity?'

"He then compared and contrasted the inseparable facts of slavery and the basal elements of religion, and sat down amidst thunderous applause.

"All eyes were now on Kinsley and he did not disappoint the conference. He said: 'Methodists from Wesley down to the present day had borne steady and emphatic testimony against the evil of slavery and had done what they could for its extirpation, and that any attempted forward movement would be a useless beating of the air, would do no good, but would distract and injure the Church.'

"Kinsley was an accomplished debater, cool, analytical, incisive, logical, well informed, honest and, I think, the only man Steadman ever feared to meet in debate. On this occasion he made the most of his position and of the material he had in hand, but from the first he was conscious of defeat. Others may have spoken to these resolutions, but I recollect nothing except what was said by the champions. The resolutions passed by a good majority and from that day on there was no further need of the discussion of the slavery question in the Erie Conference.

"Bishop Morris, the presiding officer, regretted the action of the conference, but spoke of Kinsley's argument to his wife at his lodgings as being one of the best he ever heard on the floor of a conference.

"In 1843 Rev. John K. Hallock was in business at Chagrin Falls and I was attending school at that time in that place. Mr. Hallock got into an altercation with the Disciples on the question of baptism in one or more of its phases which resulted in a public discussion. He called Mr. Steadman and John Luccock to his assistance. Rev. Mr. Hazen and Rev. ————, (I forget his name), a tall, black-haired, swarthy complexioned

and able man, appeared for the Disciples. A Mr. Ball, an able and learned, but rather seedy-looking ex-lawyer, occupied the chair as moderator. The debate lasted four days, and infant baptism, the mode of baptism, and what baptism is for, received a vigorous examination, for the quartet of disputants were all able, fearless men and valiant for the truth as they understood it. For the affirmative arguments, Steadman built columns of truth logically dovetailed together; the opposition attacked. Luccock, a keen, severe, coarse and remorseless critic, defended Steadman and assailed the arguments of the opposition. The matter used at that time has been thrashed over a thousand times and need not be reproduced here. I remember that in the midst of the debate Mr. Hallock, at his own suggestion, made a speech. He insisted that in the words, 'Be baptized in the *name* of the Lord Jesus for the remission of sins,' the emphasis should be put on the *name* of Christ. That the apostles aim was to secure loyalty to Christ, the crucified one, and that without such loyalty there could be no remission; that the touch of Christ, not water, secured forgiveness of sins. This was really one of the best points made in the debate, and it took well with the people.

"So far as I could judge each side beat every time a speech was made. Had Steadman and Luccock been critical Greek scholars they could have handled the word 'baptize' with more confidence. In the midst of the debate a gentleman presented himself to Mr. Hazen and requested baptism, much to his gratification. This incident excited many and conflicting remarks, and the irrevent indulged in some laughter. In the debate it was not referred to.

"The debate enlightened all parties on the subjects discussed, and confirmed them in their faith. The Disciples in the place were few in number; the Methodists were very strong, and this condition of things continued whilst I remained at the Falls. The good done consisted in giving all parties a wider, deeper and better knowledge of the way of salvation. There was in it no proselyting power.

"Alexander Campbell, founder of the Disciple Church, was an ecclesiastical iconoclast, and assailed without remorse all church creeds and church organizations. About

1820 he entered the Western Reserve, Ohio, giving but secondary attention to the reformation of wicked men, but striking right and left at the preachers and religious bodies of the country. Wherever he could he organized societies, but these were composed mostly of persons he had drawn from the churches. Campbell was the ablest defender of the dogma of immersion this country has produced, and because of this he gained a ready access to Baptist churches. He made a convert of Sidney Rigdon, an able and eloquent Baptist minister, and he co-operated with Campbell in making havoc of the Baptist churches. All other churches suffered in a measure. When Rigdon saw he could do no more harm as a Disciple he and Simon Rider abandoned Mr. Campbell's church and cast in their lot with the Mormons. The Baptist Church was largely absorbed by the Disciples, and the other churches became targets for all Campbellite preachers.

"Mr. Steadman was quick to see the dangers to which Methodism was exposed and entered the field. Just how the debate was brought about I am unable to say, but it was not long before the triumvirate, Steadman, Graham and Luccock, stood face to face in Warren County in fierce contest with three champions of Mr. Campbell's church on the different aspects of baptism. Mr. Campbell himself was present as a spectator a part of the time and listened to the discussion and afterwards commented on it at length in the "Millennial Harbinger," his home organ. He complained that in the statement of the questions his friends had given the enemy an advantage and that their cause as a consequence had suffered. He urged with much zeal that his people should guard against giving their opponents an advantage in the wording of a question to be discussed. I was not at this debate, but from the reports that reached me, and from this sorrowful wail of Mr. Campbell, I concluded that the friends of Methodism achieved a decided triumph.

"Had Sidney Rigdon and Simon Rider been true to their church in its hour of need, had they according to their ability been loyal and faithful as were Steadman, Graham and Luccock, the great and spiritual Baptist Church might to-day have been a power on the Reserve.

"This debate was quite as much a blessing to the Presbyterian and other churches, according to their strength, as to the Methodist.

"It should be stated that the gentlemen who gave their time and ability to these discussions did so mostly without money and without price, all parties having a common interest in the defense of the truth and in the stability of the church. In those days it was not expected that people would devise liberal things, nor were they able, and nobody was disappointed.

"In 1842 I left school and attended a camp meeting in Bainbridge, Ohio. A little before twelve o'clock noon, J. C. Ayres, Alva Wilder and Mr. Steadman, on horseback, rode upon the ground, covered with dust and 'looking very much the worse for wear.' They had been engaged in a three days' debate with a Universalist at Parkman, Ohio, some twenty miles away. They were hailed with delight by the people and promptly taken care of. Ablutions, clean linen and a hearty dinner gave them quite a changed appearance. Spontaneously everybody expressed a wish that Mr. Steadman should preach at two o'clock, but he persistently declined, urging that he was too thoroughly worn out to undertake the task, and Asahel Reeves was asked to occupy the pulpit. As the audience was singing the last hymn of the introductory service, Mr. Steadman slipped up into the pulpit, whispered a few words to Reeves, and took the Bible from his hands. He announced as his text the words, Rev. 1:5-6, 'Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and forever. Amen.'

"He first spent about five minutes in making a statement of the freedom of the will as the ground or basis of the awful responsibility of determining between right and wrong, which in creation had been made the controling factor of man's existence, and then added: 'In all that God has done for us He has done nothing nor will He do anything which it is necessary for the human will to do to constitute an act virtuous.' A clearer or more concise statement of man's volition I have never met with in print or heard from the lips of a speaker. Could it have been transferrtd to print it would have stood as a

fine specimen of psychology, logic and rhetoric. He then opened up his text, presenting the atonement as—

" 'First—A manifestation of the infinite, unsearchable love of God.

" 'Second—Christ as the Healer of the breach which sin had made in the moral government of God, being Himself a "new and living way" for man to utilize to accomplish his intended destiny.

" 'Third—Restoring to the universe of God its wrecked moral department, for this government was put upon His shoulders, and at no point did He fail.'

"He then turned to consider the results—'hath made us kings and priests unto God and His Father.' As he was nearing the close of his remarks on this point I noticed that the audience was standing and massed as nearly as possible in front of the pulpit. At the same time, far away in the west, a peal of thunder was heard. Soon after the ragged edge of a black, threatening cloud could be seen above the tree tops, and other thunder peals, nearer than the first, were heard. No one paid any attention to the approaching tempest. Every eye was fixed on the preacher. As I well remember he stood calm as a statue, but his countenance was all aglow; tear, following tear, crept down his cheek; apparently his mind was working at a white heat, and yet he was holding firmly his reserved force, whilst the facts of the gospel and its principles logically arranged, were poured in a steady, melting stream upon the audience. Soon the heavens were black above us, and the day grew dark, but apparently the gathering shower, with its lightning flashes and sky-splitting thunder, only lent inspiration to the preacher, who was beseeching men to be reconciled to God. Apparently he utilized the power, grandeur and fury of the elements as if he was the stronger and the ruling force, interweaving them with his message, to give it a supreme effect. Finally great rain drops pattered down upon the audience, and pausing, Steadman cried: 'To your tents, O Israel,' but not a soul moved and he went on with his sermon. Men stood with umbrellas in hand, but did not think to raise them, and not a soul left the audience till the speaker closed the Bible and sat down.

"Since then I have listened to Simpson, Durbin, Foster, Beecher, Talmage, Gough, Garfield, McKinley and other mighty men, but nothing comparable to the occasion described have I ever witnessed elsewhere.

"Mr. Steadman was a single-hearted, humble, friendly man. He delighted to honor and befriend a brother, and nothing but proof undeniable of guilt could make him an antagonist. He died at the early age of fifty-six, and died because he was worn out. Nature gave him a good, well balanced constitution, but much and exhaustive work, physical and mental, prematurely consumed it. An intellect of such activity, day and night, needed the body of a Hercules. His emotional nature was quite as strong and active as the mental, and when aroused to action time was required before quietness was restored. Probably he expended in each debate he had not less than a year of his natural life. I was with him two nights after the conference debate noted above and all night long his dreams were full of that highly important event.

"Mr. Steadman was in the General Conference of 1844, and had not Hamline (the bishop) got the floor the moment he did, he would have secured it and made an argument along the same line. I can easily believe this for the logical faculty worked about the same way in the mental structure of both men. The death of John J. Steadman was deeply deplored by the multitude of laymen as well as by the preachers who knew him well; but in the thirty-two years of his active life, he worked more hours and did severer work than most preachers do in a long life. He seemed to know that 'the house of his tabernacle' was badly wrecked by the many storms he had encountered, and longed to exchange it for 'the house not made with hands, eternal in the heavens.' His last words, as heard on this side, were: 'Free, free, through the blood of the Lamb.'"*

*J. J. Steadman—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; deceased, Poland, O., October 20, 1851. Appointments—1831, Euclid and Cleveland; 1832, Brookfield, 1833-'34, Jamestown, N. Y.; 1835, Warren and Hartford; 1836-'37, superannuated; 1838, Meadville; 1839, Saegertown; 1840, Erie; 1841,

Thomas Thompson, Thomas Jamison.

Thomas Thompson died at Richmond, Jefferson Co., Ohio, Feb. 13, 1851, in the fifty-ninth year of his age. He was born in Beaver County, Pennsylvania. His parents were members of the Presbyterian Church. He was converted at a camp meeting held by William Swayze, and was soon after licensed to preach. After serving Butler Circuit as a supply for one year, he was admitted on trial in the Pittsburg Conference. This was in 1830. After spending part of his first year on the Leesburg Circuit, he was removed to the Canton Circuit. He served Centerville, one year; Mercer, one year, New Castle, one year; Indiana, one year; New Castle again, one year; Richmond, one year; Dover, one year; Leesburg, two years; Salem, one year; Buffalo, one year; Grandview, one year.

He received the supernumerary relation in 1843, and was superannuated in 1848. During his non-effective relations to the Church, he continued to preach as strength would permit until the fatal stroke of paralysis which, after sixteen years of suffering, yielded him to death and—glorious reward!—*(T. Winstanley in the Pittsburg Christian Advocate, May 6, 1851.)*

Thomas Jamison, a supernumerary, was a supply on the Chardon Circuit with Isaac Winans and John McLean. He was admitted on trial in the Baltimore Conference in 1817, and in full connection and ordained deacon in 1819, and elder in 1821. He became a member of the Pittsburg Conference at its organization in 1825. "Mr. Jamison was but one year within our bounds, and a supernumerary at that."

Richard Armstrong, William Carroll.

Richard Armstrong was born in Ireland, December 25, 1775. He was converted and united with the Wesleyan Methodist Church at the age of twenty-five. He was soon licensed to preach, and exercised his gifts several years in his native land. He came to America in 1812, and labored four years as a missionary in Nova Scotia under the auspices of the home conference. In 1819 he

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agent, Allegheny College; 1842-'43, Jamestown District; 1844, Braceville; 1845, Windham; 1846, Mesopotamia; 1847, Ashtabula; 1848, supernumerary; 1849, Parkman; 1850-'51, Poland.

was admitted to the Baltimore Conference, and became a member of the Pittsburg Conference at its organization. He superannuated in 1841, and died August 16, 1859.

"As a Christian his piety was profound, consistent, and uniform, absorbing all his affections, and employing all hie energies in the service of his Master. As a minister he was faithful in the work assigned him. His discourses were plain practical presentations of substantive gospel doctrines. His seventeen years superannuation was marked by the same zeal for the cause of God, and desire for the salvation of men, that distinguished him in his effective labors. His last illness was brief, only one week, during which he expressed implicit confidence in Christ, and uncomplaining acquiescence in the divine disposal. On the morning of his departure he fully responded to an interrogation, 'All is well.' This was his last intelligible utterance. He sleeps, but sleeps in Jesus."*—*(Minutes of Conferences, Vol. VIII, 1860, p. 70.)*

We do not know how long William Carroll labored as a local preacher, but he sustained this relation in a camp-meeting quarterly conference of the Erie Circuit held in Meadville, August 15, 1812. He was ordained deacon by Bishop Robert R. Roberts at Pithole, July 3, 1818. Mr. Carroll seems to have been distrustful of his pulpit ability; at least, this explains the action taken at the camp meeting quarterly conference held on French creek, August 21, 1813. We find the following entry in the minutes: "A motion was made and seconded that a letter of address be sent to William Carroll advising him of the necessity and propriety of exercising as a preacher oftener in public. Carried." He was recommended for admission to the "itinerant connection" by the quarterly conference of the Butler Circuit, June 11, 1831, and the same year was admitted on trial in the Pittsburg Conference. He was sent to the "Brookfield Mission District" in 1837. Mr. Gregg says he "was a stout, energetic man, of medium preaching talents, and was selected for that field of

*Appointments—1819, Ohio; 1820, Mahoning; 1821, Lewis; 1822, Pendleton; 1823, Severn; 1824, Penn's Valley; 1825, Pittsburg Conference, Greenfield; 1826, Monongahela; 1827, Monroe; 1828, Mercer; 1829, Youngstown; 1830-'31, New Castle; 1832, Woodsfield; 1833, Ohio; 1834, Chartiers; 1835, Middleburne; 1836, Redstone; 1837, superannuated; 1838, Braddocksfield; 1839, Waynesburg; 1840, Beallsville; 1841-'59, superannuated.

labor because it required bone and muscle, as well as faith and zeal, to accomplish its duties. The entire region of country was new, wild, rough, and mountainous, with many rapid, bridgeless streams to cross. The settlements were far from each other, and the people poor but generous. Never since the days of Young and Finley did any presiding elder encounter such difficulties. Calvinism in its primitive characteristics had been planted there, and its advocates contested the ground with great tenacity and zeal. But to this field of toil and sacrifice the new presiding elder and his little band of youthful heroes hastened away and sowed the good seed with tears, and reaped a rich harvest of souls."—*(Manuscript Minutes of the Several Quarterly Conferences of Erie, Mercer, Butler, and Centerville Circuits, 1812-1836; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 64, 65.)*

After three years of labor in this hard field, we are prepared to learn that Mr. Carroll superannuated, and two years later took a location. He was not, however, idle. The next year—1843— we find him associated with Israel Mershon on the Mercer Circuit.*

The Three Henrys.

Nelson Henry was born in Washington, Berkshire Co., Mass., July 27, 1803; and died in Missouri, March 18, 1853. He was the brother of Calvin P. Henry, who departed this life less than a month later. "When about fifteen years old, he narrowly escaped death from the falling of some timber at the raising of a mill—was taken out for dead, but on examination it was judged that his injuries were not mortal, one leg only being badly fractured, which caused him to halt during life. On coming to himself, he cried out, 'I am dying and going to hell'; and exhorted all around him to prepare to meet God. His words sent conviction to many minds, which some did not lose till renewed by the grace of God. His own convictions of the necessity and importance of religion were

*William Carroll—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; ordained deacon and elder while he was a local preacher, dates and bishops not ascertainable; became a member of the Erie Conference at its organization, 1836; located, 1842. Appointments—1831, Hartford; 1832-'33, Butler; 1834, Centerville; 1835, New Castle; 1836, supernumerary; 1837-'39, Brookville Mission District; 1840, superannuated.

at the time pungent, and never wholly left him;—but it was not until about three years subsequent to this that he was clearly converted to God." He soon united with the Methodist Episcopal Church. He felt called to the work of the ministry, but stifled his convictions until he lost much of his religious enjoyment; but in 1831, while attending a quarterly meeting at Orange, Cuyahoga County, Ohio, he was powerfully renewed, roused from his lethargy, united with the Methodist Episcopal Church at Bainbridge, and gave himself to the service of the Lord. He was admitted on trial in the Pittsburg Conference in 1831, served three years, and was then transferred to the Missouri Conference. Here he served important stations, and held the office of presiding elder for several years.

"The climate of the west never agreed with his constitution; or perhaps he never became fully acclimated; hence he suffered much with fever and ague. His friends often urged him, in view of his health, to return to Ohio. But he only replied, 'If you were here, and saw the need of laborers, as I do, you would cease urging me to leave.' His constitution finally gave way under the influence of climate and the labors of a large district, and he was compelled to take a superannuated relation. For the last two years of his life he suffered much. His last sickness was short, but severe; but he bore all with Christian patience and resignation—said from the first he should not recover. The God he served, and in whom he trusted, did not forsake him in the trying hour. His end was peace."*—*(Pittsburg Christian Advocate, June 14, 1853.)*

Calvin P. Henry was born in Washington, Berkshire County, Mass., March 24, 1807, and died at his residence in Bainbridge, Ohio, April 11, 1853. His parents came to Ohio with their family in 1817. In February, 1840, during the progress of an interesting meeting held in the Congregational Church in Bainbridge, he became the sub-

*Appointments—1831, Forestville; 1832, Napoli; 1833, Olean; 1834, Missouri Conference, Cape Girardeau; 1835, Bellevue; 1836, Independence; 1837-'38, Hannibal; 1839, Cape Girardeau; 1840, Fredericktown; 1841-'44, Cape Girardeau District; 1845—here I cannot trace him until 1848, when he is Presiding Elder of the Arkansas Mission District of the new Missouri Conference, which held its first session in connection with the Illinois Conference, September 13, 1848. He holds the same position in 1849, and in 1850 he is appointed to the Fredericktown Mission. He superannuated in 1851.

ject of converting grace, and immediately became active in Christian work. He was licensed to preach in 1841, and was received on trial by the Erie Conference in 1842. Before the close of the conference year of 1846-7, his health, which for years had been rather delicate, so far declined that he was obliged to desist from preaching; and at the next session of the conference, despairing of being able longer to serve a circuit, he received a location, and continued in this relation until the time of his death. He was "a man full of faith and the Holy Ghost."*—*(Pittsburg Christian Advocate, June 14, 1853.)*

John N. Henry was licensed to preach three years later than his uncle Calvin P. Henry; and was also received on trial by the Erie Conference three years later. He was born in the town of Johnston, Trumbull County, Ohio, Sept. 28, 1822. "He was awakened to see and feel his lost condition as a sinner while teaching a school in Pennsylvania during the winter of 1839-40, but did not receive a satisfactory evidence of his acceptance as a child of God until his return to Ohio, while attending the protracted meeting in Bainbridge in February, 1840."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 267.)* After eleven years of acceptable labor in the active ministry of the Church, he returned to the local ranks.†

Appointments—1832.

From the Pittsburg Conference, which met in Wellsburg, Va., August 16, 1832, Bishop John Emery presiding, went forth to toil and conquest, the Commanders of God's army: Warren District, Wilder B. Mack, presiding elder; Cleveland, John McLean, John E. Ebbert; Hudson Station, John Luccock; Hudson Circuit,

*C. P. Henry—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; located, 1847. From the date of his location to his death he resided in Bainbridge, O., where he rendered very useful service as a local preacher. Deceased at Bainbridge, O., April 11, 1853. Appointments—1842, Freedom; 1843, Chardon; 1844, Newburg; 1845, Middlebury; 1846, Chagrin Falls.

†J. N. Henry—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located at his own request, 1854. Appointments—1845, Randolph; 1846, Napoli; 1847, Gerry; 1848-'49, Forestville; 1850, Gerry; 1851, Ashville; 1852, Youngsville; 1853, Riceville.

Thomas Carr, John E. Aikin; Chardon, Billings O. Plimpton, Thomas Stubbs; Youngstown, Philip Green, Caleb Brown; Hartford, Isaac Winans, Lorenzo D. Prosser; Deerfield and Ravenna, Ira Eddy, John W. Hill, Peter D. Horton; Ashtabula, James Gillmore, Arthur M. Brown; Windsor, Dennis Goddard, one to be supplied; Brookfield, John J. Steadman; Erie District, Joseph S. Barris, presiding elder; Erie, John Chandler, Elkanah P. Steadman; Springfield, Jacob Jenks, one to be supplied; Youngsville, Alcinous Young, Thomas J. Jennings; Smethport, William Butt, Samuel Gregg; North East, William R. Babcock, Benjamin Preston; Westfield, Theodore Stowe, Andrew McCammon; Forestville, John K. Hallock, Daniel M. Stearns; Jamestown John C. Ayres, John L. Holmes; Napoli, Nelson Henry, John Prosser; Cambridge, Hiram Kinsley, Joseph E. Lee; Meadville District, Zerah H. Coston, presiding elder; Meadville, David Preston; Franklin, Job Wilson, James Hitchcock; Clarion, Abner Jackson, Almon C. Barnes; Mercer, Cornelius Jones, Thomas Thompson; New Castle, Daniel C. Richey, Ahab Keller; Centerville, John Scott, John Robinson.

Hudson and Meadville have become stations. Meadville is the first station which maintains its rank permanently. Meadville District has been formed. Ashtabula, Brookfield, and Smethport are new circuits. "Cambridge is a new name to the old Meadville Circuit." "Centerville" is formed out of portions of Mercer and New Castle Circuits.

Thomas Stubbs.

Thomas Stubbs was born in Kendal, England, in 1801, and was the son of Rev. John Stubbs, who was converted in the days of John Wesley, and for 60 years preached the gospel.

Soon after conversion the son was licensed to preach, and was regularly employed as a local preacher till he came to America in May, 1832.

Landing in New York at the time conference was in session he presented his credentials to the bishop. He was accepted and appointed as junior preacher on a circuit on Long Island.

When he found he was appointed as a single man, he went to the bishop and explained that he had a family. It was too late to remedy the case. The bishop said: "What was your plan in coming to this country?" His reply was "I had heard of the great State of Ohio, and thought I would make my way there."

"All right," said the bishop. "Our conference meets in July and I will give you a letter to the presiding bishop."

The little family made its way over the Erie Canal to Buffalo and by steamer to Cleveland. When on the canal a man from Ohio seemed to take a great interest in the little group of strangers. They struck up an acquaintance. Found they were all Methodists. The preacher told his story, and the gentleman, Mr. Redfield, from Ohio, said: "Come to my house and live till conference."

On reaching Cleveland the family was left on the beach at the mouth of the Cuyahoga. They made a hollow square of their goods, and slept all night to the music of the waves.

The next day they were on their way to Akron by canal. Reaching their destination they found Mr. Redfield with teams to take them and their goods to Atwater.

It was soon noised that a preacher had come and he was kept busy by the presiding elder till the session of the Pittsburg Conference, in July 1832, when he began his active ministry.

It was in the days of six-week and four-week circuits, and saddle-bags—and Indian trails, and swimming rivers —log houses and barns for churches. All of the Western Reserve was familiar with his form, and listened to his eloquence. Lawrence and Mercer Counties delighted in his ministrations. In 1836 the Erie Conference was formed and he was one of the charter members.

In 1846 he was appointed to Erie. Then followed Cleveland, Ravenna, Cuyahoga Falls, Cleveland, Painesville, Akron, Meadville, Chagrin Falls, Titusville, Warren, Pa.

Then on account of his wife's health he remained supernumerary till his decease in 1884, though he served Newburg, East Cleveland, Ashtabula and the Bethel. From 1870 to 1884 he preached frequently in all the churches of all denominations in the City of Cleveland.

On his 81st birthday he preached in his son's pulpit at Forestville, New York, a sermon full of animation, vigor, thought and eloquence.

He was full of buoyancy, sunshine, animation, poetical in fancy, by John Bain called "Old Man Eloquent."

He was a revivalist. He never served a charge where he did not have a revival, some of them notable. Some of the most magnificent scenes ever witnessed were altar scenes at Painesville, Akron, and Meadville. At Akron one Sunday evening he startled his congregation by saying: "Brethren, we are going to have a revival and you will have to knock out this end of the church and build larger." One of the good members came to him and said: "How dare you say such a thing? We haven't had a revival in years."

But the revival came and laid the foundation of the modern church.

The revival in Meadville has, perhaps, never been surpassed in the history of that church. It had a mighty grip on students and townspeople.

Thomas Stubbs had all the graces of a true orator. His personnel was impressive, his voice was music, chaste and elegant in diction; rich in imagination, a prose poet, brainy as an egg is full of meat, bold in his utterances, loving liberty as his soul and sublime at times in his flights of eloquence.*

Samuel Gregg.

Samuel Gregg was born near Youngsville, Warren County, Pa., March 13, 1809, and died in Cleveland, O., Oct. 14, 1877. Early in life he became the subject of saving grace, and joined the Church when sixteen years of age. His conversion was radical, and he had clear

*Thomas Stubbs—Licensed to preach, 1821; admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Cleveland, O., February 8, 1884. Appointments—1832-'33, Chardon; 1834, Warren, O.; 1835-'36, Youngstown; 1837, Hartford; 1838-'39, Edinburg; 1840-'41, New Castle; 1842-'43, Greenville; 1844, Poland; 1845, Youngstown; 1846, Edinburg; 1847-'48, Erie; 1849-'50, Cleveland; 1851-'52, Ravenna; 1853, Cuyahoga Falls; 1854-'55, Cleveland, Erie street; 1856, Cleveland, City Mission; 1857-'58, Painesville; 1859, Akron; 1860-'61, Meadville; 1862-'63, Chagrin Falls; 1864-'65, Titusville; 1866, Warren, Pa.; 1867, supernumerary; 1868, East Cleveland; 1869, Ashtabula; 1870-'83, supernumerary.

and satisfactory experience of the deep things of God. Soon after his conversion he was inwardly moved by the Holy Spirit to consecrate himself to the work of the ministry. He was licensed to preach in 1832, and the next year was received as a probationer in the Pittsburg Conference. He became a member of the Erie Conference at its organization. He filled many important stations in the conference—Erie, Jamestown, Painesville, Akron, Cleveland, and others. He did excellent service as presiding elder of the Ravenna District. He was a delegate to the General Conference in 1856. He is the author of "Early Ripe Fruit," "Infant Church Membership," and two volumes of "History of Methodism, Erie Conference."

"As a preacher Brother Gregg gave evidence of a clear and comprehensive knowledge of the plan of saving grace, presenting Christ as the all-sufficient Savior of those who by faith accept him, and by his persuasive eloquence leading many to the fountain of life and salvation, who will be stars in his crown of rejoicing in the day of the Lord. He was modest and unassuming, and yet possessed of a laudable ambition to succeed in his calling as a minister of the Lord Jesus Christ, which led him to use all the means within his reach to qualify himself for any work the Church might assign him." He triumphed gloriously in his death.—*(Minutes of Conferences, Vol. XVII, 1878, p. 89.)*

We will permit Brother Gregg to relate the story of his conversion, since it was characteristic of the conversions of those early years: "Elder Swayze held a camp meeting on the camp-ground in Frank's Settlement, three miles southwest of Jamestown, New York, which commenced the eleventh of June, 1826, and was a meeting never to be forgotten by multitudes of people, and especially by the writer of these pages. We attended the meeting, not from choice, nor by compulsion, but because our good father promised us a new hat, to be bought in Jamestown. The new hat was obtained, and so was a new heart. On Monday evening, June 13, 1826, Mr. Swayze preached one of his awful sermons. The congregation, which was very large, became terribly excited, most of them upon their feet, many, however, strewed the ground; some groaning in agony, others pleading for mercy, while many

shouted for joy. The writer was seated on a slab some distance from the speaker's stand, where he could witness the whole scene. The last half hour of the sermon, the speaker was engaged in delivering the most solemn appeals of warning and expostulation to the wicked, clothed with the most terrific language and figures, and with such pathetic tones of voice as no heart could withstand. In that vast crowd no one was unmoved. At the close of the sermon Swayze leaped from the stand to the ground in front, and up the center aisle he went toward the large altar, with his voice of invitation to sinners distinctly heard above the continuous roar of the multitude; at the same time six or eight ministers, who had been stationed at different places in that vast crowd, and wholly unobserved until Swayze sprang from the stand, were now moving slowly forward toward the altar exhorting sinners with all their might. The scene at this time was truly awful. We became so alarmed as we saw one of the ministers approaching the place where we stood that we wheeled round and ran with all our might into the woods and climbed on to a stump, where we stood for some time listening to the terrific roar of voices, as the revelation says, 'like the sound of many waters.' At length the exhorting ceased, and a hymn was sung. It was the hymn commencing,

> "'Show pity, Lord, O Lord, forgive,
> Let a repenting rebel live,'

Sung to 'Old Hundred'; and such majestic music as those hundreds of voices sent up to heaven we never heard before nor since. We there determined to seek our soul's salvation come what might, and coming down from the stump, we walked deliberately back to the ground and stood for a time looking in wonder at the scene. Not less than fifty persons, male and female, were on their knees in the altar pleading for mercy, while perhaps three hundred Christians were engaged in talking with and praying for these penitents. A lady of our acquaintance happening to see us looking very solemn came and took us by the hand, and kindly invited us to go with her to the altar. We went, and soon from a kneeling posture we lay flat upon the ground, with our head pillowed upon the roots of a large maple tree, where we remained in great distress of mind until about midnight, when suddenly a stream of

light, much the color of gold, came down from heaven and penetrated our dark, hard heart, and permeated our whole soul and body. We immediately sprang to our feet, giving 'glory to God in the highest' for his goodness and mercy. After a few hours of sweet rest we awoke in the morning and walked forth in what appeared like a new world. That day we returned home with many others, with but little to say, but full of peace and good resolutions for the future."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 230-233.)*

Ahab Keller.

Ahab Keller was born in Monongahela County, West Virginia, Nov. 18, 1804, and died in Princeville, Illinois, June 1, 1889. He was converted at the age of eighteen; licensed to preach in 1828; and received on trial in the Pittsburg Conference in 1832. His first appointment was to New Castle Circuit, a large and laborious charge, calling for preaching about thirty times every four weeks. "Having entered upon his life-work, he pursued it with a steady hand fifty-seven years. He never lost the holy fire kindled at conversion. Experimental religion was his theme. There was a peculiar unction attending his ministry, and God put great honor on his labors in the conversion of hundreds of precious souls. He was a loyal Methodist, believing in the doctrines, usages, and discipline of his Church; he was an ardent lover of the itinerant ministry, and rejoiced in the privilege of sharing its sacrifices and toils. He was a plain, modest

*Samuel Gregg—Licensed to preach, 1832; admitted on trial, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., October 14, 1877. Appointments—1832, Smethport; 1833, Erie; 1834, Forestville; 1835, Jamestown, N. Y.; 1836-'37, Warren and Kinzua; 1838, Forestville; 1839, Meadville; 1840-'41, North East; 1842, Painesville; 1843-'44, Cleveland; 1845, Ravenna; 1846, Akron; 1847, Newburg; 1848-'49, Hudson; 1850-'51, Erie; 1852-'53, Panama; 1854-'55, Cleveland, Erie street; 1856, Painesville; 1857-'60, Ravenna District; 1861, Newburg; 1862-'63, East Cleveland; 1864, New Wilmington; 1865, Bedford; 1866, Saybrook; 1867, Madison and Perry, (second preacher); 1868-'69, supernumerary; 1870-'72, East Cleveland, (second preacher); 1873, Chaplain Western Seamen's Friend's Society; 1874-'75, Chaplain Cleveland Bethel; 1876-'77, superannuated.

man, retiring in manner, never pushing himself for choice appointments or easy fields of labor. He was transferred to the Rock River Conference in 1855, and became a member of the Central Illinois Conference at its organization. He did cheerfully the work assigned him by the authorities of the Church, and was always happy in that work. He was a man of general reading, and had a large store of useful knowledge. He was well instructed in the doctrines of the Holy Scriptures. He was a diligent student of Clarke, Fletcher and Watson, and in his hands the trumpet of the gospel gave no uncertain sound on the doctrines of Methodist theology. In the tented grove he was at home. The camp meeting was to him a Bethel. I have seen him on such occasions among the King's enemies, 'terrible as an army with banners,' always at the front charging on the works of the enemy. He was a true friend, one who could be trusted, open, generous and manly in all his intercourse with his brethren."—*(W. H. Hunter in Pittsburg Christian Advocate, July 11, 1889.)* Married to an elect lady, consecrated to the service of God, she proved an efficient helper in his ministry. His last sickness was somewhat protracted, and his sufferings severe. All that affectionate children and kind friends could do to alleviate his pain was freely done. Visiting him and engaging in prayer, a friend said: 'Tell me, Brother Keller, how does it look on the other side?' With holy fire flashing from his eyes, and glory beaming in his countenance, he responded with emphasis: 'All right! all right! all right!' "*—*(Minutes of Conferences, Vol. XXII, 1889, p. 393.)*

*Ahab Keller—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; transferred to Rock River Conference, 1855; became a member of Central Illinois Conference at its organization, 1856; deceased, Princeville, Ill., June 1, 1889. Appointments: 1832, New Castle; 1833, Franklin, Pa.; 1834, Brookville; 1835, Centerville, Butler Co.; 1836-'37, Salem, Mercer Co.; 1838, Clarksville; 1839, Greenville and Clarksville; 1840-'41, Cambridge; 1842, Saegertown; 1843-'44, Parkman; 1845-'46, Edinburg; 1847-'48, Hubbard; 1849, Hartford; 1850-'51, Curllsville; 1852-'53, Hendersonville; 1854, Cooperstown; 1855-'56, Magnolia, Ill.; 1857, Lacon, Ill.; 1858-'59, Groveland, Ill.; 1860-'61, Princeville, Ill.; 1862, Brimfield and Kickapoo, Ill.; 1863, Kickapoo, Ill.; 1864, Smithville, Ill.; 1865-'66, Mt. Hedding, Ill.; 1867-'68, La Prairie Centre, Ill.; 1869, Wethersford, Ill.; 1870-'71, Victoria, Ill.; 1872, Zion, Ill.; 1873, Zion and

Rev. B. F. Delo visited Ahab Keller in 1875, and obtained from him the list of appointments he served while on the New Castle and Franklin Circuits. These circuits belonged to the Meadville District, and in 1832, Zerah H. Coston was the presiding elder, and Daniel C. Richey was in charge of New Castle Circuit—Brother Keller being junior preacher. The following were the appointments on this circuit: "Freedom, Musser's Meeting House, Black's Mound, Crow's Bottom, Hamilton's Meeting House, Sear's, Sewickley, near Charles Thorn's farm, Jackson's Meeting House, Rodebaugh's Meeting House, Ramage's, Perrysville, Pine Creek, mouth of Pine Creek, Bakerstown, Mother Wakefield's, Brown's; Richmond township (Butler County), Brakeneck, Zelienople; the place where the lady gave John McMahon the *frog* in the *mush* (name not remembered); Portersville, Prospect, Slippery Rock, four miles from Slippery Rock, on the road to New Castle; Roberts' Chapel (south of New Castle), New Castle, King's Chapel, Charles Painter's, Wilmington; Beaver Dam, Wear's neighborhood, Brush Creek, Freedom (home)."

The next year, Brother Keller served the Franklin Circuit, Rouse B. Gardner in charge, Alfred Brunson presiding elder. He gives the following list of appointments: "Franklin, Hazlet's, Brown's, Blood's, mouth of Oil Creek, Alcorn's, Holman's, Tionesta, Tionesta Mills, Pithole Church, Allender's School House, mouth of Dawson Run, Samuel Henderson's, Tidioute (Joshua Richardson's,) Courson's Tavern, Pleasantville, Henderson's School House, Titusville, Henderson's; Rome Township, Crawford County—Centerville, Riceville, Wheeler's, Muddy Creek, Richmond, Hunt's, Troy, Benn's, Alcorn's, Kane's Tavern, Randolph, Baird's, Wentworth's, Cochranton, Tyler's, Sugar Creek Lake, Deitz's School House, Plumer's, Sugar Creek, Cooperstown, Herring's, Cumming's School House, Foster's." On the New Castle Circuit he received $107, out of which he paid his own house rent. On Franklin Circuit he received $110, including $15 for house rent.—*(B. F. Delo in Pittsburg Christian Advocate, July 22, 1875.)*

Atkinson, Ill.; 1874, North Henderson, Ill.; 1875, Ionia, Ill.; 1876, Wataga, Ill.; 1877-'88, superannuated.

Joseph E. Lee, Elkanah P. Steadman.

Joseph E. Lee had been a local preacher for several years, residing at North East, Pennsylvania, when he was admitted on trial in the Pittsburg Conference, and appointed second preacher on the Cambridge Circuit with Hiram Kinsley in charge. His health failing he was obliged to give up the work, and at the close of the year was discontinued. He labored, as his strength would permit, in the local ranks until called to his heavenly rest.

Mr. Gregg gives a most favorable account of Elkanah P. Steadman: He was for several years a physician in Mayville, Chautauqua County, N. Y. "He was quite inclined to infidelity; but by the conversion of his wife in a revival of religion, which took place in the winter of 1831-2, was induced to attend the meetings, and was soon awakened and powerfully converted to God. He immediately united with the Methodist Episcopal Church, gave up a lucrative business, received license to preach and was admitted on trial in the Pittsburg Conference in 1832." He became a member of the Erie Conference at its organization. "Mr. Steadman was a tall, slim man, full of energy and zeal, and was a good preacher, except that he was rather monotonous in his style of speaking. He was active in Sabbath Schools, and the few years he was with us gave them a great start within our bounds; one too that was greatly needed, as the ministry generally thought they had enough else of more importance to attend to, but were stirred up to greater activity in their behalf through his instrumentality."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 294.)*

Mr. Steadman was suspended from the ministry in 1837.

Arthur M. Brown, D. M. Stearns.

Arthur M. Brown was born near Steubenville, Jefferson County, Ohio, Aug. 25, 1805, and died at his residence in Kidder, Missouri, Feb. 1, 1890. At the age of

*E. P. Steadman—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; suspended, 1837. Appointments—1832, Erie; 1833, Warren, Pa.; 1834, Erie; 1835, Agent of Allegheny College; 1836, supernumerary.

nine years he felt called to be a Christian, and at the same time, called to the ministry. He was converted at Cross Creek, Ohio, at the age of eighteen, under the pastorate of Joshua Monroe; and was licensed to preach at the Quarterly Conference of the Freeport Circuit in 1824, the license bearing the signature of Mr. Monroe. He was recommended in 1825, by the same Quarterly Conference, it is supposed to the Baltimore Conference. He entered the Pittsburg Conference in 1831, and became a member of the Erie Conference at its organization. He was transferred to the Pittsburg Conference in 1843, and re-transferred in 1847; transferred to the Kansas Conference in 1867, and re-transferred a year later. Mr. Gregg says of Brother Brown: "Mr. Brown was very tall, manly, and dignified, with a heavy voice, full of emotion, talented and promising, and an excellent preacher."

A correspondent writes of Mr. Brown as follows:

"In 1842 I was at the opening service of a camp meeting held in Twinsburg, O. I. H. Tackitt preached the introductory sermon—a trumpet call to arms and to battle. His text was: "By the rivers of Babylon we sat down, yea we wept when we remembered Zion," using the entire Psalm. The sermon was an earnest sensible appeal to the judgment of the audience, urging many arguments and reasons why each one should then come up to the help of the Lord against the mighty. He also touched upon the possibility of falling away into a careless backslidden state and imperilling the soul.

"As Mr. Tackitt took his seat Mr. Brown advanced to the front of the rude pulpit and delivered an exhortation of, as I thought, astonishing power. Mr. Brown was a fine specimen of a man, six feet in height, and had as symmetrical and finely turned form as you would see in a crowd of thousands. Artists would have been pleased with his physique as a model. His voice was strong, clear, musical and well modulated. He was not a great student of books, he had no taste for metaphysics, and cared but little for logic, and it never bothered him. His forte was exposition, illustration, description and appeal, and on this occasion he was at his best in all these lines of thought. The audience was so moved that a rousing prayer meeting easily followed.

"Afterwards in mingling with the people I was surprised to hear made some rather sour and bitter complaints. 'I have been taught,' said one, 'that once in grace always in grace.' Another inquired: 'Can a soul perish for which Christ died?' Some one responded: 'Did not Christ say: "He that endureth to the end shall be saved?" ' and thus back among the seats quite a discussion arose, revealing the fact that old style Calvinism had not wholly departed from among men.

"I met Mr. Brown the next year at a camp meeting in Charlestown, Ohio. He was then pastor of the St. Clair Street Church in Cleveland. In that city Methodism had in all the past been supremely unfortunate. Disaster followed disaster till some in despair said there was no room in Cleveland for the Church. There were, however, a few names even in this Sardis, and the preachers had never learned how to sound retreat. Money was borrowed of a capitalist to built this St. Clair Street Church. He justified himself for making the loan when laughed at by his friends by saying: 'Methodism blotted out! Nonsense! It has as many lives to live as a cat.' The time had come when the money thus borrowed must be paid, and Mr. Brown appeared at the camp meeting as a solicitor in behalf of that Church. The privilege of presenting his cause to the people was readily granted and all the preachers gave him their fullest sympathy. He announced as a text these words: 'There is that withholdest more than is meet and it tendeth to poverty,' Proverbs. The audience was composed mostly of farmers and it was easy for Mr. Brown to make them see that if they withheld more than was meet of seed in springtime that the tendency would be to poverty when harvest time came, that withholding a proper amount of food from the calves, cattle and horses would bring but poor return when they were taken to the market, and that withholding books and teachers from the children would result in but a poor education. On the other hand the Bible teaches that if we would reap bountifully we must sow liberally.

"He then gave a brief sketch of the secessions, schisms and financial blunders, etc., which had nearly blotted Methodism out of Cleveland and of the importance of our retaining our foot-hold on St. Clair Street. The collection taken was liberal for the times.

"A gentleman by the name of Newton obtained a private interview with Mr. Brown and thanked him for his sermon and urged him to repeat it as often as he had an opportunity. He then slipped into his hand $30.00 and said: 'This is for you. I put $10 into the collection and, mark me, not a dollar of this goes to the Church; you will need it for your family.'

"The effects of this service, spiritually, surpassed any that had gone before. Mr. Brown was greatly blessed, and in blessing him the people were blessed.

"This church was saved, but the most thorough and consecrated work had scarcely redeemed Cleveland from the dire effects of schisms and financial mis-carriages which occurred many years ago. The church has, however, become strong and is gaining ground. We reap the fruit of heroic efforts made a half century past."*

Daniel M. Stearns was a man of deep and ardent piety, conscientious and manly, and beloved by all who knew him. He was born in Vermont in 1807, and there spent his early life and received his early education. He was converted in the town of Gerry, Chautauqua County, N. Y., in 1826. Having been licensed to preach he "traveled under the presiding elder one year." He was admitted to the Pittsburg Conference on trial in 1832, and became one of the original members of the Erie Conference. He was a supernumerary or superannuated for many years. He received a stroke of paralysis, and fractured his right arm. One of his family, who was with him in his affliction, writes: "He never feels a doubt about the future, but his palsied hand, unable to grasp any other object, holds firm-

*A. M. Brown—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1843; transferred to Erie Conference, 1847; transferred to Kansas Conference, 1867; transferred to Erie Conference, 1868; deceased, Kidder, Mo., February 1, 1890. Appointments—1831, Summerfield; 1832-'33, Ashtabula; 1834, Windsor; 1835, Painesville; 1836-'37, Warren, O.; 1838, Mesopotamia; 1839, Cuyahoga Falls; 1840-'41, Cleveland; 1842, Erie; 1843-'44, Steubenville; 1845-'46, Bridgewater; 1847-'48, Cuyahoga Falls; 1849-'50, Ravenna; 1851-'52, West Farmington; 1853-'54, Braceville; 1855, Agent, Western Reserve Seminary; 1856-'57, Kingsville; 1858-'59, Ashtabula; 1860-'61, Perry; 1862-'64, Mentor; 1865, East Cleveland; 1866, Mayfield; 1867, not appointed; 1868, Bedford; 1869, Kent; 1870, supernumerary; 1871-'89, superannuated.

ly to the throne of God; and his eye, dimmed with age, rests on the promises of the Father, written on the page of memory, and with the blood of the Lamb." He passed away quietly at his home, Strawberry Point, Iowa, April 14, 1883.*

Zerah H. Coston.

Previous to 1832, there had been some talk of transferring Allegheny College to the patronage and control of the Methodist Episcopal Church, and at the session of the Pittsburg Conference held that year at Wellsburg, Virginia, Zerah H. Coston was appointed to the Meadville District; and Zerah H. Coston, W. B. Mack, and Alfred Brunson were appointed a committee to secure the transfer. This committee met the Board of Trustees at the house of Mr. Morrison, president of the board. The latter gentleman said to them that they had a good college building, a splendid library, and ample grounds, but the number of students was only seven. They owed President Alden seven hundred dollars, and there was no money in the treasury. Other Presbyterian institutions were offering superior inducements, and drawing away the students. He said in conclusion: "We hold this college enterprise dear to our hearts; and before we give it over to the control of the Methodist Conference, it is but reasonable that we ask what you can do for us to make our college a success." Mr. Coston, as chairman of the committee, answered: "Mr. President and Gentlemen of the Board, I am authorized to say to you, that if you put this college under our patronage and control, we propose for *Faculty* Martin Ruter, D.D., as President, Homer J. Clark, A.M., Vice President, and Augustus Ruter, Professor; and as for *students*, if our population is sparse, our field is ample. The bounds of our conference are, a line running from the

*D. M. Stearns—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Strawberry Point, Ia., April 14, 1883. Appointments—1832, Forestville; 1833, Dover; 1834, Randolph; 1835, Hudson; 1836, Chagrin Falls; 1837, Akron; 1838-'39, superannuated; 1840, Ravenna; 1841-'42, superannuated; 1843, Twinsburg; 1844, Chagrin Falls; 1845, Newburg; 1846-'47, Franklin, O.; 1848, Chardon; 1849, Concord; 1850, superannuated; 1851-'52, supernumerary; 1853-'65, superannuated; 1866-'67, Mantua; 1868, Windham; 1869-'82, superannuated.

mouth of Cattaraugus Creek, New York, to Olean Point, thence to the top of the Allegheny Mountains; thence along the top of said mountains to the head of Tygart's Valley in Virginia; thence down the valleys to the mouth of the Muskingum, in Ohio; thence up the Muskingum to the Coshocton; thence up the White Woman River to the summit; thence down the Cuyahoga River to Lake Erie; thence down the shore of the lake to the place of beginning. Into this field we propose to send two hundred live Methodist preachers, as agents, to gather the material to build up your college, and to make it a permanent Methodist institution. The Conference regards your offer as an opening of Providence—a call of God to duty; and they are united and have *faith* in the enterprise. The college will open this fall, under Vice President Clark, and Professor Ruter." Mr. Morrison sprang to his feet and said: Gentlemen, this looks more like having a college than anything we have seen before"; and to this they all agreed. The transfer was made, and the college opened —President Ruter taking charge at the close of his term in Pittsburg.

Mr. Coston gave the college a bell which was transported from Pittsburg to Meadville by wagon. After a time it lost its tone, and was found to be unsound and like honey-comb in the crown. Dr. Ruter shipped it on a flatboat to Pittsburg where it was recast. The name of the donor was on the old bell in raised letters around the crown, and some thought this lettering was the cause of the defect. The name was omitted on the new bell, and it has done duty faithfully in calling the students to their daily duties.

"Mr. Coston's bright anticipations in respect to the college were hardly realized—at least not immediately. For although the preachers of the old Pittsburg Conference entered with a good deal of spirit on the enterprise, there were difficulties ahead they knew not of. They subscribed liberally to the college, but unfortunately, on the poor pay of those times, when conference rolled around and pay day came, many of them found themselves cramped to meet their obligations. In the course of time murmurings arose and opposition began to manifest itself. Mr. Coston was for many years chairman of the committee on education, and had to meet and overcome those un-

toward circumstances. Happening to pass through Meadville at one time, he learned that the college instruments, costing six hundred dollars, had been sold for a part of the purchase money. He settled the trouble by giving his check for the amount, and the instruments were returned to the college as a permanent donation. He always took an active interest in its welfare and in many ways befriended it. Though his gifts to the college were not so great as some later ones happily have been, yet the part which he acted in its second founding, and the labors and care he bestowed upon it for many years, places Allegheny College under a lasting debt of gratitude to him. Allegheny College should record the name of Zerah Hale Coston on its roll, among the noblest of its benefactors."—*(Pittsburg Christian Advocate, June 25, 1874.)*

Rev. William Cox writes in 1894 his recollections of Mr. Coston: "He was, as I remember him, a man somewhat above medium size, well proportioned, dark hair, and with an open, sunny and benignant face. He had a broad, strong and inquisitive mind, a thirst for knowledge on all subjects and from all sources open to him. In heart he was in full sympathy with all institutions which tended to the welfare of man. In his support of the benevolences of the Church, and in gifts to the poor, there was no limit but an exhausted bank deposit and an empty purse. He possessed extraordinary cheerfulness; his frequent terrible headaches, extending through all the years of his ministry, made him neither gloomy nor irritable."—*(Pittsburg Christian Advocate, May 17, 1894.)*

Zerah Hale Coston was born in Litchfield, Herkimer County, N. Y., Aug. 6, 1793; and died in Lawrence, Kansas, June 3, 1874. He was converted at the age of seventeen. In early manhood he found his way down the Allegheny river in a skiff, in company with two or three other young men, of whom Augustus Eddy, father of Rev. T. M. Eddy, was one. He was licensed to preach in 1820; and upon the recommendation of the Quarterly Conference at Cincinnati, Ohio, he was received into the traveling connection in the Ohio Conference the same year. He was appointed to the Meadville District in 1832; but remained on the district only one year. He had become a member of the Pittsburg Conference by transfer in 1829.*

*Appointments—1820, West Wheeling; 1821, Fairfield; 1822,

ABNER JACKSON, JOHN LUCCOCK.

Abner Jackson was born in the town of Exeter, Otsego County, N. Y., Sept. 17, 1795; was converted in 1822; and in 1832, admitted to the Pittsburg Conference and assigned to the Clarion Circuit. He was twice married: to Phosa Hendryx, who died in 1870, and again to Mrs. Nancy Eckert, who was called home in 1879. He entered the army when but seventeen years of age and served in the war of 1812. During the war of the rebellion he was for a time chaplain of the Ringgold Cavalry. He died Aug. 24, 1883, at Reynoldsville, Pa., where he began his active ministry more than fifty years previously. A life-long friend says of him: "In the sixty-three years I have known him, my mind has always been deeply impressed that he was good. Such have been the fixed impressions of my childhood, youth, middle life, and old age. *Yes, he was good.* He was a sweet-spirited, affectionate, honorable man. His life was a living example of the religion of Christ." His son, L. A. Jackson, in whose home he died, says: "He was like a shock of corn fully ripe. Without any disease, without any pain, he passed away as sweetly as ever a tired babe went to sleep in its mother's loving arms. The watch ran down, and as the spring ceased its pressure, the wheels stood still."*—*(Rev. C. W. Smith, D.D., in the Pittsburg Christian Advocate, Sept. 27, 1883.)*

Mr. Jackson, in writing of his wife, says: "She and her husband were converted at the same altar and within a

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Hockhocking; 1823, Black River; 1824, Granville; 1825, Zanesville Circuit; 1826-'28, Detroit District; 1829, "transferred to Pittsburg Conference and stationed in the city of Pittsburg," but name does not appear in that Conference; 1830, Pittsburg; 1831, Wheeling; 1832, Meadville District; 1833-'34, Allegheny District; 1835, left without appointment; 1836, name not in "General Minutes"; 1837, Beaver; 1838, Monongahela City; 1839, Pittsburg, Liberty street; 1840-'41, supernumerary; 1842, Allegheny City, South Common; 1843, Agent of Allegheny College; 1844, supernumerary; 1845-'46, superannuated; 1847, Barnesville; 1848, Beaver District; 1849-'52, Uniontown District; 1853-'54, Sharpsburg; 1855-'57, supernumerary; 1858-'74, superannuated.

*His appointments took him to the following fields of labor: 1832, Clarion; 1833, Brookville and Ridgway Mission; 1834-'35, Butler; 1836-'37, Harmony; 1838-'39, Beaver; 1840, Allegheny City, Beaver street; 1841-'42, Beallsville; 1843-'44, Chartiers; 1845, Carmichaeltown; 1846, superannuated; 1847, Ruffs Creek Mission; 1849-'50, superannuated; 1851, Canonsburg; 1852-'53, Greenfield; 1854-'82, superannuated.

few minutes of each other at a quarterly meeting held by the presiding elder, William Swayze, at the house of Capt. Henry Ball," in Conneaut, Erie County, Pa. "The first remove was to Rockland, Clarion County, seventy miles distant, five children to care for and husband gone most of the time—home one Sunday in four weeks and as many nights as possible—one hundred ninety-eight miles around the circuit and thirty-two appointments, this was in 1832. The next year the circuit was divided into Brookville and Shippenville Circuits, and our lot was to move to Brookville. The circuit was almost three hundred miles and thirty appointments. On this circuit her husband was home but one day and three nights in four weeks."

John Luccock was a native of England where he was converted early in life. He was admitted to the Pittsburg Conference as a probationer in 1831, and became a member of the Erie Conference at its organization. He served in the best charges in the conference. In 1846 he located and moved into Illinois, and the next year his name appears in the Rock River Conference. By the division of this conference, he became a member of the Peoria, now Central Illinois Conference, where he labored as pastor and presiding elder, leading on the Israel of God to victory. He superannuated in 1874, and passed to his rest at Half Moon Bay, Cal., Sept. 9, 1885, aged eighty-one years. "In all his appointments he showed himself to be an able defender of the faith 'once delivered to the saints.' He felt that he was 'set for the defense of the gospel,' and was ready to expose error in every form in which it appeared. No man ever labored more diligently to fulfil his ordination vow than he; always ready to drive away erroneous and strange doctrines from the Church of God, that the faith of the people might not stand in the wisdom of man, but in the power of God."—*(Minutes of Conferences, Vol. XX., 1885, p. 344.)* "Mr. Luccock was a middling tall, stout-built man, rather rough in his features, abrupt in his manners and address; was shrewd and witty, excessively fond of controversy, and possessed a talent of superior ability for such preaching. The Lord pity the Universalist, Campbellite, or Calvinist that fell in his way."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 281.)*

*John Luccock—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew;

John L. Holmes was received on trial in the Pittsburg Conference in 1832; and became a member of the Erie Conference at its formation. He is said to have been a young man of much promise—"talents every way respectable," says Mr. Gregg. He was superannuated in 1853, and continued in that relation until the time of his death, which occurred in Zumbrota, Minnesota, Feb. 17, 1877. We are able to gather little information concerning the life of this brother.*

Mr. Gregg says of Thomas J. Jennings: "Mr. Jennings was extremely tall and slim, a correct speaker and sermonizer, but slow and wanting in zeal. He was a very amiable, straightforward man, of good sense." After seven years of faithful service he asked for a location.†

John Prosser was born in Edmondson, Otsego County, N. Y., April, 1808, and died at his residence in East Springfield, Erie County, Pa., December 22, 1882. He was converted and joined the Methodist Episcopal Church in his eighteenth year, in Hamlet, Chautauqua County, N. Y.

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became a member of Erie Conference at its organization, 1836; located, 1846; re-admitted Rock River Conference, 1850; became a member of the Peoria, afterwards Central Illinois Conference, at its organization, 1856; deceased, Half Moon Bay, Cal., September 9, 1885. Appointments—1831, Youngstown; 1832-'33, Hudson; 1834, Chardon; 1835-'36, Geneva; 1837-'38, Youngstown; 1839, New Castle; 1840, Hartford; 1841-'42, Mesopotamia; 1843-'44, Ashtabula; 1845, Morgan; 1850, Mt. Carroll, Ill.; 1851, Canton, Ill.; 1852, Brimfield; 1853, Rock Island District; 1854-57, Washington District; 1858-'60, Peoria District; 1861, Peoria Circuit; 1862-'63, Mt. Hedding; 1864-'65, Groveland; 1866, Pleasant Hill; 1867, Wataga and Shanghai; 1868-'69, Blandinville; 1870, Hudson; 1871-'72, Chenoa; 1873, Rook's Creek; 1874-'84, superannuated.

*J. L. Holmes—Admitted on trial, Pittsburg Conference, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; deceased, Zumbrota, Minn., February 17, 1877. Appointments—1832, Jamestown, N. Y.; 1833, Youngstown; 1834, Jefferson; 1835, Twinsburg; 1836, Akron; 1837, Geneva, O.; 1838, Springfield; 1839, Espyville; 1840, Chardon; 1841-'42, Freedom; 1843, Franklin, O.; 1844, Mercer—did not go to his appointment; 1845, Parkman; 1846, Hubbard; 1847-'48, Edinburg; 1849-'50, Gustavus; 1851-'52, Southington; 1853-'76, superannuated.

†T. J. Jennings—Admitted on trial, 1832; full connection, 1834; deacon, 1834, Soule; became a member of the Erie Conference at its organization, 1836; elder, 1836, Soule; located, 1839. Appointments—1832, Youngsville; 1833, Smethport and Sinnemahoning Mission; 1834, North East; 1835, Gerry; 1836, Fredonia, N. Y.; 1837, Mesopotamia; 1838, Williamsfield.

In 1864 Brother Prosser and family settled in East Springfield. Too feeble to do effective work in the ministry during the last twenty-two years of his life, he was, nevertheless, abundant in labors.

John Prosser was a faithful minister. He was made many years ago wonderfully useful in awakening sinners and leading them to Jesus. His talents were more of the useful than of the dazzling kind. He was decidedly evangelical; he made his grand aim to impress the truths of the gospel in the hearts of his hearers. He was eminently a man of convictions, and no force of circumstances could ever swerve him one jot or tittle from what he believed to be right. Simplicity marked his appearance, his reasoning and his whole conduct. He was always genuine and natural. There was in him an unaffected humility; with him it was not the man, but the cause. He was remarkable also for his habitual devotion and regard to divine Providence. Nor was he less distinguished for his social qualities. Love appeared in all his purposes and acts. You could not be in his company without feeling it. He was ready for every good work or word. Those who saw him once knew him; intimacy gave a deeper insight, but furnished no ground for changing the opinion first formed of him. He would both originate and elucidate topics so that his conversation was always fertile, elegant, and attractive.

His last sickness was pneumonia. As the end drew near he said: "I am almost home." On Sabbath, Dec. 24, 1882, his body was taken to the East Springfield Methodist Episcopal Church. His funeral sermon was preached by Rev. E. M. Kernick to the largest congregation ever assembled in the church. The Rev. Mr. Gelford, of the Baptist Church, the Rev. Mr. Wilson, of the Presbyterian Church; the Rev. Mr. Crompton, of the Christian Church, and the Rev. N. W. Jones, of Erie Conference, participated in the services, after which all that was mortal of him was laid away in the East Springfield Cemetery.

John Prosser was one of the company of ministers which Chautauqua County has given to the Methodist Church. Small of stature, of fair ability as a sermonizer, he was very efficient as a laborer in the Master's vineyard. His mind was clear, active and in the peculiar range it

took, it cut like a diamond. There was in him the poetic element which on occasions would flash forth in brilliant thought, as surprising to him as to those listening. His lively and creative imagination would on the instant form conceptions which were as original as they were striking. He could preach—he could sermonize, but his force was in exhortation, prayer and song. His voice was clear, strong and musical. So sensitive was his temperament that he became an incarnation of the moral elements of surrounding circumstances. He could not but weep with them who wept, and rejoice with them who rejoiced. When in health and strength, he was a great power at camp meetings and in revival meetings. Sometimes a few words spoken in a love feast were followed by a feeling of awful solemnity, and at others by thrills of rapture and shouts of joy.

Such was the sensitive temperament of Mr. Prosser that he could endure but little excitement, and after a few years of labor, much of the time at camp-meetings and in protracted meetings, he broke down and retired. Rest brought him into the work again, but in less than a year his health failed once more. His last regular appointment was to the Girard Circuit in 1848, but his usefulness by no means terminated at this time. Making Springfield, Pa., his home, he sustained for many years to his conference a superannuated relation. He made for himself a comfortable home, and such was his industry and economy, that he was able to resign to others all Conference funds. Such was his high character and warm temperament that he was in every way suited to officiate on funeral occasions, and but few persons have been called upon more frequently than John Prosser to bury the dead. He was equally happy in his method of officiating at weddings, and his services in that respect were often called into requisition. At social gatherings he was reserved, and yet he always had a word of good cheer for every one. As a friend, he was steadfast; as a counselor, safe. The sick and dying often sent to him for instruction in the way of salvation, and not in vain; for to him the way of life was a plain and familiar path. He never ceased to take a lively interest in all the affairs of the church militant till he was called to join the church triumphant.*

*John Prosser—Licensed to preach, 1832; admitted on trial,

MR. GREGG'S EXPERIENCE ON THE SMETHPORT CIRCUIT.

Mr. Gregg relates an interesting bit of experience, and we will let him tell the story: "In connection with Mr. Butt, I was sent by the conference to form a new circuit on the headwaters of the Allegheny river, along the Tunungwant creek, up and down the different branches of the Sinnemahoning creek, embracing Potato creek, and on the intervening ridges and mountains, with Smethport, Pennsylvania, for our headquarters. As yet there was but one society formed in this region, and it was at Smethport, consisting of about twenty-six members. Our circuit, when formed, gave us a ride of three hundred miles, crossing large bridgeless streams thirty times, and preaching from thirty to forty sermons every four weeks, and in several places we were compelled to travel from fourteen to eighteen miles without an inhabitant. The second Friday after conference adjourned found us late in the evening at Smethport, having traveled during the day on horseback from Kinzua, on the Allegheny river, a distance of thirty miles, along a blind footpath, over rugged mountains, without finding a single inhabitant.

"The first and second Sabbaths we spent upon our new charges we were at Coudersport, county seat of Potter County, Pa., situated on the Allegheny river, six or eight miles from its head spring. At this time there was not a court house, church, school house, nor a religious society in the place. We preached twice each day in Mr. Carty's barroom to a small congregation; but we left a society of forty members in that place at the close of the year.

"The second time we were at the mouth of the first branch of the Sinnemahoning, after a hard day's travel, having put up for the night at a friend's house, we were sitting in a rather despairing mood, our thoughts running on this wise: Here we are, far from home and friends,

Pittsburg Conference, 1832; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1836, Soule; elder, 1838, Waugh; deceased, East Springfield, Pa., December 22, 1882. Appointments—1832, Napoli, 1833-'34, without appointment; 1835, Springfield; 1836, Franklin, Pa.; 1837, Ashtabula; 1838-'39, superannuated; 1840, supernumerary; 1841, Geneva; 1842, Evansburg; 1843, Mayville; 1844, Quincy and Westfield; 1845, Westfield; 1846, Mill Creek Mission; 1847, Springfield; 1848-'54, superannuated; 1855, Albion; 1856, Conneaut; 1857, superannuated; 1858, McKean; 1859-'82, superannuated.

clothes nearly worn out, no money to get new ones with, and no society to look for help; a cold winter is approaching; we must perish in these long wilderness rides as we are clad; our cheeks have several times been wet during the day, as they then were. Suddenly in came a young man and took hold of our hand and shook it heartily saying, that since we were there before, he had been reclaimed from the backslidden state he was then in, and was now happy in the enjoyment of religion. After a few other remarks he invited us to walk down street with him, which we did. He took us into a tailor's shop and ordered down a roll of cloth he had left there, and told the tailor to measure this man, and make him a new suit of clothes throughout, coat, pants, and vest, and to have them ready next time he came round. It was done as ordered, and never was there an act of the kind more unlooked for, more needed, more providentially sent, or more thankfully received.

"One cold, blustering day about the middle of March we were under the necessity of riding on horseback from Smethport, about fourteen miles, to a settlement to the Tunungwant creek, where we had an appointment to preach the next day, there being no human habitation between the two settlements. About four miles this side of the place of our destination we came to the Tunungwant creek, which must be crossed. The creek was badly swollen, and the water was clear over its banks at the place of crossing, it having rained hard the day before. There was a poorly constructed bridge across the stream, consisting of loose plank laid across round logs, which served as sleepers: but the water was running around both ends of the bridge. We succeeded in getting our skittish horse on the bridge and part way over it, when he suddenly took fright at a limb of a tree which lay at our right, and sprang furiously in the opposite direction. We saw that he would go off the bridge, and so drew our feet from the stirrups, and as the horse went down into the water we caught hold of a sleeper and held fast, so as not to go entirely under the water, thoughtfully retaining hold of the horse's bridle in one hand. We soon drew ourself up on the log and started for the dry land, leading our horse, which soon reached the bank, and clambered up on it, and over logs and brush partly covered with water, until we

reached a dry place, where we tied him to a small tree and returned to get our saddle and portmanteau. As the horse went off from the side of the bridge the girth gave way, and both the saddle and postbags had fallen on a plank which the horse had tipped into the water, and which had kept them from sinking or floating away. We soon got hold of them and placed them on the horse, mounted, and rode him as fast as he could run the remaining four miles, halting at the first inhabited log house we came to, so nearly perished that the good people had to help us dismount and into the house, where our frozen clothes had to be thawed before a good hot fire. After getting some refreshments we kneeled down with the family, and thanked our kind heavenly Parent that it was no worse with us.

"At the end of the year we left twelve societies, containing two hundred and five members, on our new circuit. This year was one of great prosperity throughout our work."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 299-302.)*

Methodism in Ravenna.

"Father Shewel," a faithful old pioneer and local preacher, living in Rootstown, formed numerous Methodist classes in Eastern Ohio. During the summer of 1814 he established an appointment for preaching in the western part of the town of Ravenna, about one mile from the present village. Here he formed a class of seven members. Ravenna proper did not have regular preaching until 1825. Thus, for some six years previous to the year of 1831 it was favored, in addition to other Church privileges, with monthly preaching by Methodist itinerants. On one of those occasions—Sunday, March 13, 1831—the preacher invited those of the congregation who felt so disposed to tarry at the close of the services for class. Five responded, and gave him their names. Two weeks from this date, in a log school house some two miles north of this village, these members, together with three others, were fully organized into a Church.

Ravenna, at the time of this organization, was within the boundaries of the Ohio District. The meetings of the society were continued in the log school house during the spring and summer of that year. Early in September they

were removed to the brick school house in the village. On Sunday, the eighteenth of September, the same year, a Sunday School was organized. The society continued to occupy the brick school house for a place of worship until the completion of the first meeting house, which was dedicated in December, 1832, less than two years from the meeting of that little band of eight in that rural retreat, the country log school house. It was a good substantial frame building. In 1856 it was removed, to give place to one of larger dimensions. The fine brick building we now occupy was dedicated by Bishop Simpson on January 30, 1857.

The Centennial year of Methodism, 1839, was duly observed by us, in common with Methodists all through the country. In July, 1857, the Erie Conference held its session in this place, Bishop Scott presiding.

In 1873 was inaugurated the "Woman's Temperance Crusaders," also called "The Praying Band." Here, Mrs. Mary A. Woodbridge took the lead. Ravenna was her home. Ere she died, she became a power in the temperance cause, on both sides of the ocean, as a co-worker with Frances E. Willard and Lady Henry Somerset.

Quite extensive repairs were made on our church property in 1896. The old steeple was taken down, and a new one put up. A room was excavated under the church for a furnace, and a furnace put in. The lot was graded, the church and parsonage painted, and a new carpet laid down in the church. Our congregations and our church property are probably on a par with those of our neighbors, with whom we have cordial intercourse.—*(Barker, History of Ohio Methodism, pp. 413-415.)*

Mr. Gregg says of the beginning of Methodism in Ravenna:

"Ravenna, Portage County, Ohio, had enjoyed Methodist preaching for many years, and at one time, a class was accustomed to meet in the north part of the town. Because of reduced numbers and lack of proper oversight, this pioneer class had been abandoned.

"In 1831, Samuel Foljambe, who had been a member of the old John Street Church in New York City and later, of the Franklin Mills Class, moved to Ravenna. Upon his invitation the circuit preachers established a permanent appointment in the village, and a class of nine

members was organized—Samuel Foljambe and wife, Susan Brown, Dennis Sutliff and wife, Darius Ely, Edwin Bostwick, Hannah Sapp and Sarah Sapp. Cyrus Prentis and wife soon joined the little society."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 288, 289.)*

History of Methodism in Akron, Ohio.

The first camp meeting ever held in this part of the country was held a few miles southwest of Akron on the lands of Dr. Clarke. The "word preached was attended with power to the hearts of the people."

Gregg says that Akron "was frequently visited by Methodist preachers, who found a welcome home in the house of Mr. Paul Williams. Yet no society was organized until 1824. Rev. James McIntire, on the Huron Circuit, Ohio Conference, succeeded in forming a class, consisting of Mr. Singlee and wife, Mr. Barkdull and wife, and a few others."

E. C. Gavitt states in his biography that he preached in Akron in 1829, in a warehouse owned by Mr. Green. During this year he established the first Sabbath School in that city, with two teachers and nine scholars. Akron was at this time within the bounds of the North Ohio Conference.

In about 1832, and under the pastorate of Rev. John Janes, of the North Ohio Conference, the erection of the first Methodist Episcopal Church edifice was commenced, and it was several years in building. It was a plain wooden structure of 40 by 60 feet, and was located directly in front of the present one, and fronting westward. It was not entirely completed when destroyed by fire, March 16, 1841, John Robinson being the pastor at this time. Not disheartened by the misfortune in the loss of its church edifice, the society, with its scanty means, caused to rise, phoenix-like, from its ashes, another of like character, which served as the spiritual birthplace of many who have joined the Church triumphant.

During the pastorate of J. D. Norton, in order to meet the increased wants of the society, it was found that the old church must undergo extension and reparation. The necessity for this having been urged upon the trustees by the pastor, the work of reversing its front, and of enlarging and otherwise improving it, was effected at a cost of

about $3,500. In the spring of 1867 ground was broken for the present edifice, and by the late autumn the stone foundation walls were raised to about one-half of their intended height. The work of building was then permitted to rest for the winter, and was again resumed in the spring of 1868, and prosecuted to the entire enclosing of the building by the return of the autumn following. Another winter's cessation from the work was followed by its resumption in the spring of 1869, and by the completion of the Sunday school and the remaining first-story apartments in April, 1870.

The present church edifice, erected during the years 1866-'72, was at the time a radical departure from existing practice in church construction, its principal peculiarity being its more prominent recognition of the Sabbath school and accommodations for it than had been the custom in the past. The plan, since widely known as the "Akron Model," was the outgrowth of the combined efforts of Hon. Lewis Miller and the late Jacob Snyder, architect, both of this city.

It would seem useless at this late day to go into details regarding the plan of this church and school, as the "Akron Model" has been so widely adopted in the succeeding years that it has become well known, not only to Methodists, but to nearly all denominations in the country, as its general idea has been adopted almost universally in prominent buildings erected during recent years. Although the pioneer church built after this model, it is generally conceded that it has never been surpassed in working efficiency. Not only was it the first church built on these original lines, but it was the first Sunday school operated on the graded plan.

The prayer-meeting rooms, parlors, etc., are well arranged for devotional and social work. The auditorium is commodious, and elegant in its appointments and will seat one thousand people in its comfortable pews, with emergency sittings for three hundred more.

In connection with the church are three well-equipped and liberally-endowed libraries, one of which is a library of current literature.

Within twenty-five years five churches have been organized from among the members of "Old First Church," as the city has rapidly grown. It has now a membership

of one thousand, its Sunday school enrolling about eight hundred.

Many influential and able laymen have managed the affairs of this great church, and it has been served by some very able ministers. The present official board is composed mainly of progressive business and professional men, and the church never had better prospects or wider opportunities for usefulness than now.

The fine parsonage, standing on a lot adjoining the church, cost, including its furnishings, $13,000.—*(Barker, History of Ohio Methodism, pp. 306-308; Treasury of Religious Thought, Vol. XXIV, p. 141.)*

The organization of the City Evangelization Union of the Methodist Episcopal Church of Akron, Ohio, has already worked to the advantage of Methodism in that city. The Arlington Street Church came to Methodism from the Congregationalist, April 4, 1904, the church is probably valued at $6,000, has a growing Sunday school and a small membership. The Wooster Church was organized in the winter of 1904-5, and prayer meetings were held in different houses, funds were raised in different churches in Akron, a beautiful lot was secured at the corner of Raymond Street and a chapel erected at a cost of about $1,000 and dedicated June 4, 1905, by L. H. Stewart, presiding elder.

Universalism, at an early date, was strong in Akron and its immediate vicinity. It was accepted and believed by some influential families among the first settlers, and long retained prestige and position in the history of the community. But the later years have changed this. Imperceptibly it lost ground, and to-day has but a few adherents.

Knox, and Cambridge Springs.

We can find no record of the organization of the first class at Edenburg—now Knox. It may have been as early as 1832. That year a camp meeting was held in the vicinity of the Thompson Farm. Zerah H. Coston was the presiding elder. It was, at that time, a part of the Shippenville Circuit, which consisted of eleven appointments scattered over a wide territory. Later it became a part of the Salem Circuit. The earliest records carry us back to 1851. Among the members were Fran-

cis Thompson, John G. Mendenhall and wife, and J. Rathford and wife. Brother Rathford was the class leader.

E. M. Kernick was sent to the work in 1875, and preached also at Turkey City, Salem, Mount Joy and Perry Chapel. Edenburg first appears as an appointment in 1876. A church was erected and dedicated June 16, 1876. The trustees were William P. Finley, Maj. J. B. Maitland, J. J. Bradley, Daniel Gilger, J. I. Best, G. G. Howe, and R. C. Armstrong. Mr. and Mrs., J. G. Mendenhall gave three lots for a site, and at the first quarterly meeting presented to the church a costly communion service. The church cost $5,000. There were but thirteen members when the work on the church began; there were sixty when the church was dedicated. "Mr. J. G. Mendenhall, who had given so much toward the erection of this new church, and whose great ambition amid all his other business, was to see a church established, was taken from his bed to the dedication, where he put on his last thousand to see it dedicated, and was carried back, and was never out of his house again until he was carried out" to his burial.—*(Miss Hettie A. Keatley, Compendium of Edenburg and Edenburg People, p. 38.)*

A parsonage was also erected at a cost of $1,600. January 5, 1877, the church burned down. The work of erecting a new church progressed rapidly, and a fine edifice, costing nearly $10,000, was dedicated by Rev. J. P. Newman, D.D., Oct. 17, 1877. Less than one year later, this church was destroyed in the great conflagration which swept Edenburg. The parsonage was also consumed. A third church was erected, and caught fire in January, 1879, but fortunately the flames were soon extinguished. A new parsonage was also secured, but was sold in 1881 and another built on the church lot.

The first religious edifice erected in Cambridgeboro—now Cambridge Springs—was the Methodist Episcopal Church in East Church Street. It was dedicated in 1832. This was replaced by a new and more commodious building in 1865. The class had been organized since 1828. Services were held for some time in the school house and in John W. McFadden's old distillery which stood where the Congregational Church now stands. Among the leading members of the society were: Christian Blystone, Eleazer Rockwell, Bernard and Rebecca Rockwell,

and John W. McFadden. Cambridge Circuit was formed in 1832, continuing until 1844 when Cambridge was connected with the Rockville Circuit until 1878 when the name again appears in the list of appointments. The circuit at that time included Cambridge, Venango, and Skelton.

"The first *real* revival at Cambridge dates from the conversion of Laura A. Bonifield while on what was supposed to be her death bed. People came from all the surrounding country to see her, and she *so* preached Jesus to them that they became deeply concerned and a seriousness came over the whole community such as had never been known previously. In the winter, at the quarterly meeting held by E. J. L. Baker, the presiding elder, a revival broke out, and was carried on by S. K. Paden, the circuit preacher. The whole house was a mourner's bench."

Our Church in Sherman.

Methodism had its birth in Sherman in 1832, when a class was gathered by Otis Miller, who, with his family, came from Newark, New Jersey, in the spring of the same year. Among the members of the early class were John Pierson, Jud Pierson and wife, Otis Miller and wife Polly Miller and Esther Kip. The first convert to be added to the class after its organization was Ezra Smith, still living (1902.)

The services of a regular minister were not easily procured in that early day, hence it was not until Dec. 12, 1833, that the first Methodist sermon was preached in Sherman. This was delivered in the home of Otis Miller by Darius Williams. From a diary kept by Mrs. B. H. Kip, it is learned that the text chosen on this occasion was Matthew 9: 12. "But when he heard it, he said, they that are whole have no need of a physician, but they that are sick." Associated with Mr. Williams was F. A. Dighton, who organized the class officially Dec. 26, 1833: seven members—King, Ruth and Welcome Henry; William Green and wife; Ezra Smith and Clarissa Smith. From the diary above mentioned it is learned that his first sermon preached in Sherman was on that date, and from the text, Col. 2: 6, "As therefore ye received Christ Jesus, the Lord, so walk in him." The Sherman appointment was attached to the Westfield Circuit, and enjoyed

preaching every four weeks. The home of Otis Miller was used as a place of worship until 1836 when a room in the carding-mill of Kip & Miller was used. This was located on southeast corner of Main and Franklin streets. During the summer of 1835, the first school house of the village was erected at the point where Kip Street enters Main. Soon after this was erected, it was used as the place for public worship.

The first Methodist Episcopal Church was built in 1848. The building was donated by Elijah Miller. Labor in that day was more plentiful than money, and so with an expenditure of money amounting to less than three hundred and fifty dollars and a liberal donation of service the new church was soon completed and dedicated by J. H. Whallow, preacher in charge.

The church now entered upon an era of prosperity which soon made it necessary to provide still more commodious quarters. In 1866, this new enterprise was inaugurated. The story of raising the necessary funds for the proposed church would form an interesting history, and one characterized by both pleasantry and pathos. The history would tell of "quilting bees" and "rag bees" given by the women. It would tell of contributions of labor and various materials by the men. Besides, it would tell of sacrifices made and prayers offered on the part of the whole membership of earnest and zealous workers. In 1868 the new building was completed, and on the seventeenth of January of that year was dedicated to the worship of God by Bishop Calvin Kingsley.

When Sherman became a place of residence for one of the preachers appointed to the Mayville and Sherman Circuit, a parsonage was erected, the first occupant of which was Alexander Barris. The present parsonage was erected under the pastorate of C. W. Minor in 1884.

In 1842 Mayville became the head of a new circuit with Sherman as an out appointment. In 1851, Sherman appears for the first time as an appointment, and then as "Mayville and Sherman." Previous to this time Sherman had been known as Millersville, then as Kippville. In 1853 it became the head of a circuit. In 1892, during the pastorate of H. M. Burns, the North Harmony appointment was made a part of the Panama Circuit, and Sherman became a station.

The first Sunday school was organized in 1834 in the home of B. H. Kip, located on Main Street, on the site of the ground now occupied by the residence of Dr. Guy L. Granger. Otis Miller was superintendent. Seating accommodations were provided by the use of old sap troughs.

Eight men have been called from the altars of this church to preach the gospel: David C. Osborne, G. W. Gray, E. T. Green, Stephen Parker, Orin Parker, James L. Chace, Will O. Calhoon and Herbert A. Ellis.—*(Early History of Sherman Methodism, by Rev. Elmer E. Higley, printed in 1902.)*

Gracious Revivals.

Alcinous Young writing from Erie, Pa., April 20, 1831, says:

"A two day's meeting has been held in this place, which was attended with very happy effects. From this time a new impulse has been given to the work of God in this region of country, and our Presbyterian brethren have entered into the good cause. The large brick church, the court house, the academy and the private school rooms are thronged with deeply attentive hearers and with weeping penitents. All seem agreed at present to urge upon the sinner the immediate acceptance of salvation in the name of Jesus Christ; and a hope is indulged that the young converts may never have their minds poisoned with the doctrine of unconditional decrees. For the present, our doctrine of free salvation through Christ for all men, as well as the singing of our hymns, etc., is used with great effect by our neighbors as well as by ourselves. May this doctrine everywhere and always prevail."

W. B. Mack writes from Meadville, Pa., May 27, 1831: "Our heavenly Father has been pleased to favor us with a gracious revival of religion within the bounds of this district this year. Forestville, North East and Erie Circuits have been favored with a fertilizing shower of divine grace. About five hundred have been received as probationers for membership in our church as fruits of this revival, and our present prospects encourage us to hope for yet greater additions. There has been a gradual increase to our members on almost every circuit on the district since conference, and we are devoutly praying for a more

general work among the people of our charge. I have recently attended a four days' meeting at Portland, Chautauqua county, N. Y., which was one of the most interesting seasons I ever witnessed. Our congregations were unusually large, solemn, and attentive. The number of persons who gave evidence that they were seeking religion, and desired the prayers of the people of God, exceeded one hundred and fifty, of whom rising of seventy during the meeting found peace in believing. It would be impossible to describe this scene. The last day was truly the great day of our feast. Many were inclined to say, 'What hath God wrought!' The work is not confined to our congregations. United Brethren and Presbyterians are reaping a considerable harvest, the latter of whom are displaying a zeal perhaps unprecedented in the history of their church. What will be the ultimate result of the measures they have adopted to carry on the revival and obtain proselytes, futurity alone can fully develop. We have pursued our onward course, and thought it best to preach the *doctrines of our own church* and in no instance have we *denied* or *altered* our 'confession of faith,' or concealed the distinctive features of Primitive Methodism, to influence others to join us. We believe that 'honesty is the best policy.'

"This district embraces a large extent of newly settled territory, and our ministers are called to endure privations unknown to many of our worthy brethren who travel in older and more thickly settled countries."—*(The Christian Advocate and Journal, June 10, 1831.)*

Philip Green writes from Painesville, Ohio, under date of April 15, 1831:

"It rejoices my heart to see accounts so frequently of the prosperity of Zion, and of the great revivals in the eastern states, and other sections of the country. We are doing pretty good business in Windsor Circuit, in the name of the Lord. There were returned last year three hundred and fifty members; there are at present four hundred and forty-four. The work of the Lord is still progressing, and our numbers are yet on the increase. I think there is a more general reformation on this circuit than I have seen for several years, where I have traveled. The Lord has been gracious in the outpouring of his spirit upon us, for which we praise him. My colleague is truly

zealous in the Lord, laboring with all his might to promote the cause of our blessed Savior; and thank God, truly our labors are not in vain."—*(The Christian Advocate and Journal, May 13, 1831.)*

Alcinous Young of the Meadville Circuit, writes from Waterford, Pa., as follows:

"The Lord continues to water this region with the showers of divine grace, and the far-famed valley of the Mississippi promises to become a fruitful field. It is truly pleasing to see with what earnestness the young converts engage in prayer at our meetings. There were returned to conference from Meadville Circuit last year three hundred and twenty-one. We shall return this year five hundred and fifty—a net increase of two hundred and twenty-nine, with the addition of eight new societies to the Church. Praise the Lord!"—*(The Christian Advocate and Journal, August 31, 1832.)*

J. C. Ayres, under date of June 22, 1832, describing a camp meeting held at Youngsville, Pa., says:

"The great Head of the Church was with us in his awakening and converting power. I think I never saw the preachers and people more earnestly engaged for holiness of heart than they were at this meeting. The preachers labored as men commissioned from on high, and God owned his word, which became the power of God unto salvation to every one that believed. About forty professed to have experienced religion during the meeting, while the old professors were quickened in the way to heaven. Our prospects on the circuit are more flattering than they were in the forepart of the year. We have received into the church about one hundred and fifty during the year, which is about closing." There were ten Sunday schools on the circuit numbering about four hundred scholars. The Youngsville Circuit Missionary Society was also organized and raised $32.50 which was forwarded to the parent society.—*(The Christian Advocate and Journal, August 10, 1832.)*

XIII.

ACRES OF PREACHERS—MARTIN RUTER.

1833-1834.

ACRES OF PREACHERS—MARTIN RUTER.

The Pittsburg Conference met in Meadville, Pa., July 17, 1833, Bishop Robert R. Roberts presiding, and the following appointments were announced: Warren District, Wilder B. Mack, presiding elder; Youngstown, David Preston, John L. Holmes; Warren, Isaac Winans, James H. McMechen; Deerfield, Alcinous Young, John E. Aikin; Ravenna, John McLean; Hudson, John Luccock; Twinsburg, Thomas Carr, Lorenzo D. Prosser; Cleveland, John W. Hill, Milton Colt; Chardon, Billings O. Plimpton, Thomas Stubbs, Allured Plimpton; Ashtabula, John C. Ayres, Arthur M. Brown; Gustavus, Caleb Brown, Alfred G. Sturgis; Windsor, James Hitchcock, one to be supplied: Erie District, Hiram Kinsley, presiding elder; Springfield, William Todd, one to be supplied; Erie, John Chandler, Samuel Gregg; North East, Peter D. Horton, one to be supplied; Westfield, Darius Williams, Francis A. Dighton; Forestville, John K. Hallock, Ignatius H. Tackitt; Napoli, Andrew McCammon; Olean, Nelson Henry; Smethport and Sinnemahoning Mission, T. J. Jennings, Benjamin Preston, one to be supplied; Youngsville, Hiram Luce, Daniel Pritchard; Warren, Elkanah P. Steadman; Jamestown, John J. Steadman; Gerry, William R. Babcock: Meadville District, Alfred Brunson, presiding elder; Meadville, Homer J. Clark; Franklin, Rouse B. Gardner, Ahab Keller; Centerville, Daniel C. Richey, Samuel W. Ingraham—he was appointed to Franklin, Pennsylvania, immediately after conference; Mercer, Ralph Clapp; New Castle, Thomas Thompson; Allegheny District, Zerah H. Coston, presiding elder; Brookville and Ridgway Mission, Abner Jackson—Ches-

ter Morrison assisted as a supply; Shippenville, John Scott; Joseph S. Barris, Agent for Allegheny College.

Ravenna, Warren (Pa.), Jamestown, and Meadville have become stations, Brookville Circuit has been enlarged and the circuit called "Gustavus"; and "Brookville and Ridgway Mission" has been formed out of a part of Clarion Circuit. Olean is a new circuit on the Allegheny river in New York.

As the supply for Springfield Circuit, Lewis Todd was employed by the presiding elder. He had been a noted Universalist and had been preaching in Jamestown, New York and elsewhere. He was converted in 1832, and changed his theological views; and was soon after licensed to preach. During the year he published a book against Universalism. At the close of the year he ceased to labor, and returned to his old faith.

The Presiding Elder, Zerah H. Coston, sent Chester Morrison to the Brookville and Ridgway Mission to assist Abner Jackson. Mr. Morrison gives the following preaching places on the great circuit: Ridgway, Kersey (Green's School House), Sinnemahoning, Mr. Wilson's house on Bennett's Branch, Hickory Kingdom, Mr. Ray's house at Luthersburg, The Irish Settlement or Beechwoods, Brockway's, Mr. Coonrod's house on the Little Toby, (Brandy Camp), Rodger's (McCauley's) School House, Brookville, Troy, William Smullen's house in Red Bank, Peter Fidler's house, Robert Travis' house, Strattonville, C. Wilson's house, seven miles south of Strattonville, David Stoner's house, Mr. Hosey's house below Rimersburg, Rose Log meeting house, Howe's house on the Allegheny river, Slaugherhaupt's house between Howe's and Stoner's, Thomas Haggerty's house across the river not far from the Howe appointment, Clark's (Bartlett) house not far from Haggerty's, Greenville at Widow Travis house. The circuit was traveled in four weeks. Mr. Morrison's salary—from the people, $58, from the Missionary Society, $25—amount total, $83.

James H. McMechen was received on trial in the Pittsburg Conference in 1832 and appointed to the Ohio Circuit with George McCaskey in charge. He labored with us but one year. He withdrew from the Methodist ministry in 1837 and united with the Protestant Episcopal

Church, and became active in the ministry of our sister denomination.

Darius Williams came into the Pittsburg Conference in 1833, and, after laboring two years—at Westfield and Napoli, each one year—was discontinued. He was admitted to the Genesee Conference on trial in 1836, and appointed to Sardinia and Java. He served Aurora two years, and Batavia one year—and here I lose track of him in the "General Minutes."

Brockwayville.

Tradition says that Oliver Ege preached the first sermon in the neighborhood of Brockwayville, Pennsylvania. His visit was made several years prior to the appointment of Abner Jackson to the Brookville and Ridgway Mission. Mr. Ege preached at Curwensville. *(C. W. Darrow, Manuscript note to the author.)* Zerah H. Coston, presiding elder of the Allegheny District, appointed Chester Morrison to assist Mr. Jackson. The circuit had twenty-nine preaching places, and was two hundred and fifty miles around. For twelve years Methodist itinerants held services in school houses and cabins. In 1845 J. K. Coxen and H. M. Chamberlain traveled the Luthersburg Circuit that extended from Brookville to Ridgway. Mr. Chamberlain says: "There were thirty preaching places on this circuit of one hundred and eighty-two miles around." A class was organized at Beman or Beaman School House in 1845, consisting of Mrs. Rhoda Beman, Mrs. Anna Allen, and Ray Giles who was appointed leader. Kate M. Scott in History of Jefferson County gives the names of the three members as Ray Giles, and Messrs. McKenny and Crider. E. R. Knapp, in his historical sketch of the history of Brockwayville Church says that in 1844, Thomas Benn and Josiah Hildebrand preached at "Beech woods" and also at "Firman's" "situated about two miles east of Brockwayville, and organized a class there of the following members: Rhoda Beman, Malissa Crider, Jacob and Elizabeth Myers. Others were soon added and their number soon increased and the society was removed to the school house in the neighborhood and became a very important class known as the 'Sibley Class.'" Mrs. Beman had carried her certificate of membership twenty years before she had the opportunity of

depositing it. The appointment at Beman School House has also been known as Balltown or Bawltown, Brockway's, Sibley's, Cranshaw, and Clarion Mines. The territory seems to have been neglected by the Erie Conference. In 1854 the Baltimore Conference sent Nathan Shaffer and Nathaniel W. Colburn to the Caledonia Circuit lying mostly along Bennett's Branch Creek. A revival at Balltown School House resulted in twenty-five conversions, and the organization of a class consisting of James Woodbury, leader, Reuben Powell, Allen Green, Joseph Green, Julia Green, and John Prindle. Miss Scott, History of Jefferson County, mentions a revival at Frost School House, one and a half miles southwest of Brockwayville, in 1854, and a class consisting of Jerome Woodbury, leader, Abiel R. Frost and wife, J. W. Green and wife, John Johnson and wife, and Lewis Grant and wife. After various fortunes this class was changed in 1860 to the old school house formerly standing opposite the McLaughlin Bros. wagon shop, Brockwayville. The next year the site for a new church was purchased, and completed in 1864.—*(C. W. Darrow, Letter to the author.)*

George F. Reeser, while in charge of the Punxsutawney Circuit in 1852-3, formed a class at Beechwoods consisting of Daniel Groves and wife, J. C. Groves and wife, Thomas Groves, J. M. Groves, who afterwards became a member of the Erie Conference, and Matthew Smith. They succeeded in erecting a very neat country church.

In 1864, by appointment of the conference, David Latshaw, in his army blouse, began to preach in the new church at Brockwayville, which was seated with planks laid upon blocks. The same year, a parsonage was purchased and the itinerant had a home. Under the labors of J. L. Mechlin, a new and commodious parsonage was erected in 1871. The present church was built in 1889-90.

Oliver Ege, mentioned above, was born in Boiling Springs, Pennsylvania, in 1800; and died at Mechanicsville, August 9, 1889. He was converted in Harrisburg in 1819 and was admitted to the traveling connection in the Baltimore Conference in 1827. He was united in marriage with Miss Susanna P. Thompson, of Berwick, Pennsylvania, in 1833. He preached on laborious fields until 1860 when he was given a supernumerary relation. He then purchased Cumberland Valley Institute, and was

engaged in educational work for twelve or fifteen years. He was a strong and effective preacher. One who heard him long ago said: "He was direct, earnest, forcible and heart-searching." J. H. McGarrah says in the Western Christian Advocate: "His religious character was strongly marked. He laid hold of experimental religion and vigorously taught it. He was a plain, earnest preacher, a ready and vigorous exhorter, fond of revival work, and very successful in winning souls."

"He was a splendid type of that class of godly men who, for the joy that was set before them, endured the cross, despised the shame, gloried in tribulation, and continued with heroic perseverence, toiling on until they saw the pleasure of the Lord prosper in their hand, the wilderness and desert place blossom and rejoice as the rose, and where sin abounded grace did much more abound."—*(Minutes of Conferences, Vol. XXIII, 1890, p. 117.)*

Prosperity on the Meadville District.

Alfred Brunson, of the Meadville District, writes under date of Dec. 25, 1833: "I have, since conference, held, with the assistance of my brethren *two* camp meetings and *fifteen* quarterly meetings, at all of which, except two, more or less professed to be converted. I think about four hundred have been added to the church in the district since conference, and our prospects are brightening every day. But the most pleasing and encouraging part of the revivals in progress at present in the district is that of scripture holiness: more or less at all the meetings above named have professed to have obtained the blessing of perfect love; and I have always found that when this work progresses, the awakening and conversion of sinners follow. I cannot give the precise proportion, but at one quarterly meeting where *eight* were converted *five* were sanctified. We make it a rule to invite those to the altar for prayer who wish for *clean* hearts, as well as those who wish for pardon. And so many come forward, that in conversing with them, we must first ascertain their wishes, before we know how to address them; and I am happy to have it to say that the prayer of faith is answered, the witness of the spirit given, and the subsequent fruits of holiness are seen to our ample satisfaction in the case of scores and hundreds."

Mr. Brunson speaks of new churches dedicated in Tallmadge, Canton, and Wellsville, and then continues: "We have several more churches in progress, and some just finished, which have been standing for years; one of which, in Mercer, is already rendered too small for the increase of the congregation. In the town of Mercer there is a gracious revival. And the circumstances of the case show the propriety of making stations of our towns, so soon as the people desire it, and will support a preacher; and especially when we can give them suitable men. Methodism has dragged heavily in this place for fourteen years since the first society was formed; and though we have had for years some excellent members in the place, yet, preaching there only once in *two* and sometimes once in *four* weeks, did not and could not secure a congregation respectable for number, nor produce any great moral and religious effect. But this year the town was made a station, to which were added *three* or *four* small week-day appointments, just enough to keep up the *itinerant* and *missionary* motion, and give the preacher suitable exercise for health and variety, all of which put together contained about one hundred members."—*(Pittsburg Conference Journal, Feb. 1, 1834.)*

Milton Colt.

Milton Colt was born in Oswego County, New York, in 1810; and died in Canton, Ohio, Jan. 1, 1836. He was blessed with a pious mother to whose prayers and Christian example he attributes his first religious impressions. When young, he removed with his parents to Chautauqua County, where he found pardon in the twentieth year of his age. He was licensed to preach by the Quarterly Conference of the North East Circuit in 1830, and employed on the Leesburg Circuit. Here he was entertained one night with a family whose head was a hardened infidel, though his wife and daughter were devoted Methodists. His host to draw him into conversation requested him to relate his Christian experience and call to the ministry. Mr. Colt answered: "I have been wonderfully favored with a very pious mother, to whose instruction and prayers, under God, I attribute my salvation. As I approached manhood, notwithstanding all her early instruction, I became very fond of parties and es-

pecially of dancing. One night there was a ball in the neighborhood, and my partner was engaged and I about starting to the hall of giddy mirth when my mother approached me, not with chiding words, but with eyes full of tears, and said, 'Milton, my son, while you are on the floor dancing to-night, remember your mother is praying for you.' I went to the place, the company assembled, and I was invited, with my partner, to lead off in the dance. The music was stirring, and the scene was animating; but the thought that my dear mother was then praying for me, so disturbed my feelings that I grew sick and faint, and retired from the room, and hastened to my home, in which as I approached, I heard the voice of prayer, and as I entered, I fell on my knees by the side of my mother, and there we continued to plead for mercy until God came down and converted my soul. I then soon felt that God had called me to the work of the ministry, and 'woe was me if I preached not the Gospel.' And a few weeks since I bade farewell to that same weeping mother, and by the authority of the Church came into these parts in search of the 'lost sheep of the house of Israel.'" Seeing that his friend was touched by the narrative, Mr. Colt urged upon him the duty of immediate surrender to God. The infidel heart was broken, and he fell on his knees and was soon converted. He delayed not to go to Leesburg to tell the people what the Lord had done for his soul. The first man he met was a pious old Dutchman to whom he related his story. The latter, in astonishment, replied: "Vel now, is dat pozzible? Surely, den, de next convert vill be de devil." On through the village the new convert went telling all whom he met of the wonderful experience. A great revival was the result and some forty or fifty souls were saved.

In 1833 Mr. Colt was received on trial in the Pittsburg Conference, and with J. W. Hill was appointed to the Cleveland Circuit. In 1836 while in the pulpit preaching, disease prostrated him, and lingering but a short time, was called home. "Mr. Colt was about medium height, but rather slenderly built, and made a fine gentlemanly appearance; had a comely countenance, with well formed features; possessed a keen, black eye, and when animated in preaching, his face would brighten into a heavenly glow. His voice was melodious, with an ex-

cellent flow of words, descriptive of brilliant thought, warmed with a divine unction, which usually attended his preaching. His congregations, usually large and attentive, were often greatly excited, and at times melted to tears. He was an excellent pastor, combining so much gentleness, kindness, and devotion in family visitations, as to make them feel that one of God's best messengers with with them."—*(Rev. S. Gregg, Pittsburg Christian Advocate, April 24, 1869.)*

Methodism in Warren, Pa.

Warren was laid out in 1795 by General William Irvine and Colonel Andrew Ellicott, commissioners appointed by Governor Mifflin. The location is picturesquely beautiful. "Nestling at the southern foot of a high precipitous, and wooded ridge—the former shore of the ancient Allegheny, when it was a mighty stream—its residents are protected almost wholly from the chilly northern and northwestern blasts of winter. The Conewango forms its eastern boundary. In front the waters of the Allegheny flow ceaselessly on, around a bend grand and symmetrical in its proportions. Away beyond the river the hills of Pleasant township, which once formed the southern shore of old Allegheny, stand out in bold relief, while extended views, up and down the stream, of successive ranges of high hills, fading gradually away in the distance in a blue west complete a picture of rare loveliness."—*(Schenck, History of Warren County, p. 324.)*

The first church edifice of the Methodist Episcopal Church in Warren was erected where the present church now stands. W. W. Painter, in his historical sermon preached in the old church on the last Sunday before its demolition, places the dedication of that church in 1833. That building was one of the first, probably the very first brick structure erected in the borough, if not in the county. Considering the days when it was made, it was far superior to any other public building of the town. It was indeed a substantial edifice, and stood the storms of fifty years well. The original deed for the lot is dated Jan. 30, 1834, and is from Edward Work, of Chautauqua County, New York, to Albinus Stebbins, James Morrison, Robert Arthurs, Joseph Mead, John Andrews, Martin Reese, and Judah L. Spencer, trustees, and the consider-

ation is $100. The trustees, on April 9, 1834, purchased the lot east of and adjoining this from Archibald Tanner. This latter lot was sold on Feb. 2, 1844, with the exception of six feet. Tradition says that the funds received from this sale were used to build the front portion, comprising the entry and rooms each side, and the steeple, of the old church. The charter of the church was granted in 1835, and is signed by Samuel Ayres, William L. Snyder, and Benjamin Bartholomew.

Methodism in Warren, however, dates back to near the beginning of the last century. Robert R. Roberts visited Warren County in 1806 and preached in Warren. He was probably the first Methodist minister who preached the gospel in the county. In 1812, Jacob Young, presiding elder of the Ohio District held a quarterly meeting on the banks of the Conewango, a short distance above the village of Warren. At this meeting, Bishop McKendree was present and preached with great eloquence and power. In 1817 Ira Eddy preached a sermon on the banks of the Allegheny, two or three miles below Warren, and quite a revival of religion followed; and a class was formed consisting of Joseph Mead and wife, Martin Reese and wife and mother, Benjamin Mead, and David Mead. The class soon increased to twenty-six members. In 1830 James Gillmore was appointed to Youngsville Circuit, and visiting Warren found a small class still worshiping below the village. During the year an extensive reformation occurred in Warren, and the class there, of about seventy members, was transferred to the village. This was the first Methodist organization in the borough. Until a church building was erected, divine worship was held in the school house.

In 1881 it became apparent that the needs of the society, which was rapidly growing, required additional room to accommodate the church in her several departments of Christian work, and it was decided to erect a new edifice, but the building committee was not appointed until March 25, 1886. This committee consisted of M. B. Dunham, B. Nesmith, and A. Fisher. The last service, however, had been conducted in the old church, May 31, 1885. The Court House was secured for religious services until the new house should be ready for occupancy. The present model edifice was dedicated by Dr. T. N.

Boyle, of Pittsburg Conference, assisted by Dr. C. N. Sims, Chancellor of Syracuse University, Sept. 19, 1886. The cost, all complete was about $35,000. This church has been served by some of the strongest men of the conference.

The oldest quarterly conference records in existence are dated Oct. 6, 1865. Tracing through these minutes we find much to interest us. August 26, 1871, the trustees report: "During the year the property has been improved and increased. Parsonage house and lot on High Street bought at $2,900, and paid for by sale of former parsonage and lot at $1,200, balance subscription by Rev. E. J. L. Baker. The new house being without a kitchen, one has been built. A bell has been hung in the steeple of the church, and the exterior woodwork painted." The above may recall an incident that occurred concerning the bell at the time of rebuilding. "One member of the building committee thought that the days for bell ringing were over, and proposed to sell the bell along with some other furniture of the church; and accordingly had an advertisement put in newspapers to that effect. Brother E. T. Hazeltine, who had been a member during the period above mentioned, when the bell was bought, was opposed to the idea, and to ascertain the sentiment of the congregation, he sent to each member of the church a sealed envelope with a ballot enclosed, upon which they expressed their views. The result was an overwhelming ballot in favor of retaining the bell; it was accordingly placed in the belfry, where it hung silent until midnight of Dec. 31, 1887, when at the close of a watch meeting held by Rev. J. M. Bray, he caused it to be rung; he having himself previously purchased and attached the rope to the bell. From that time forward the bell has been regularly rung for the different meetings of the church.

"On October 15, 1883, it was ordered that a street lamp be erected in front of the church building, and on November 5, 1883, committee reported that same had been ordered and arrangements made for its erection; whereupon it was voted to erect it directly in front of the church building, outside the sidewalk. That lamp was actually erected eight years afterwards."—*(W. D. Hinckley, Esq., Communication to the author.)*

Francis A. Dighton.

"Francis A. Dighton was born in the township of Northeast, Erie County, Pa., Oct. 7, 1812. He was the second son of Dr. Ebenezer and Mary Dighton. His father having died before he was two years old, he was brought up and educated by his mother and grandfather, John Kent. He experienced religion June 24, 1827, it is believed, at a camp meeting held in the town of Villenovia, state of New York. In 1833, being about twenty-one years of age, he was admitted into the traveling connection as a probationer, and labored, during the two years of his probation, with acceptability, and usefulness, on Westfield Circuit, in the state of New York, and St. Clairsville Circuit, in the state of Ohio; and was admitted into full connection and ordained deacon in 1835. This year he was appointed to Cleveland station, and reappointed in 1836. The next year he obtained leave to travel as an agent for the American Bible Society. He entered upon the duties of his agency, and prosecuted them with success; but his health having failed, he was unable to continue his labor to the close of the year. At the conference held in August, 1838, he was superannuated. The disease with which he was afflicted continued to progress, and he died on the twenty-sixth of December following. His life in the ministry was short, extending to little over five years. He possessed, in more than an ordinary degree, considering his age, many of the qualifications of a minister of the gospel;—he easily acquired, and easily retained, knowledge, easy in his manners, agreeable in conversation, and eloquent in the pulpit, he generally possessed in a high degree, the affection of the people among whom he labored. During the short period of his ministerial life he was the honored instrument of bringing many sinners to repentance."—*(Minutes of Conferences, Vol. II, 1839, p. 95.)*

"It is no vain eulogy when it is said of him, that in his pulpit labors he gave evidence of genius and mental energy of high grade, and which, prepared as they were by mental cultivation and the sanctifying power of divine grace, fitted him for a 'workman that needed not to be ashamed.'" On June 20, he wrote to his brother: "My communion with God daily is very precious. I expect to recover, but I am not afraid to die. I think I can say the

will of the Lord be done." On the eighth of October he wrote: "I have some prospect of gaining my health, and yet I know it very possible I may not. But I think I can say in reference to this matter, that I am free from any painful anxiety, and from all fear. Most of the time during the summer, my peace has been wonderful. I sometimes have severe temptations, but I never lose my confidence in God. If I live, I mean to dedicate myself anew to his service; if I die, I think I can say, I have no fears." And in this happy state of mind passed away this choice young man.*

Samuel W. Ingraham was born in Bristol, Rhode Island, Feb. 8, 1795. In his early childhood his parents moved to Dutchess County, New York. When about thirty years of age he came to Chautauqua County. In 1833 he joined the Pittsburg Conference as a probationer, and entered upon the work of the ministry. He became a member of the Erie, and East Ohio Conferences at their organization. Several times he was made supernumerary or superannuated, and was finally superannuated in 1857. He died August 17, 1885. He was effective fourteen years.†

Mr. Ingraham relates his first experience as an itinerant: "In the years 1833-4 I traveled Franklin Circuit, notwithstanding a certain historian has located my labors somewhere else. Franklin Circuit then embraced all the territory within certain boundaries, commencing at

*F. A. Dighton—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; deceased, St. Clairsville, O., December 26, 1838. Appointments—1833, Westfield; 1834, St. Clairsville; 1835-'36, Cleveland Station; 1837, Agent American Bible Society.

†S. W. Ingraham—Admitted on trial, Pittsburg Conference, 1833; full connection, 1835; became a member of the Erie Conference at its organization, 1836; deacon, not able to ascertain; elder, 1835, Andrew; became a member of East Ohio Conference at its organization, 1876; deceased, Niles, O., August 15, 1885. Appointments—1833, Centerville, Butler Co.; 1834, Franklin, Pa.; 1835, Shippenville and Tionesta Mission; 1836, Shippenville and Bloomfield Mission; 1837, Williamsfield; 1838, Salem, Mercer Co.; 1839, New Castle; 1840, Wattsburg; 1841, supernumerary; 1842-'43, superannuated; 1844, Clintonville; 1845, supernumerary; 1846-'50, superannuated; 1851, Ellsworth; 1852, Edinburg; 1853, superannuated; 1854, Charleston; 1855-'56, Parkman; 1857-'84, superannuated.

Franklin, extending up the Allegheny river as far as Tidioute; from thence across to Riceville, on Oil creek; thence to Randolph, and to Mead township, near Meadville; thence down French creek to Franklin; embracing all that is known as the oil region of Pennsylvania. I think we—Rev. Ahab Keller and myself—visited and preached in every settlement within these bounds which then existed, except Titusville and Cooperstown. I was invited to preach in Titusville in a log meeting house belonging to the Presbyterians, but was denied a second privilege by Rev. Mr. Hampton, he claiming that the *people* had a right to invite whomsoever they pleased into the *house,* but the *pulpit* was his, and he should defend it, and should not allow another denomination to use it. It was evident that unpleasant feelings were being generated, and altercations were rising, when I promptly declined preaching there again.

"There was a Mr. Proper, in whose neighborhood I preached, who told some of our friends that every time Keller came round he would send all the people down to hell and keep them there until the other preacher came, who would coax them all out again. He doubtless had reference to our different manner of address.

"Our labors that year were not light. We had thirty-three appointments to fill in four weeks, and invariably held class meetings after preaching. There were many conversions on the circuit, among whom was John Graham, of the Erie Conference. Our quarterage was about half paid, or perhaps a little over, with no allowance for table expenses. Happily I had at that time a little farm, from which I derived something to help eke out a living for myself and family.

"During that year the Franklin society resolved to build a house of worship, and made preparations accordingly. They had an old subscription of several years standing describing the site and form of the house to be built. Some of the subscribers had moved away, and some had changed their relation to and feelings toward the church; and some hard feelings were occasioned, which stood in the way of further extending our subscription. . . .

"At the close of that year the society in Franklin requested to be set off as a station, and also that I should be returned to them. Their requests were granted. There

were appended to Franklin six appointments out of town —at Jacob Lupher's, at Brown's, seven miles up the pike; at Heriman's, on Sugar Creek; at Haslett's; at Francis McClintock's, on Oil creek, where Petroleum Center now stands; and at Oil Creek Furnace, where Oil City now stands; to which number I soon added Cooperstown, where we raised a good class during the year, making seven appointments on week days. Such was Franklin station in its origin.

"Soon after the conference in 1834 I was called on to lay the corner stone of the new church and to preach on the occasion; at which time there were present three old men who had been soldiers in the old forts—Mr. Power, Mr. Sutley, and Mr. Wentworth—from whom I learned much of the early history of Franklin, and of many exciting scenes. Our church edifice proceeded slowly, and required constant urging to get up the walls and get it inclosed before winter. Being built, as above stated, on an old subscription, the money was raised very slowly, and not without considerable trouble. When the walls were about half way up to the gallery windows, the work stopped for want of brick. The brick-maker refused to furnish more brick unless paid up, and the builder could not pay unless the trustees could advance to him. One of the trustees—A. McCalmont, Esq.,—in my hearing told the builder to get some one to go his security for the brick, and the trustees would pay him in a short time and relieve his surety. In a few days the builder came to me, and said the brick-maker had agreed to advance the brick provided I would endorse a note for the amount. Having a strong desire to have the house inclosed before winter, I consented to endorse a writing for the brick, and thus became involved in a difficulty, from which I did not get fully extricated for some years.

"The lack of competent support that year, together with the extreme scarcity of provisions, involved me in financial troubles beyond the income of my little place; and I do not know that I ever fully recovered from it. Perhaps I was blame-worthy for my excessive desire to promote the interest of the church. In this year the Sabbath School was first organized. Books were wanted, and the Sabbath School Society resolved to purchase fifteen dollars' worth of books; but to resolve and to pay are some-

times two things. I was directed to go to Mercer and get the books from Ralph Clapp. When ready to go they furnished me with between seven and eight dollars, with the hope of soon raising the remainder. I went and bought the books according to resolution, and run my risk of getting the rest of the money—which risk is still running.

"Let no one think this was a year of unmixed trials. Far from it. It was one of the brightest years of my itinerant life. We got our church inclosed in December. We laid down a temporary floor, fixed temporary seats, placed a joiner's bench for a pulpit, and held a quarterly meeting in it next day. A glorious revival had already commenced. Our prayer meetings held in the old academy were crowded more than could get in, and the Cumberland Presbyterian Church, in which we preached, was far too small, and several souls were converted before the quarterly meeting. Brother Brunson came to the quarterly meeting with high expectations, labored in faith, and before he left us we had forty individuals at the mourners' bench. Our meeting was protracted, and night after night we had about forty forward for prayers. For several evenings none were converted, though all appeared powerfully wrought upon. Something seemed to be in the way. My feelings were indescribable, and drove me to study the cause. At length, on opening the prayer meeting one evening, I took occasion to remark upon the peculiarity of the case, and urged the necessity that there should be a unity of effort, referring them to the great outpouring of the Spirit on the day of Pentecost, when three thousand were converted in one day. They were all of one accord. After affectionately and with tears exhorting them to all take hold and labor for the conversion of those seeking religion, we called the seekers forward, and when we commenced our prayers several came into and around the altar who had hitherto kept back. This seemed to put new life and stronger faith into the faithful band. Such a meeting as we had that night I have seldom seen. If my memory serves aright, there were fourteen professed conversion.

"A better class of laborers than Franklin then afforded it has not been my lot to find. While I have felt and bemoaned my weakness as a preacher, I have felt the need

to bring out all the strength of the church; and, to this, under God, I attribute the great revivals where I have labored. . . . Such was the result of the revival at that time, that scores and scores were added to the Church, until it was frequently said that there was not a respectable young woman and but few young men in town who were not members of the church."—*(Pittsburg Christian Advocate, Dec. 23, 1865—an article by S. W. Ingraham on "Now and Then in the Oil Regions.")*

Daniel Pritchard was born in Saybrook, Connecticut, May 12, 1813. He was converted in the town of Nelson, Portage Co., Ohio, and from this place enlisted in the itinerant ranks, being admitted on trial in the Pittsburg Conference in 1833. He became a member of the Erie Conference at its organization. He was located at his own request in 1847. He withdrew from the Church and returned his parchments in 1855. He seems to have again united with the Church at a later date. His residence was in Fredonia, New York, where he died April 17, 1897.

Mr. Pritchard possessed superior natural talents, and was sociable and pleasant. He evidently looked back to the years of his ministry with peculiar pleasure, and his reminiscences of those pioneer times were full of interest.*

Darius Smith.

Darius Smith was thirty-nine years effective, and four years presiding elder on the Jamestown District. He was licensed to preach by the Quarterly Conference of the Westfield Circuit in 1833, and employed on the Smethport Charge by the presiding elder until the session of the Pittsburg Conference, when he was sent to the Napoli Circuit; and in 1834 he was received on trial. He became a member of the Erie Conference at the time of the division. He was born in Pittsford, Monroe Co., N. Y.,

*Daniel Pritchard—Admitted on trial, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; located at his own request, 1847; deceased at Fredonia, N. Y., April 17, 1897. Appointments—1833, Youngstown; 1834, Gustavus; 1835, Oil Creek; 1836, Conneaut; 1837, Randolph; 1838, North East; 1839, Cambridge; 1840, Brookville Mission; 1841, Forestville; 1842, Jamestown, N. Y.; 1843, Napoli; 1844, Wattsburg; 1845, Hendersonville; 1846, Shippenville.

July 19, 1805. He moved to Chautauqua County, New York, in 1825, where he was converted in 1827. "Mr. Smith was a tall, slim, spare man; sober, grave, and deeply pious; preached with a great deal of zeal and pathos, was rather lengthy in his sermons, but always highly esteemed by the people as a prudent, conscientious, holy man."—*(Gregg, History of Methodism, Erie Conference," Vol. I, p. 328.)*

His biographer says: "His life was a most beautiful, even and consistent one. He was sedate, cool and deliberate; a man of much prayer. His example was always safe for young ministers to imitate. He was modest and respectful to others, and careful and precise in his administration of justice. He was also a good, sound systematic preacher—more practical and experimental than doctrinal—a man that good people loved, and even bad men respected. He was mild, unassuming, and retiring, never pressing himself for recognition or public favor. He stood in his place ready to do the work assigned him. His work on his charges was always well and faithfully done. His pastoral work was always full and complete. He was pre-eminently a man of peace and a man for peace. He was very free from the element of combativeness, and took very little part, if any, in the belligerent contests on the conference floor. His fields of labor lay principally along the lake shore, the most beautiful region of Erie Conference. Forty-one years did he sound the gospel trumpet and occupied fields which have opened into our best appointments. He was much loved and respected by the community in which he died, and it is unanimous in according to him a very high type of piety and goodness. He always desired to pass the confines of life without a lingering or suffering disease. His desire was fully realized. On the day of his death the Ladies' Aid Society had its gathering at his house. He was active in receiving and cheerful in entertaining it. At tea he ate heartily, and while serving the young people at second table he sank into a lounge and expired. He was thus surrounded by a band of loving and loved friends, and so passed from a company militant to a company angelic and triumphant. His sun is at last set; its golden rays shone beautifully and brightly till clipped by the western horizon. His morning in glory is begun. The

sprays of Jordan are shaken from his garments, and robed in white, he enjoys peace and rest. "He passed from the kitchen of God's Universe into his great parlor.' "*

STURGIS, LUCE, GARDNER.

Alfred Gallatin Sturgis was born in Uniontown, Pennsylvania, March 11, 1813. He experienced religion while in college in 1829, and was licensed to preach in 1832 and employed by Charles Elliott, presiding elder, to form a new circuit in Virginia in the region of the Monongahela. He was received on trial in the Pittsburg Conference in 1833 and appointed second preacher on Gustavus Circuit, Warren District. He served Salem Circuit in 1834, and Erie Station in 1835. He became a member of the Erie Conference at its organization; and filled the work on Hudson, Painesville and Ravenna Circuits. He was appointed to Warren, Ohio, in 1840 and 1841, and to Poland Circuit in 1842. In 1843, he was stationed at Youngstown, and in 1844 at Meadville, Pennsylvania. Here his health began to decline and he was compelled to desist from labor, and returned to his home at Uniontown. "In all the above appointments brother Sturgis sustained the reputation of a man of sound learning, of an unblemished character, and of deep piety. He possessed talents of a superior order as a minister; and the zeal and devotion with which he prosecuted every part of the work of a regular itinerant Methodist minister will long live in the remembrance of all who were permitted to enjoy the benefits of his labors. As a colleague, a pastor, a husband, a father, he always exhibited a most amiable and affectionate disposition. The high estimate in which he

*Darius Smith—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Saybrook, O., May 12, 1875. Appointments—1833, Smethport, and after Pittsburg Conference session, Napoli; 1834, Columbus; 1835-'36, Forestville; 1837-'38, Jamestown, N. Y.; 1839-'40, Westfield; 1841, Forestville; 1842, North East; 1843, Erie; 1844-'47, Jamestown District; 1848-'49, McKean and Girard; 1850-'51, Ashtabula; 1852-'53, Warren, O.; 1854, Mercer; 1855, superannuated; 1856-'57, Geneva; 1858, Bloomfield and Bristol; 1859, Willoughby; 1860-'61, Ashtabula; 1862-'63, Perry; 1864, East Cleveland; 1865-'66, Tidioute; 1867, Grand River; 1868, Madison and Perry; 1869, Huntsburg; 1870, East Ashtabula; 1871-'72, Saybrook; 1873, East Ashtabula; 1874, superannuated.

was held by his brethren of the Erie Conference may be seen in part from the fact that for six years in succession he was elected without opposition to the responsible office of conference secretary." Prostrated by a severe hemorrhage of the lungs, he hastened to the grave, and quietly fell asleep in Jesus, Nov. 4, 1845.*—*(Minutes of Conferences, Vol. IV., 1846, pp. 53, 54.)*

Hiram Luce was born in Palmyra, Ontario Co., N. Y., March 18, 1799, and died in Ashtabula, Ohio, Nov. 20, 1881. He was converted in his eighteenth year in Vienna, New York, and licensed to preach in 1828. He labored in the local ranks until 1833 when he was admitted on trial in the Pittsburg Conference and became a member of the Erie, and East Ohio Conferences at their organization. He remained in the effective ranks twenty-six years when failing strength compelled him to take a supernumerary relation, and the following year he superannuated. He was a most excellent man, and devoted to his chosen profession.†

Rouse B. Gardner was admitted on trial in the Pittsburg Conference in 1833, and, after laboring three years with us, was discontinued, and became a minister of the Wesleyan Methodist Church. Mr. Gregg says: "Mr. Gardner was a tall, spare man, possessed of some talents for preaching, especially for controversy, but was rather unhappy in his disposition, and did not pass smoothly

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*A. G. Sturgis—Licensed to preach, 1832; admitted on trial, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, 1837, Roberts; deceased, Uniontown, Pa., November 4, 1845. Appointments—1833, Gustavus; 1834, Salem; 1835, Erie; 1836, Hudson; 1837, Painesville; 1838-'39, Ravenna; 1840-'41, Warren, O.; 1842, Poland; 1843, Youngstown; 1844, Meadville; 1845, superannuated.

†Hiram Luce—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; elder, not stated in General Minutes; became a member of the East Ohio Conference at its organization, 1876; deceased, Ashtabula, O., November 20, 1881. Appointments—1833, Youngsville; 1834, Forestville; 1835, Fredonia, N. Y.; 1836, Wattsburg; 1837, Randolph; 1838-'39, McKean; 1840-'41, Hendersonville; 1842, Oil Creek; 1843, Salem, Mercer Co.; 1844, Shippenville; 1845, New Castle; 1846, Greenville and Clarksville; 1847-'48, Cooperstown; 1849, Waterford and Cussewago Mission; 1850-'51, Saegertown; 1852-'53, Espyville; 1854, Clarksville; 1855, West Salem; 1856, Clintonville; 1857-'58, Denmark and Pierpont Mission; 1859-'81, superannuated.

among the people."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 313.)*

Appointments—1834.

From the Pittsburg Conference which met in Washington, Pa., July 16, 1834, Bishop Joshua Soule, presiding; Charles Cook, secretary; the following laborers were sent forth into the Lord's vineyard: Ravenna District, William Stevens, presiding elder Cleveland Station, George McCaskey; Cleveland Circuit, William S. Worrallo; Twinsburg, Ira Eddy, one to be supplied; Hudson, Milton Colt, George W. Clarke; Tallmadge and Middlebury, Billings O. Plimpton; Deerfield, James Hitchcock, Dennis Goddard; Ravenna, Aurora Callender; Chardon, John K. Hallock, John Luccock: Warren District, Wilder B. Mack, presiding elder; New Castle, Rouse B. Gardner, one to be supplied; Youngstown, John W. Hill, Benjamin Preston; Warren, Thomas Stubbs, Wellington Weigley; Jefferson, John L. Holmes; Windsor, Arthur M. Brown, Lorenzo D. Prosser; Ashtabula, John C. Ayres, Dillon Prosser; Gustavus, John E. Aikin, Daniel Pritchard: Meadville District, Alfred Brunson, presiding elder; Meadville, John Robinson; Allegheny College, Martin Ruter, Homer J. Clark; Mercer, Ralph Clapp; Salem, Theodore Stowe, Alfred G. Sturgis; Centerville, William Carroll, one to be supplied; Franklin, Samuel W. Ingraham; Oil Creek, Daniel C. Richey, Reuben Peck; Harmonsburg, G. Hills, Philander S. Ruter; Cambridge, Jacob Jenks, one to be supplied; Springfield, John Chandler, one to be supplied; Erie, Elkanah P. Steadman; Wesleyville, Peter D. Horton, one to be supplied: Jamestown District, Hiram Kinsley, presiding elder; Jamestown, John J. Steadman, Lorenzo D. Mix—part of the year, Justus O. Rich—; Warren, Allured Plimpton; Youngsville, David Preston, one to be supplied; Columbus, Darius Smith; North East, T. J. Jennings, James E. Chapin; Westfield, Caleb Brown, Simeon W. Parks; Fredonia, William Todd, Lorenzo Rogers; Forestville, Hiram Luce,

*R. B. Gardner was admitted on trial, Pittsburg Conference, 1833; full connection, 1835; deacon, Wesleyan Church; elder, Wesleyan Church; became a member of the Erie Conference at its organization, 1836; discontinued, 1836; subsequently became a minister of the Wesleyan Methodist Church of America. Appointments—1833, Franklin, Pa.; 1834, New Castle; 1835, Deerfield.

Samuel Gregg; Napoli, Darius Williams, Joseph A. Hallock; Smethport, Ignatius H. Tackitt, Bryan S. Hill: Allegheny District, Zerah H. Coston, presiding elder; Brookville, Ahab Keller; Ridgway Mission, Gideon D. Kinnear; Shippenville, John Scott, Chester Morrison; Joseph S. Barris, Isaac Winans, Agents for Allegheny College.

The Ravenna District was formed out of the western part of the Warren District; and the Erie District was divided forming the Jamestown, and Meadville Districts. Jamestown, New York, again became a circuit. "Tallmadge and Middlebury" was formed out of a part of Canton Circuit; "Warren Circuit," from a part of Youngstown; Oil Creek, from a part of Franklin; "Wesleyville" is the old Erie Circuit except Erie; and Harmonsburg, from parts of several circuits.

Reuben Peck was admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1840, Hedding; located, 1841. For a number of years after his location he served the Church most acceptably as a local preacher at Portland, N. Y., where he died April 1, 1876.*

Simeon W. Parks was admitted on trial in the Pittsburg Conference in 1834, and appointed to Westfield, Caleb Brown in charge. He located in 1838, and entered upon mercantile business in Jamestown, N. Y., which he had abandoned when he entered the ministry. "Mr. Parks was a tall spare man, of poor health; not able to endure the hardships and labors of a Methodist itinerant of that day." Subsequently he withdrew from the Methodist Episcopal Church and united with the Wesleyan Methodist Church in which he continued to labor as a local preacher.†

*Appointments—1834, Oil Creek; 1835, Salem, Mercer Co.; 1836, Centerville, Butler Co.; 1837, Shippenville; 1838, Red Bank and Mahoning; 1839, Red Bank; 1840, Conneautville.

†S. W. Parks—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection 1836; deacon, 1836, Soule; elder, 1838, Waugh; located, 1838. Appointments—1834, Westfield; 1835; Fayette; 1836, Gerry; 1837, Wesleyville.

Gideon D. Kinnear, Lorenzo Rodgers.

Gideon D. Kinnear was born in Franklin, Venango Co., Pa., in 1809; and was converted and united with the Church in his boyhood. In 1831 he was employed by the presiding elder of the Erie District to labor on the Youngsville Circuit, and the next year entered the regular itinerant ranks in the Pittsburg Conference, and was appointed to the Ridgway Mission in 1834. The General Minutes give Salem as his appointment for 1833. Gregg mentions neither Mr. Kinnear nor Salem. He superannuated in 1874, but continued to labor as his strength would permit. At the Hollow Rock camp meeting, on the evening on Sunday, Brother Kinnear fell while preaching with great power in the tabernacle. To those who ran to support him he said: "Let the meeting go on; let me die at my post," and a little later: "All is well." He immediately became unconscious and passed to his reward, September 8, 1875.

The following account of the death of Gideon D. Kinnear was found in an old scrap book and may have been, and probably was taken from one of the Advocates. "According to information, there being a great crowd at the camp meeting on Sunday, Mr. Kinnear was detailed to preach in the Tabernacle in the evening, while preaching was also going on in the stand. He preached for an hour or more in his usual fervid style and was supposed to be near his conclusion when he was seen to stagger. Some person or persons, immediately came to his assistance and relieved the severity of his fall. Feeling that he was failing the last words he uttered were, 'Let the meeting go on!' He immediately became unconscious and remained so, to all appearance till death."*

*The following list of appointments will give some idea of the importance of the work of Gideon D. Kinnear: 1832, Dover; 1833, Salem; 1834, Ridgway Mission; 1835, Birmingham; 1836, Braddocksfield; 1837, Blairsville; 1838, Mooreville; 1839-'40, Deersville; 1841-'42, Salem; 1843-'44, Brighton; 1845, Agent for Allegheny College; 1846, Beaver Creek Mission; 1847, Barnesville; 1848-'51, Barnesville District; 1852-'55, Blairsville District; 1856, Temperanceville; 1857-'58, Columbiana; 1859-'60, Damascoville; 1861, Enon Valley; 1862, Marlborough; 1863, Columbiana; 1864-'65, Springdale; 1866-'67, Elkton; 1868, Bloomfield, 1869-'70, New Somerset; 1871, Greenstown; 1872-'73, Philadelphia Plains; 1874, superannuated, but appointed as a supply to Unionville and Concord.

Lorenzo Rodgers was born in Orange County, New York, March 12, 1804. His father died while he was young, and in his fifteenth year, with the remainder of the family, he moved to North East, Pennsylvania. Mr. Gregg relates that when Mr. Rodgers was in the twenty-fourth year of his age, he went one Sabbath to a neighbors for a pail of water, and found a Methodist class meeting in progress. He sat down to listen to the singing and speaking and when the leader came to him he was so affected he could not speak. All kneeled and prayed for him until he was converted, when, like the woman in the gospel, he left his pail and ran home to tell what the Lord had done for his soul. He was licensed to preach in 1832 and employed on the Springfield Circuit; and in 1833 on the North East Circuit. He was received on trial in the Pittsburg Conference in 1834, and became a member on probation in the Erie Conference at its organization. He was effective nineteen years, supernumerary in 1853, and superannuated from 1854 until the close of his life. He died at his residence in Cleveland, Ohio, Feb. 17, 1865. "Brother Rodgers was a zealous patriot, and a warm and sincere friend, an earnest Christian, and an eloquent and powerful preacher. His pathetic appeals were often overwhelming, the hardest hearts melting like wax before the flames. Hundreds were converted through his instrumentality, and thousands will rise up, in the day of eternity, and call him blessed." Mr. Gregg says: "Mr. Rodgers was of good size, stout-built, full of zeal, a very good preacher, and could pray with great power."*

Ralph Clapp.

That was a notable service held in the Methodist Episcopal church of Tidioute, Pennsylvania, July 8, in memory of the Rev. Ralph Clapp, one of the most eloquent min-

*Lorenzo Rodgers—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Cleveland, O., February 7, 1865. Appointments—1834, Fredonia, N. Y.; 1835, Forestville; 1836, Sheridan; 1837-'38, Westfield, 1839-'40, Salem, Mercer Co.; 1841, Harmonsburg; 1842-'43, Braceville; 1844-'45, Freedom; 1846, Parkman; 1847-'48, Chagrin Falls; 1849-'50, Twinsburg; 1851-'52, Cuyahoga Falls; 1853, supernumerary; 1854-'64, superannuated.

isters that ever belonged to the Pittsburg and Erie Conferences. The speakers were Dr. Jonathan Hamnett, of Allegheny College, in the ninety-first year of his age, the Rev. B. F. Delo, of the Erie Conference, seventy-five years of age, and Dr. J. N. Fradenburgh, who in comparison is but a youth. J. M. Clapp, the son of Ralph Clapp, living in his seventies, was in the congregation. Also A. W. Couse, eighty-three years old, who was a student of Doctor Hamnett in Allegheny College, and who was a college professor in St. Louis, Missouri, at the beginning of the Civil War. B. F. Delo also was a student of Doctor Hamnett. Doctor Hamnett, when seeking an education in Allegheny College, in 1835, became a member of Ralph Clapp's family. The sons, E. E. Clapp and J. M. Clapp, have been benefactors of the Methodist Episcopal church in Tidioute, the latter having recently placed a memorial window over the main entrance to the church to replace a former memorial window furnished by his brother, which had become damaged. On the lower panel to the right is the inscription: "In memory of Rev. Ralph Clapp. Born 1801; Died 1865." To the left: "In memory of Edwin E. Clapp; Born, 1824; Died, 1897." This and former benefactions suggested the unique service.

Doctor Hamnett spoke with the clearness and energy of his youth, and B. F. Delo's voice had the ring of his old camp-meeting oratory. Both were rich in reminiscences, and spoke in highest terms of Ralph Clapp, the memory of whose wonderful eloquence still lingers in all this region. His sermons at camp meetings filled the "mourners' bench" with anxious inquirers, and shouts of salvation resounded throughout the camp and shaded wood. We would be pleased to give extensive extracts from those addresses, if the space at our command would allow.

J. N. Fradenburgh read a memorial of the life of this notable man, the material having been furnished by his son. We present our readers with portions of this paper:

"Rev. Ralph Clapp was born at Martinsburg, N. Y., May 1, 1801, and died at President, Pa., August 11, 1865. The family were of Danish origin, as is shown by the histories and traditions of Clapham county, England. It is found from these traditions that among the followers of

the Danish King Canute, who conquered England about A. D. 1015, was a Count Clappa, to whom the king awarded a large part, and perhaps all, of Clapham county for services in this war of conquest. In 1630 many of this Danish family, having become Puritans, emigrated to and settled in New England. One of these was Roger Clapp, whose descendants located in Connecticut, and some of them afterwards became domiciled in northern New York, where the subject of this sketch was born.

"But little is known of his boyhood years, but they were doubtless spent in school and at home in the usual routine of daily duties. When quite young he became a member of the Methodist Episcopal Church, and when about eighteen years of age was licensed by the Church as an exhorter and local preacher. He immediately became active in church-work, and, during one year at least, 'traveled' a circuit under a presiding elder, in the old Black River District, of the Oneida Conference. His presiding elder was Nathaniel Salisbury, and the circuit was Watertown, Jefferson County. The preacher in charge was J. S. Mitchell. He came to Pennsylvania in 1831, and seems to have labored as a supply on Franklin Circuit two years. He joined the Pittsburg Conference in 1833, and became a member of the Erie Conference at its organization in 1836.

"While residing in Franklin, probably in 1832, when traveling up Oil creek, he was taken sick, and remained some days at the house of Benjamin Hazen, about two miles from the mouth of the creek. While recovering from his illness he became interested in Mr. Hazen's method and success in gathering what was then called 'Seneca oil' from vats in the bed of the creek. Blankets were spread in the vats, and when filled with oil they were taken to the bank of the creek and the oil squeezed or wrung out of them into a large wooden trough. In this way about twelve barrels of oil a year was procured, and as it was then worth from fifty to seventy-five cents a gallon, it yielded quite a considerable addition to the otherwise small income of the farm.

"Mr. Hazen had a contract for the purchase of the farm, but had not been able to make the required payments, and he persuaded Mr. Clapp to purchase it, giving to Mr. Hazen an option for the purchase of an undivided

half therein. Mr. Hazen, however, never made his payments on this new agreement, and the property remained in Mr. Clapp's ownership, and was known as the Clapp farm. This is perhaps among the first known instances of property purchased in western Pennsylvania on account of oil procured from it.

"In the summer of 1833 he was admitted on trial in the Pittsburg Conference. He had already been ordained both deacon and elder. He was appointed to the church at Mercer, Pa., where he remained until in 1835 he was appointed to the church at Meadville, Pa., where he closed his active ministry. He then became a local minister of the church, and engaged in mercantile business, remaining in Meadville until 1842. N. C. Brown says that his anti-slavery sentiments 'had much to do with keeping Brother Clapp from the itinerancy.'—*(Pittsburg Christian Advocate, Sept. 2, 1865.)* About this time he became engaged in lumbering in the eastern part of Crawford county, and in furnace business in Clarion county, and in connection with these ventures he removed his family to Clappville, Pa., in April, 1842, and from there in August, 1843, to Clinton Furnace in Clarion county. Sometime after this he commenced purchasing lands for the purpose of building a large iron establishment near the mouth of Hemlock creek, which he named President Furnace.

"Having sold his interest in Clinton Furnace he moved his family to this new location April 1, 1846, and the furnace was built during the summer of that year. Into this new venture he took his eldest son, and the business was conducted for some years in the firm name of E. E. Clapp & Co. This property passed through several changes of ownership, and the business of the family was conducted by Ralph Clapp and his two sons until his death.

"During all this time he was devoted to church interests and duties, and to systematic and thorough investigations into natural causes and passing events, and their agreement with and confirmation of the history of the Christian religion as recorded in the Bible and profane history. He believed in the equality of man and the fatherhood of God over all, and spent much time in advocacy of the abolishment of slavery, and of the duty of all persons not only to

lead good and righteous lives themselves, but to assist others to rise above the thraldom of fallen humanity.

"He was an earnest and constant advocate of temperance, and his persistent advocacy thereof brought upon him the ill will of those engaged in the liquor traffic, as well as those who could not, or would not, control their appetites and brought misery to themselves and their families. He was an earnest advocate of public schools, claiming that they were not only elevating in their effects, but were the best and cheapest and greatest defenses of the nation.

"During the Civil War he was an earnest Union man, and was ready and willing to make any sacrifice for the perpetuation of the American Republic and the abolishment of human slavery. He was elected to the state legislature in 1854, but did not find it a congenial life, and did not afterward seek political preferment. He was an intimate friend of Bishop Simpson, and their intimacy terminated only in death. He was an ardent supporter and upholder of Allegheny College, and for many years acted as one of its trustees. He was broad and liberal in his views on all subjects, and as an orator had but few equals.

"On all public subjects he was outspoken, eloquent and convincing, and he was continually called upon to answer and refute the wild and baseless theories abroad in the country, and to build up and strengthen temperance and other worthy causes.

"He was a man of remarkable physical endurance, and led a strenuously busy life, retaining all his faculties unimpaired to the last. He died of heart-disease, without a moment's warning, and up to the time of his death was engaged in the active duties of his ordinary vocations, thus fulfilling his oft-repeated wish that when death came it would not be preceded by imbecility and long-continued suffering."*

Bryan S. Hill, Chester Morrison.

Bryan S. Hill was born in Windham County, Vermont, May 27, 1812; and died at his home in Wattsburg, Erie

*Ralph Clapp—Licensed to preach, 1819; admitted on trial, Pittsburg Conference, 1833; full connection, 1835; became a member of the Erie Conference at its organization, 1836; located, 1836; deceased, President, Pa., August 11, 1865. Appointments—1833-'34, Mercer; 1835, Meadville.

Co., Pa., Feb. 19, 1890. While he was quite young, his parents came to Chautauqua County, New York, where he was converted at the age of fourteen, under the ministry of L. D. Prosser. He was licensed to preach in 1833, and was employed by Hiram Kinsley, the presiding elder, to labor on the Forestville Circuit. He was received, as a probationer, in the Pittsburg Conference in 1834, and became a member of the Erie Conference at the division. He was effective twenty-seven years, and presiding elder of Jamestown District three years. He was superannuated in 1862—he had been superannuated one year previous to this date, in 1850. Mr. Hill was twice married —in 1836 to Miss Mary Sanborn, of Chautauqua, New York, who died Jan. 1, 1884; and in 1886 to Miss Sarah Harrington, and was exceedingly happy in his whole home life.

Brother Hill was dignified, but not stiff and formal. Twice he was a member of the state legislature, and Chaplain of the House. He was a delegate to the General Conference of 1852. He was a good and successful preacher. "Mr. Hill was rather tall, otherwise of medium size, possessed an amiable disposition and a kind heart; became a good practical preacher, loved more for his many excellent traits of character than for eloquence or power in the pulpit. By diligence and perseverence he obtained a respectable standing in his conference, and long maintained it."*—*(Gregg, History of Methodism, Erie Conference, Vol. I., pp. 330, 331.)*

Chester Morrison was born in Geneva, Ohio, January 8, 1808; was converted at a quarterly meeting held at a place afterwards called "Bunker Hill," February 20, 1825, licensed to exhort in 1830, and licensed to preach in 1832. He served Brookville and Ridgway Mission as a supply

*B. S. Hill—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Wattsburg, Pa., February 19, 1890. Appointments—1833, Forestville (supply); 1834, Smethport; 1835, Gerry; 1836, Fredonia, N. Y.; 1837-'38, Sheridan; 1839-'40, Warren, Pa.; 1841-'42, Meadville; 1843, Warren, O.; 1844, Youngstown; 1845-'46, New Castle; 1847-'48, Greenville and Clarksville; 1849, Springfield; 1850, McKean and Girard; 1851, McKean; 1852-'53, Wattsburg; 1854, Agent for Conference Tract Society; 1855, Panama; 1856-'58, Jamestown District; 1859, superannuated; 1860, Wattsburg; 1861, North East; 1862-'89, superannuated.

(Abner Jackson in charge,) in 1833, and was admitted on trial in the Pittsburg Conference in 1834, and appointed to the Shippenville Circuit as junior preacher, John Scott in charge. He labored in the Pittsburg Conference until his superannuation in 1857. He was united in marriage with Miss Cevilla Ludington, March 17, 1838. He made his home in his later years in Meadville, Pa., where he died January 6, 1892.

Mr. Morrison was concise, logical, eloquent, and persuasive. "His voice was remarkable for its compass and power, and remained so until the end. In prayer he was wonderfully gifted. He preached with great frequency after his superannuation, and in full consciousness died happily at his home, where he was laid to rest to await the resurrection of the just."—*(Minutes of Conferences, Vol. XXIV., 1892, p. 402.)*

The following anecdote by Mr. Gregg is worthy of preservation: "Rev. Zerah H. Coston is again brought within our bounds by the connection of two circuits within our territory with the Allegheny District on which he presided. Once as Mr. Coston was on his way to a quarterly meeting at Curllsville he missed his way, and was obliged to sleep at a house where the family were Roman Catholics. They positively refused to put him on the right road, or to allow him to stay all night. But he assured them that he must stay, as he could not find the road in the dark. They then refused him any supper; but one of the girls managed to get him some privately. Mr. Coston was under the necessity of employing a pious young man"—Chester Morrison—"on the Ridgway Mission, whom he had never seen, on the recommendation of other persons; and on his way to his first quarterly meeting, five or six miles from the place of meeting, the elder and the young minister unexpectedly came together, and without either one knowing or even suspecting who the other was, performed the remainder of the journey together. The young man was tall, poorly clad, and looking too green to cause the elder to think of him being a preacher, and the elder was too elegantly mounted to give the young itinerant the slightest impression that he was the looked-for presiding elder. Soon the young man inquired of the stranger where he was from, and where he was going. Mr. Coston, regarding his inquiries as being

rather impertinent, gave them an evasive answer. Soon, however, the young minister, warm with love to his Master, inquired of the stranger if he was a professor of religion. Mr. Coston gave another evasive answer, leaving, however, the impression on the mind of the young man that he was not a Christian. Full of zeal in the cause in which he had so recently embarked for life, the young embassador for Christ began to exhort him to 'repent and give his heart to the Lord without delay.' All of which Mr. Coston listened to with great respect, which led the young minister to suppose that his exhortation was producing the desired effect, and so continued his kind expostulations until they suddenly arrived at the place of meeting; when, to the surprise of the young man, the stranger dismounted, and with him entered the meeting-house, and in a moment went into the pulpit and commenced the service. When the quarterly conference was opened, the elder was about as much surprised to find that the young man that had belabored him so earnestly by the way was the preacher which was employed on the circuit by himself, as the preacher was to find that the stranger in whose spiritual welfare he had taken so much interest was his presiding elder."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 308-310.)*

William S. Worrallo, James E. Chapin.

William S. Worrallo died at his residence at Mill Creek, Erie Co., Pa., Feb. 9, 1848. He was born in Goram, Ontario Co., N. Y., Oct. 19, 1801. At the age of thirteen he removed with his parents to Willoughby, Lake Co., Ohio; and was converted at the age of thirteen under the labors of Rev. James Hitchcock. After serving the Church as class leader seven years he was licensed to exhort; and in 1832 was licensed to preach. In 1834 he was received on probation in the Pittsburg Conference and appointed to Cleveland Circuit. He was appointed to Mill Creek Mission in 1847 where he ended his labors.

*The appointments of Brother Morrison were: 1833, Brookville and Ridgway Mission, supply; 1834, Shippenville and Pine Grove Mission; 1835, Kingwood; 1836, Randolph; 1837-'38, Brandonville; 1839, Sharon; 1840-'41, McConnellsville; 1842-'43, Norwich; 1844, Westchester; 1845, Middleburne; 1846-'47, Woodsfield; 1848-'49, Leesburg; 1850-'51, Claysville; 1852-'53, Chartiers; 1854-'55, New Somerset; 1856, Springfield; 1857-'91, superannuated.

"Brother Worrallo was one in whom was combined an affectionate father, a laborious and useful minister, and a firm and unyielding friend to the interests of the Church of his early choice. He was faithful in the discharge of all his private, social, religious, and public duties. Death found him prepared. He adjusted all his temporal concerns with composure, delivered his farewell address to the friends surrounding him, and in a peaceful state of mind he waited the moment of his departure. And when that moment came, just as he was entering the cold waters of Jordan, he was enabled to say, 'Death has no terrors to me: My Savior's promises are sure.' In this triumphant state he fell asleep in Jesus."*—*(Minutes of Conferences, Vol. IV, 1848, p. 251.)*

Samuel Chapin settled in Springfield, Massachusetts, in 1642; and from him are said to have descended all the Chapins in this country. The parents of James E. Chapin moved to Vermont before marriage. There they were united in holy wedlock and converted; and there they joined the Congregationalist Church in Wadboro, Windham County. There, too, James E. was born Feb. 15, 1810. At the age of twelve, he came with the family over the Green Mountains, and settled in Edinburg, Saratoga Co., N. Y. In 1830 he went to Buffalo, which he reached with but one dollar in his pocket. Having an uncle living in Jamestown, Chautauqua County, he turned his footsteps thitherward. Upon reaching the place, the first thing offered him was a glass of whisky which he refused. He studied under disadvantages—principally at home by the light of the fire in the old log house. He was engaged in teaching several years, and was accustomed to recall with pleasure his first examination for a teacher's certificate. In his autobiography, Mr. Chapin says: "I was then twenty years of age. The following autumn, after many doubts, fears and struggles, and much study and many prayers, I found that Christ had power on

*W. S. Worrallo—Licensed to preach, 1832; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Chautauqua Co., N. Y., February 9, 1848. Appointments—1834, Cleveland; 1835, Massilon; 1836, Ravenna; 1837, Willoughby; 1838, Hudson; 1839-'40, Parkman; 1841-'42, Newburg; 1843, Chagrin Falls; 1844, Villenovia; 1845, Forestville and Villenovia; 1846, Napoli; 1847, Mill Creek Mission.

earth to forgive sin, but, having been educated to believe that all we could do was to hope that we were saved, it was not till January 1, 1831, that I dared to say that God for Christ's sake had forgiven my sins. The churches at this time were cold and inactive, and I went alone to my room, and there, with the Bible and the Holy Spirit striving with me, I read, prayed, and sought the Lord for weeks, and there I found the Savior precious to my soul. At the same time I had the conviction that I must preach the gospel. I resisted for some time until I felt, 'woe is me, if I preach not the gospel!' "

Brother Chapin was licensed to preach in 1834, and the same year was received on trial in the Pittsburg Conference. He says: "My first circuit was North East, Pennsylvania, extending twenty miles south, including some twenty-five preaching places to be filled every four weeks. My colleague was T. J. Jennings, a man of excellent spirit, devoted and faithful. I preached, on an average, one sermon each day for the whole year. My salary was one hundred and thirty-two dollars all told—the expense of house rent and keeping a horse having been taken out of this small amount left but a pittance for all other necessities." It is no wonder that it took Brother Chapin several years to pay for his horse and "out-fit." But we will let him continue his story: "My third field was Oil Creek and Tionesta Mission. It was sixty miles through it, over the hills and mountains of Oil creek, Allegheny river, and Tionesta creek: it joined the bounds of my two former circuits, and extended up the Tionesta, east of the Allegheny, twenty-five miles. Here were fourteen miles of unbroken forest; not a tree had been cut; not an inhabitant to cheer the gloom of the wilderness; wild beasts prowled about; we found our way through pathless woods by here and there a marked tree. My colleague, on one occasion, missed the signs, lost his way, and wandered in the woods a day and a night. The next day he came to a shanty, and asked for something to eat, but the woman, who met him at the door refused, saying that she had rather feed twenty devils than one minister." But Mr. Chapin reported one and fifty conversions. The Tionesta Mission work seemed hopeless, yet twenty or more years later, he met a family all of whom had been converted through the influence left on the mind of the wife and

mother who had heard but one sermon. She had remained in the woods but a short time—an unwelcome experience robbing the wilderness of its charms. Stepping to the door of her cabin, one day, to look for her little girl who was playing near the steps, she saw a panther, but a few feet distant, about to spring upon her child. The panther delayed his spring a moment, startled by her screams, and meantime she had seized her babe and rushed into the room, closing the door. There were many others, too, who dated their first religious impressions at the time of this apparently fruitless ministry. The bread cast upon the waters "returned after many days."

Brother Chapin was effective forty-five years, and presiding elder of the Clarion, Painesville, and Fredonia Districts eight years. He was an able minister. His social qualities were excellent. He was especially successful in building and repairing churches and parsonages. A good brother highly compliments his preaching when he says: "He knew how to get the fodder low enough in the rack so that the small cattle could reach it." He could say during the years of his retirement: "God has strewn my pathway with abundance of blessings. I have nothing of which to complain. My conference appointments have been good. I have strong attachments to the Methodist people, especially to my brethren in the ministry. Although I cannot enter the heat of the battle with them as once I delighted to do, I can yet strike some effective blows against the foe. I can glean after the strong reapers, and rejoice in the success of my youthful brethren. Although I cannot climb the mountain summit, I can walk along the valley and shout the harvest home." Brother Chapin heard the supreme summons, and departed for his celestial abode from his home in Westfield, New York, June 30, 1893. Just before losing consciousness, he said to his devoted wife: "Louisa, Jesus is with me in the valley; it is bright." These were his last words.*

*J. E. Chapin—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on probation, of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; deceased, Westfield, N. Y., June 30, 1893. Appointments—1834, North East; 1835, Youngsville; 1836, Oil Creek and Tionesta Mission; 1837, Wesleyville; 1838, Mercer; 1839, Wattsburg; 1840, West-

Dillon Prosser.

Dillon Prosser was born in Otsego County, New York, July 2, 1813. He was converted in 1828. He studied two years in the Western Reserve Seminary, was licensed to preach in 1833, and the following year became identified with the Pittsburg Conference, falling into the Erie Conference at the time of the division. In 1850 he moved to Cleveland, and gave the remaining years of his ministry to the work in that city. Nine of the present Methodist churches there were organized in the first instance by him. He started the "Ragged School" which later became the Industrial School. He was in the Bethel work twelve years, seven as chaplain and five as financial secretary. He did fifty-one years' effective work, and was twelve years supernumerary. He became a member of the East Ohio Conference at its organization. He died in the faith in Cleveland, Ohio, April 11, 1897. "His ready utterance and melodious voice, in speech and song, fitted him for great usefulness. His preaching was the story of the cross. His appeals were eloquent and persuasive. He had great power over children and youth, and often the gospel as preached by him wondrously moved great multitudes."*—*(Minutes of Conferences, Vol. XXVI, 1879, pp. 440, 441.)*

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field; 1841, Westfield and Mayville; 1842-'3, Portland; 1844-'5, Warren Pa.; 1846-'7, Fredonia; 1848-'9, Forestville and Villenovia; 1850-'1, Randolph; 1852-'3, Jamestown, N. Y.; 1854-'5, Erie; 1856-'7, Cleveland, Erie street; 1858-'9, Clarion District; 1860-'1, Painesville District; 1862, Meadville; 1863-'4, Cuyahoga Falls; 1865-'8, Fredonia District; 1869, Temperance Agent; 1870, Westfield; 1871, Mayville; 1872-'3, Ripley; 1874, Supernumerary; 1875-'6, Wesleyville; 1877, supernumerary; 1878-'80, second preacher at Westfield; 1881-'6, supernumerary; 1887,'92, superannuated.

*Dillon Prosser—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., April 11, 1897. Appointments—1834, Ashtabula; 1835, Williamsfield; 1836, Jefferson; 1837-'8, Ellsworth; 1839, Gustavus and Williamsfield; 1840, Williamsfield; 1841-'2, Youngstown; 1843, Poland; 1844-'5, Cuyahoga Falls; 1846-'7, Hudson; 1848-'9, Painesville; 1850, Cleveland, Erie street; 1851-'2, Cleveland, City Mission; 1853, Mercer; 1854-'9, Cleveland, Bethel; 1860-'1, Chagrin Falls; 1862, Newburg; 1863-'5, Cleveland, City Mission; 1866, South Cleveland Mission; 1867, Erie, Simpson Chapel; 1868-'9, supernumerary; 1870-'2, Agent, Bethel Cause; 1873, supernumerary; 1874, Cleveland, Kingsley Chapel; 1875-'6, Agent, Cleveland

Martin Ruter.

Martin Ruter was born in Charlton, Worcester Co., Mass., April 3, 1785. His parents were, in early life, communicants of the Baptist denomination; but afterwards became members of the Methodist Episcopal Church, in whose pale they lived and died. When not more than three years of age, he had serious impressions, and these increased with years, until 1799, when he resolved to devote himself to religion. In the autumn of that year he experienced the pardon of sin, and enjoyed peace of mind. In the following winter he joined the Methodist Episcopal Church. He had a taste for learning from his earliest recollections. This he improved by private study, and by attending such schools as were in the neighborhood where he lived. His literary pursuits were continued under all circumstances, with unremitting attention during his whole life.

Previous to his conversion he was impressed with the conviction, that it would be his duty to preach, at some future period. After he embraced religion these impressions increased, which led him to the study of divinity.

In 1800 he received license to exhort, from Rev. J. Brodhead, the presiding elder of New London District. With him he traveled three months, for the purpose of receiving instruction in divinity. In the fall of 1800 he received license to preach, and during the ensuing winter and spring, he traveled under the presiding elder on Weathersfield Circuit, Vermont, with John Nichols. In June, 1801, he was admitted on trial in the New York Conference, and appointed to Chesterfield Circuit. In 1802, he traveled Landaff Circuit. In 1803, was ordained deacon, and appointed to Adams Circuit. In 1804, he was stationed at Montreal. In 1805, he was ordained elder, being a little over twenty years of age, and appointed to Bridgewater Circuit, by which he was transferred to the New England Conference. In 1806, he was appointed to Northfield; in 1807, to Portsmouth, and in 1808, to Boston.—He was a member of the General Con-

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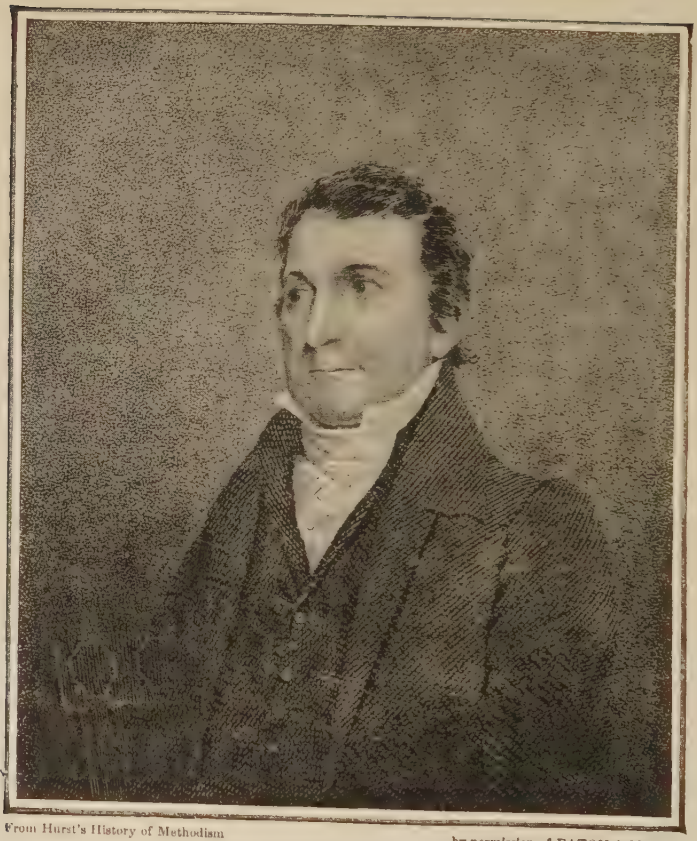
City Church Extension and Home Mission Society; 1877-'8, Cleveland, Broadway; 1879-'81, Prospect and Glenville; 1882-'4, Cleveland, Kinsman Street; 1885, Cleveland, First Church, (second preacher); 1886, Cleveland, Euclid avenue, (second preacher); 1887-'96, supernumerary.



From Hurst's History of Methodism

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REV. MARTIN RUTER, D.D.

ference which was held in the year 1808. During the two following years he was presiding elder of the New Hampshire District,. Portland, Maine, was his station for 1811. The two next years were spent in a located relation; but in 1814 he was re-admitted, and during the two ensuing years he was stationed at North Yarmouth and Salisbury. In 1816, he was at the General Conference at Baltimore. During this and the following year he was stationed at Philadelphia. In May, 1818, the Asbury College conferred on him the degree of A. M. During 1818, and 1819, he was appointed to the charge of the New Market Wesleyan Seminary, which had been established by the New England Conference. From 1820 to 1828, he was book agent at Cincinnati; and was president of Augusta College, Kentucky, during the four succeeding years. In 1832, he was transferred to the Pittsburg Conference, was stationed in Pittsburg two years, at the close of which he was appointed president of Allegheny College, which office he filled until his appointment to the superintendency of the Texas Mission in the fall of 1837. The degree of D.D. was conferred on him by Transylvania University in 1822, without any solicitation on his part, or indeed without his knowledge.—*(Pittsburg Conference Journal, August 2, 1838.)*

Mr. Ruter followed Elijah Hedding — afterwards Bishop Hedding—on the New Hampshire District. "His influence was important in promoting studious habits among the preachers, and, toward the end of the period, he helped to found the first Methodist Academy of New England, at New Market, New Hampshire, and became the first principal."—*(Stevens, History of the Methodist Episcopal Church, Vol. IV, p. 303.)*

In April, 1837, the bishops and Missionary Board in New York resolved upon a vigorous prosecution of the work in Texas, and appointed Mr. Ruter as superintendent of the Mission with Littleton Fowler and Robert Alexander as assistants. He consulted with Bishop Robert R. Roberts and Joshua Soule concerning the work, and, with David Ayres, started for his new field of labor, leaving his family at New Albany, Indiana. He took a steamboat crowded with passengers.

"A passenger having died, Dr. Ruter was called upon to read the burial service. His character thus became

known to the passengers, who on Sunday requested him to preach, and he did so morning and evening.

"Landing at Rodney, the doctor started on horseback for Gaine's Ferry, on the Sabine. Here, on the 21st of November, 1837, he met Mr. Alexander on his way to the Mississippi Conference. The two spent most of the night in conversation and maturing plans for future operations. The next day the doctor proceeded on to St. Augustine, and preached that night in a school house. This was Friday. He spent the ensuing Sabbath at Nacogdoches, preaching morning and night to crowded congregations. Continuing his course across the Trinity, he staid all night at the house of James Mitchell.

"Mrs. Mitchell remarked that she had not heard a sermon since she had come to Texas. Dr. Ruter told her to collect her family after supper. She did so, and he preached them a regular sermon. He arrived at Washington on Friday, and preached that night, and again on Saturday; on Sunday morning Rev. Z. N. Morrill (Baptist) preached. Dr. Ruter preached at night, receiving one into the Church. On Monday he proceeded down the country, calling at Messrs. Foster's, Ayres's, and Kinney's. Mr. Kinney accompanied him to San Filipe, and thence across the country to Egypt, on the Colorado. The doctor preached at the house of Captain W. J. E. Heard on Saturday night, and again on Sunday morning. At three o'clock he preached to the blacks. At night Mr. Kinney preached, and Dr. Ruter held a class-meeting and organized a church of nine members.

"The next week Captain Heard accompanied the doctor across the country to Houston. A severe norther springing up, the Captain suggested the propriety of stopping until it should abate. Dr. Ruter replied that the King's business required haste, and pushed forward across the bleak prairie, facing the fierce tempest. It was by such exposures in his Master's work that the doctor laid the foundation of the disease which was so soon, alas! to close his course. The doctor rode a large horse, and traveled wherever he went in a sweeping trot. While he made great speed, it must have been at the expense of bodily comfort. Arriving at Houston, Dr. Ruter met Mr. Fowler. The doctor's preaching before Congress and the officers of the Government made a fine impression. Con-

sulting with leading men, he laid plans for the establishment of a literary institution. Returning to the interior, Dr. Ruter, about the last week in January, 1838, held a quarterly meeting at Center Hill.

"At this conference A. P. Manley and D. N. V. Sullivan presented their credentials, and were received as local preachers. From this meeting the doctor visited Washington, Independence, Gay Hill, and the Kerr Settlement, and proceeded across the country by the Gochee Trace to Bastrop, where he preached and organized a church of fifteen members. He visited the extreme upper settlement on the Colorado, and preached at Mr. Gilleland's home at Moore's Fort. This was in February, 1838. He had taken the names of some three hundred persons who had been Methodists before coming to Texas. He had traversed a large portion of the settled part of the Republic. He decided that he needed twelve additional missionaries to supply the work. He had determined after traversing East Texas, to revisit New York, and be present at the spring meeting of the Bishops and Missionary Board, and make arrangements to prosecute the mission on a scale commensurate with the wants of this great country. He crossed the Brazos and started east, when, feeling unusually bad, he returned to Washington for medical attention. Drs. Smith and Manley were unremitting in their attentions, but he grew worse, and died on the 16th of May, 1838.—*(Thrall, Methodism in Texas, pp. 46-53.)*

Mr. Ruter encouraged the establishment of a college in Texas. "The government appropriated 8,883 acres of land for its endowment, granted a liberal charter, and 'Rutersville,' the name of the township in which the college is located, commemorates the talents and zeal with which its founder presented the noble enterprise, and the veneration which is felt for his memory by his survivors." —*(Bangs, History of the Methodist Episcopal Church, Vol. IV, p. 285.)*

"Brother Ruter had gone to Texas for the purpose of forming circuits, and superintending the concerns of religion in that new republic. He had resigned his presidency of Allegheny College that he might be a missionary in Texas. He set out with his family on board a frail flat boat, from Meadville, Pennsylvania. He steered, and

rowed, and pushed with his own hands, down the French creek, Allegheny, and Ohio rivers, till he moored his family at New Albany, Indiana, and there left them at the house of a friend, till his expected return, having constructed a temporary kitchen for their accommodation, with his own hands. Then he bid farewell to his family, not without emotion, promising to return in the spring. The season arrived, the summer commenced, yet no news of his arrival. Every boat that landed for weeks was expected to carry him to the bosom of his family; some one of whom always stood on the river's bank on every arrival, for the purpose of welcoming Pa, and informing him that Ma and all the family were well. Boat after boat landed; but no intelligence. At last the dolorous letter gave the mournful news, that Washington, in Texas, held his remains."—*(Pittsburg Conference Journal, August 23, 1838.)*

Upon the death of Dr. Martin Ruter, the New England Conference passed the following resolution:

"Resolved, That we deeply feel this painful dispensation of Divine Providence in the removal of one with whom many of us were allied by personal and friendly ties, and whose loss is so great an affliction to the Church of Christ. We honor the memory of the deceased, we feel humbled under a sense of this providential chastisement, and most sincerely supplicate the Divine blessing upon us, and upon the Church, that this affliction may be sanctified to us, and to the advancement of the cause of God in general, and of the missionary work in particular."—*(Pittsburg Conference Journal, August 23, 1838.)*

Rev. C. L. Spencer, the ardent admirer of Dr. Martin Ruter, caused the transfer of his remains from Washington, Tex., to Navasota, and interment on his own lot in the cemetery. He also started the movement toward the erection of a suitable monument, for which Bishop Mallalieu generously collected about $400 among his friends, and which was, in the fall of 1901, unveiled by Bishop Joyce. The inscription on the monument reads: "Ruter, an honored preacher, author, teacher, and founder of the Western Book Concern of the Methodist Episcopal Church."

"Ruter was pious, reserved, dignified, learned, and eloquent. Wherever he went he drew large assemblies and excited much admiration. In erudition he was greatly

distinguished; he was profound in mathematics, history and theology; a very distinguished linguist, and read the Scriptures in nine different languages; he published some periodicals, which displayed much taste and research; published a history of the martyrs and an ecclesiastical history, which were works of much merit. He published also an excellent Hebrew grammar and some good school books. He was principal of a flourishing academy, and was for some years engaged in the book agency at Cincinnati. He was subsequently president of Augusta College, Kentucky, and afterward of Allegheny College, Meadville, Pennsylvania. He was sent by the Conference to Texas as a missionary; here his labor was extensive and arduous; he laid off a large portion of Texas in districts and circuits, and succeeded in getting quite a number of preachers on them, whose labors were crowned with abundant success. He adopted measures for the establishment of a college, which in time went into successful operation. When we consider the literary, moral and religious tone of influence which his talents and piety gave to that new, flourishing and rapidly populating country, no estimate can be made of his invaluable works of faith and labor of love."*—*(Dan Young, Autobiography, pp. 70, 71.)*

*The following list of the works of Dr| Ruter was prepared by Dr. Hunter, the then editor of the Pittsburg Conference Journal: Miscellaneous Pieces, Explanatory Notes on Ninth Chapter of Romans, A Sketch of Calvin's Life and Doctrine, A Letter Addressed to Rev. Francis Brown, Pastor of a Church in North Yarmouth, Containing an Answer to his Defense of Calvin and Calvinism, Reply to Rev. Francis Brown, President of Dartmouth College, containing Animadversions on his Second Publication in favor of Calvin and Calvinism, The American Pioneer, The New American Spelling Book, An Arithmetic, A. Hebrew Grammar, A History of the Martyrs, An Ecclesiastical History, Conjugation of French Regular Verbs. Among his unfinished works are A Plea for Africa, The Life of Bishop Asbury, and Sermons and Letters.

Martin Ruter—Licensed to preach, 1800; admitted on trial, New York Conference, 1801; full connection, 1803; deacon, 1803, (?); elder, 1805, (?); transferred to New England Conference, 1805; located, 1812, readmitted, 1814; transferred to Philadelphia Conference, 1815; transferred to Pittsburg Conference, 1832; became a member of the Erie Conference at its organization, 1836; deceased, Washington, Tex., May 16, 1838. Appointments—1801, Chesterfield, N. Y.; 1802, Landaff, N. Y.; 1803, Adams, N. Y.; 1804, Montreal, Can.; 1805, Bridgewater, Mass.; 1806, Northfield, Mass.; 1807, Portsmouth and Nottingham; 1808, Boston, Mass.; 1809-'10, New Hampshire District; 1811, Portland, Me.; 1814,

Several Preachers of Brief Service.

George McCaskey was admitted on trial in the Pittsburg Conference in 1827, and appointed to Monongahela with Shadrack Chaney in charge. In 1828 he served Short Creek with Thomas R. Ruckle in charge; and in 1829 he was received in full connection, ordained deacon and appointed to Washington Circuit. In 1830 he traveled the Randolph Circuit; and in 1831, the Ohio Circuit with Hiram Gillmore as second preacher. This year he was ordained elder. He remained on the Ohio Circuit in 1832 with J. H. McMethen as second preacher; and the following year he traveled the Waynesburg Circuit assisted by James L. Read. He was but one year with us, having been appointed to the Cleveland station.* He continued to labor in the Pittsburg Conference until 1849 when he was expelled.

Wellington Weigley entered the Pittsburg Conference in 1834, and was appointed to the Warren Circuit with Thomas Stubbs in charge, and in 1835 traveled the Conneaut Circuit, John Bain in charge. He was transferred to the Illinois Conference in 1836,† and became a member of the Rock River Conference at its organization. He was expelled in 1842.

Joseph A. Hallock was the brother of J. K. Hallock who served a long ministry in our conference. He was received on trial in 1834, and "withdrew from the connection" in 1840. Mr. Gregg speaks of him as "a tall, stout-built young man, of moderate abilities as a preacher."¶

North Yarmouth and Freeport; 1815, Salisbury, Md.; 1816-'17, Philadelphia, Pa.; 1818-'19, Principal, New Market Wesleyan Academy; 1820-'8, Western Book Agent, Cincinnati; 1829-'31, President, Augusta College; 1832-'3, Pittsburg; 1834-'6, President Allegheny College; 1837, superannuated; 1838, superintendent, Texas Missions.

*His further appointments were: 1835, 1836, Redstone; 1837, Greensboro; 1838-'39, New Lisbon; 1840-'41, Richmond; 1842, Claysville; 1843-'44, Beallsville; 1845-'46, Chartiers; 1847-'48, New Brighton; 1849, expelled.

†His later appointments are as follows: 1836, Galena; 1837, Dubuque Mission; 1838, Milwaukee Mission; 1839, Juliet; 1840, Rock River Conference, Juliet; 1841, Indian Creek; 1842, expelled.

¶J. A. Hallock—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh. Withdrew, 1840. Appointments—1834, Napoli; 1835, Painesville; 1836, Brookville; 1837, Strattonville; 1838, Centerville, Butler Co.; 1839, Franklin, Pa.

Gustavus Hills entered the Pittsburg Conference on trial in 1834, and served Harmonsburg two years, the first year with Philander S. Ruter as junior preacher and the second year with Calvin D. Rockwood. In 1836 he traveled the Conneaut Circuit as junior preacher with Daniel Pritchard; and at the close of the year he was ordained deacon and located.*

Lorenzo D. Mix was converted, licensed to exhort and to preach at Sheridan, Chautauqua Co., N. Y., and received on trial in the Pittsburg Conference in 1834. Mr. Gregg says: "Mr. Mix was a small man, of a bright intellect, rapid utterance, and a good preacher." Because of ill health, Mr. Mix superannuated in 1844, and in 1852 located. He made his home in Cleveland, Ohio, where he entered upon a business career in which he was fairly successful. He preached occasionally as his strength would permit.†

Methodist Classes.

The Methodist society at Harrisville, Mercer County, was organized in 1834 by William Carroll, who also formed classes in several other neighboring towns. Among the original members were: John McConnell, Josiah Hardy, Robert Walker, Robert Knowlton, Abner Gill, and William H. McGill, and their wives. Early services were held in the houses of the members, and in the first public school house. In 1842 the society was able to erect a church edifice, and in 1852 the membership had

*Gustavus Hills—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1837. Appointments—1834-'5, Harmonsburg; 1836, Conneaut.

†L. D. Mix—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; located, 1852. After his location for several years he resided at Chagrin Falls, O., where he engaged in secular business. The later years of his life were spent in Cleveland, Ohio, where he died. Appointments—1834, Jamestown, N. Y.; 1835, Wattsburg; 1836, Wesleyville; 1837, Conneaut; 1838, Kingsville; 1839, Warren, O.; 1840-'1, Ravenna; 1842, Cleveland; 1843, Painesville; 1844-'51, superannuated.

Philander S. Ruter, a son of Martin Ruter, was admitted on trial the same year with Gustavus Hills, whom he assisted on the Harmonsburg Circuit; and at the close of the year he was discontinued.

increased to two hundred. In 1869 the church suffered by the loss of seventy members, who moved away.—*(History of Butler County, R. C. Brown & Co., 1895, p. 640.)*

A class of Methodists was organized at Milk School House, about 1826, having among its members: Silas Earl, leader, and his wife, Almira Thorp, Ruth Foy, David Foy, and Jonathan Foy.

The Curtis School House class was formed in 1844. Among the leading members were: Cyrus Thatcher, Abel Merchant, Horace Cross, Joseph Davis, and Truman Merchant. In 1873 the class was transferred to Napoli Corners, where there had been a class since about 1830. J. F. Stocker organized these members September 2, 1868, and the same season erected a house of worship at a cost of nearly $3,000. This church was dedicated by W. F. Day, January 14, 1869.

" 'The first society of the Methodist Episcopal Church in Napoli,' was organized January 17, 1734, at a meeting over which Nelson Henry presided. Thomas Carter, Benjamin Foy, Nathan Snow, Lewis P. Thorp, Ariel Wellman, and Nathaniel S. Hale were elected trustees." —*(History of Cattaraugus County, L. H. Everts, 1879, p. 482.)*

That many of our early preachers deprecated the excitements, and extravagant manifestations which so frequently accompanied Methodist revival meetings, has become evident again and again as we have examined the old documents and records. John McLean, in reporting the revival on the Ravenna Circuit says: "Permit me to remark that we have seen demonstrated, in the course of this work, that, with proper management, we may be saved from many of these extravagancies, etc., that oft reproach us as a people, in times of reformation. The utmost order was observed throughout. We have also derived much advantage by an entire abstinence from the use of those light-songs and airs commonly found in camp meeting and social hymn books, which, when used, detract much from the solemnity and weight which should characterize religious services on such occasions."—*(Pittsburg Conference Journal, March 8, 1834.)*

Songs of Victory.

We record a few other notes of victory heard by the wayside:

William R. Babcock says hopefully: "Our prosperity on North East Circuit is flattering. We have received eighty-five into society since conference, and we are looking for a shower of mercy at our ensuing quarterly meeting in this place." At a later date, Benjamin Preston, second preacher on this circuit writes: "The Lord is with us on North East Circuit, Pittsburg Conference. We have received about one hundred probationers since conference, and we are looking for a shower of mercy at our ensuing camp meeting." Brother Babcock reports still greater victories: "We have received into the Church since conference, about one hundred and thirty; and such are our prospects that we anticipate numbering many more. Some of the most gloomy portions of our circuit have been visited with a gracious shower, the subjects of which have been principally in the morn of life. Clymer, one of the most hardened parts of our circuit, at a recent two days' meeting, received an awful shock. Fifteen or sixteen were converted, and thirty-five or forty, with mourning, rushed to the altar for prayer, while a crowd of hardened spectators looked with wonder, and many of them with tears; and may God bring them all to Jesus' blessed army. My worthy colleague, B. Preston, and myself feel amply compensated for our year of labor and toil, with our scanty pittance for our support."—*(Christian Advocate and Journal, March 8, 1833; May 24, 1833; July 12, 1833.)* Ralph Clapp writes from Mercer, Nov. 16, reporting an eight days' meeting at which forty were received on trial. I. H. Tackitt has a good word from Chautauqua Circuit, December 11: "We have very good times and prospects in our little station and on the circuit. At our first quarterly meeting there were about fifty, we believe, converted to God; and at our second several professed to have found the pearl of great price. And the more we preach the plain and pointed doctrines of Christ, in the old Methodist style, the more error seems to fly before us, and the people get religion, and we ourselves feel more happy."—*(Christian Advocate and Journal, Dec. 6, 1833; Jan. 10, 1834.)*

J. C. Ayres writes concerning the work on Ashtabula Circuit, from Geneva, Ohio, under date of Jan. 25, 1834:

"God has graciously visited our Zion on this circuit since the commencement of the present conference year.

A work of reformation commenced in the town of Madison in September last, and between fifty and sixty were happily converted to God. While this work was going on among us, our Presbyterian friends held a protracted meeting in the same neighborhood, which was very generally attended, and a very great excitement prevailed among the people. This meeting continued nearly three weeks; and resulted in a great deal of good. Many were reported as having 'obtained a hope.' Our prospects on the circuit became more flattering, and there appeared to be an increasing attention to the subject of religion on many parts of the circuit, and a number were made to rejoice in a sin-pardoning God.

"In December a gracious work commenced in Austinburg at a meeting held by the Methodists and Presbyterians together. Many were brought to a knowledge of themselves, and to the enjoyment of religion. The work is still going on. The cloud began to spread over the circuit, and drops of mercy to fall upon us, when the time of holding our second quarterly meeting came on. We were instant in prayer, and looking for a 'time of refreshing from the presence of the Lord.' To this end, in the use of means, we set apart Tuesday, the last day of December, as a day of fasting and prayer, and commenced our meeting with a sermon at 10 o'clock, after which we had a general class meeting. We likewise held a watch meeting in the evening, when eighteen came to the altar as mourners, and several found peace in believing. We kept up our meeting during the week, which increased in interest till the altar was crowded with mourners, and the Lord of Hosts was among us 'to kill and make alive.' Such a time was never before witnessed by the members of this circuit. There were seen from eighteen to one hundred and fifty around the altar at one time, crying for mercy. Here we saw the gray-haired father and his children around the same altar together while seeking the salvation of their souls, and they were seen to rejoice together in the favor of God. Here parents who had long prayed for their children saw them come trembling to the foot of the cross, and return rejoicing in the Lord. Sinners, from the child of ten years to the old man of sixty or seventy, were the subjects of converting grace. At this meeting there were seen Methodists, Presbyterians

and Baptists, all on their knees together, praying for the conversion of sinners, and rejoicing over the sinner that repented and the prodigal that returned to his Father's house. Our meeting continued for thirteen days, during which time one hundred and thirty found 'redemption through his blood, even the forgiveness of sins,' and sixty were received on trial into the Church, and between fifty and sixty were dedicated to God in the ordinance of baptism.

"Through the meeting good order prevailed in the congregation. We were not troubled with fugue tunes and spiritual songs; but an excellent hymn book was used altogether in singing.

"The good work is still going on around the circuit. We have peace and prosperity in our borders. We have received about two hundred into the Church since conference, and our prospects are still bright. We are praying and looking for a more general work, both in the Church and out of it."—*(The Christian Advocate and Journal, Feb. 14, 1834.)*

Alcinous Young writes from Deerfield Circuit under date of Feb. 4, 1834:

"With heartfelt gratitude to God, I inform you that the showers of divine mercy are descending upon this region. Long had we labored with little apparent success, until within a few weeks past the Lord has made his power known in the awakening and conversion of scores of souls. At one appointment where there was a society of six members at the commencement of the conference year we have received an addition of forty, thirty-six of whom have joined within the last five weeks, mostly the heads of families. At old Deerfield, known to most of the preachers of this country as the emporium of Methodism on the Reserve, seventeen professed to find peace in believing at a watch-night meeting held there."—*(The Christian Advocate and Journal, Feb. 28, 1834.)*

Referring to the Ravenna revival of the 18th January, John McLean writes:

"It is said by the oldest inhabitants that such a general excitement was never known in this place. The old and the young have shared in the work." Referring to the conversion of an infidel, he says: "He had been bold in

disseminating his former principles, but was convicted, came to the altar for prayers and found peace in believing. On a subsequent evening he communicated to me the exercises of his mind upon the question of his duty in professing his faith in Christianity. He could not feel easy till he had publicly renounced infidelity, and accepted the Christian religion. Accordingly an opportunity was given, after sermon, for him to address the congregation, upon which he stepped into the altar, took the Bible down from the pulpit, gently smote it, and said, 'Friends and neighbors, I am constrained to take the sacred volume for the rule of my faith and practice.' The effect was electric. Some turned pale, some wept and others rejoiced."—*(The Christian Advocate and Journal, April 25, 1834.)*

Referring to the revival mentioned by W. B. Mack, James Hitchcock and Gustavus Hills, says: "Windsor, April 18, 1834. The good work spread in every direction and progressed most gloriously. Mesopotamia, Batavia, Newbury, Burton, Bristol and Farmington were successfully visited with gracious refreshings, and nearly every town within our circuit has shared in this needed work of mercy. Glory be to God for his unspeakable blessings. At first we shed the tears of solicitude but now we weep for joy. We held various protracted meetings, at all of which the Lord owned our labors, and was graciously pleased to revive the drooping graces of his children, and snatch sinners as brands from the burning. We should not forget to notice the timely aid of Brother Worrallo, a local preacher from an adjoining circuit, who was providentially with us, and rendered us much service. The Lord reward him for his labor of love."—*(The Christian Advocate and Journal, May 22, 1834.)*

John Robinson reports from Harmony, New York, Feb. 14, 1834:

"This is a part of New Castle Circuit, and was divided last year, and the part taken off was called Harmony. Since the commencement of the conference year we have received rising one hundred on trial, and our prospects at present are better than they have yet been."—*(The Christian Advocate and Journal, Feb. 28, 1834.)*

B. O. Plimpton reports the work on Chardon Circuit, March 20: "Chardon Circuit embraces a delightful portion of the Western Reservation situated between the

Chagrin and Grand rivers, and lying on the banks of Lake Erie, comprising a territory of about eighteen square miles, and has between twenty-five and thirty appointments, of which Painesville, Chardon, Chagrin and Fairport are the most prominent. When I came to this charge one year ago last conference, I found a membership of about four hundred and sixty, and generally pacific and pious, and being favored in the appointment of my colleague, my hopes were sanguine of a pleasant and prosperous year; and, glory to God, we were not disappointed. The vital sparks began to kindle among the members, and our local brethren and exhorters became active and useful, and we were able to report a net revenue of one hundred and twenty. At the last conference we were permitted to resume our labors with a reinforcement of a third preacher. The good work has since become general and powerful, and hundreds have rallied to the crimson cross. Between two hundred and three hundred have been added to our societies since conference, and other denominations have shared with us in the feast of fat things. Of the above number one hundred and fifty have united with us within thirteen weeks."—*(The Christian Advocate and Journal, May 9, 1834.)*

W. B. Mack writes from Warren, Ohio, Jan. 29, 1834:

"Warren. A refreshing shower of divine grace has been realized at Hartford, which is extending into Vernon and Fowler. At several other appointments our prospects are increasingly good.

"Windsor. On the 11th inst. the new church at Mesopotamia was dedicated to the worship of God. As it was the time of our second quarterly meeting, the assembly was large and from all parts of the circuit. The services were appropriate and solemn. It is an exceedingly neat and commodious church, with a good basement, built and seated after the plan some time since recommended in the Christian Advocate and Journal. Such was the state of feeling manifested on the occasion that it was thought best to protract the meeting. The result was glorious. About fifty experienced a change of heart, and several united with the Church. At Windsor there is a gracious revival, and fine prospects in the circuit generally.

"Ravenna. The quarterly meeting held for this station on the 18th inst. was a season of special interest and pros-

perity to the church in this place. Though I was under the necessity of leaving town on Tuesday in order to meet my appointments, it was thought advisable for our brethren to continue the meeting during the week, and arrangements were made accordingly. Brother Preston, in a letter dated Ravenna, Saturday morning, January 25th, informs me that between thirty and forty had experienced religion during the meeting, among whom is an aged gentleman, (an infidel,) his wife, two sons and one daughter. A happier family, he observes, has seldom been seen."—*(The Christian Advocate and Journal,, Feb. 14, 1834.)*

Good news comes from the Cleveland Circuit:

"At our first and second quarterly meetings the Lord was graciously present in his power both to justify and to sanctify the people; especially at the last. Heaven descended in his soul-reviving power, saints shouted aloud for joy; mourners wept and were comforted. The best of gospel order prevailed, and God's people with one heart and one mouth glorified God. At least ten obtained the clear evidence of sanctification, and as many more were saved from the guilt of sin, and born into the kingdom of God.

"On the last week of the old and first of the new year we held a four days' meeting in the village of Cleveland, which continued eight days. Here also we had all things in decency and good order. Our Presbyterians most of the time favored us with their new meeting house to worship in, and some of the members of our sister churches united with us in our devotions. The result of this meeting was the conversion of at least twenty or thirty souls, while our brethren, both in and out of the village, were much blessed, and carried the flame to their own neighborhoods.

"We have received on the circuit, since our conference year commenced, sixty or seventy, most of whom were new recruits, on trial—all of whom, however, we trust, are happily saved from sin.

"John W. Hill.
"Milton Colt."

—*(The Christian Advocate and Journal, Feb. 14, 1834.)*

Caleb Brown sends good news from Gustavus, Ohio, Feb. 23, 1834:

"At our last quarterly meeting, on Sabbath evening, there were about fifty persons who came to the altar to pray, and twenty-five or more found peace in believing during the progress of the meeting, which lasted several days. The work is spreading in different parts of the circuit. In Wayne many are inquiring what they must do to be saved. One evening at a prayer meeting, between thirty and forty came to the altar of prayer with broken hearts and contrite spirits, imploring the forgiveness of their sins. Nor was their labor in vain. Twelve or fifteen found the pearl of great price before they left the place. The work is still progressing."—*(Christian Advocate and Journal, March 21, 1834.)*

Isaac Winans, speaks of the work of God on the Warren Circuit, Ohio, mentioning Hartford and Vernon, and especially Warren, of which he says: "In Warren, also, which has long been the seat of infidelity, God has been pleased to pour out his spirit in a very powerful manner. Our quarterly meeting commenced in this place on the 14th inst., and continued for several days. The impression was so great and extensive, and so new and unusual, that the adversary was confounded: those from whom we expected opposition stood in silence, gazing and wondering; and what increased this confusion among gainsayers was the method in which God took to carry on his gracious operations, which we might say was different from what we sometimes see in religious awakenings. Instead of any irregularities or enthusiasm, this was marked with the still small voice: those under serious convictions appeared steady in attending to the things of religion; and when they obtained comfort, it did not seem to arise from mere impression on the imagination, but from such a view of God and divine things as they never had before.

The number that has come forward and made a profession of our holy religion, in the above named places, is about eighty, all of whom appear to exhibit a real change, and evidence that they have passed from death into life. The work is still spreading, and there are but few appointments on the circuit where God is not pouring out his spirit."—*(Pittsburg Conference Journal, March 1, 1834.)*

Hiram Luce reports from the Youngsville Circuit, under date of Dec. 15, 1833: "We had some signal mani-

festations of the goodness of God at our camp meeting held at Youngsville, Aug. 24th, when about fifty souls, we trust, found the pearl of great price, and since then the north part of the circuit has been blessed in a peculiar manner.

"Sept. 14th we held a two days' meeting at Harmony, where there had been no society until after conference, which at first was quite unpromising on account of the inclemency of the weather, thin settlement of country, etc.; but on Sunday evening God owned our feeble efforts, and a revival commenced, which resulted in the conversion of about eighty precious souls, forty of whom have already united with us on probation. We have also had refreshing seasons on many parts of the circuit."—*(The Christian Advocate and Journal, Feb. 7, 1834.)*

Of Warren District, Ohio, W. B. Mack writes: "On Warren, Gustavus, Ashtabula, Twinsburg, Ravenna, Deerfield, and Windsor Circuits, the Lord is reviving his work in a powerful and glorious manner. More than one thousand have been received as candidates for membership in our church since conference; and present prospects are such as to inspire us with the most sanguine expectations of a still greater increase. This work has been signalized by the conversion of a number of infidels and Universalists, who for many years have exerted their influence against experimental Christianity. It is not confined to age or sex—but many, from the sinner of seventy to the child of ten years, have 'fled for refuge to lay hold of the hope set before them in the gospel.' "—*(Pittsburg Conference Journal, March 22, 1834.)*

James Hitchcock, writing from Mesopotamia, Ohio, says concerning the work on the Windsor Circuit: "When I first came here, the state of religion was very low indeed; but the membership have arisen to a state of energy and activity in the great work. We have held, recently, several protracted meetings, all of which have been attended with refreshing showers of divine grace. Old professors are seeking, and some have obtained, full redemption in the blood of Christ: and it is believed as many as sixty souls have been converted to God at some of the above named meetings. About one hundred and fifty have been received on probation, and many more are expected. Infidelity is falling, the powers of darkness

are giving way, and the Redeemer's cause is gloriously advancing. To God be all the glory."—*(Pittsburg Conference Journal, March 22, 1834.)*

XIV.

A FINE QUARTETTE: THOMAS GRAHAM, JOHN BAIN, GEORGE W. CLARKE, HOMER J. CLARK.

GREAT PROGRESS.

1835.

The Pittsburg Conference met in Pittsburg, Pa., July 22, 1835, Bishop James O. Andrew presiding. The list of appointments shows the rapid spread of Methodism: Ravenna District, William Stevens, presiding elder; Cleveland, Francis A. Dighton; Cleveland Circuit, H. B. Stannard, one to be supplied; Twinsburg, Edward H. Taylor, John L. Holmes; Hudson, Daniel M. Stearns; Tallmadge and Middlebury, John K. Hallock; Deerfield, Rouse B. Gardner, Asahel Reeves; Ravenna, Hiram Gillmore; Chardon, Aurora Callender, James R. Locke; Painsville, Arthur M. Brown, Joseph A. Hallock: Warren District, Ira Eddy, presiding elder; New Castle, William Carroll, Thomas Thompson; Youngstown, John W. Hill, Thomas Stubbs, Henry Elliott; Warren and Hartford, John J. Steadman, Edward Birkett; Jefferson, Ira Norris, Mesopotamia, John C. Ayres; Newburg, John E. Aikin, Thomas Carr, sup.; Ashtabula, Billings O. Plimpton; Geneva, John Luccock, Silas Card; Gustavus, Stephen Hubbard, Edwin J. L. Baker; Williamsfield, Benjamin Preston, Dillon Prosser: Meadville District, Isaac Winans, presiding elder; Meadville, Ralph Clapp; Allegheny College, Martin Ruter, Homer J. Clark; Mercer, Joseph S. Barris; Salem, Ensign B. Hill, Reuben Peck; Centerville, Joseph W. Davis, Ahab Keller; Franklin, Alfred Brunson, George W. Clarke, to change after six months with Daniel M. Stearns; Oil Creek, Daniel Pritch-

ard, Ansel Webber; Randolph, Watts B. Lloyd; Harmonsburg, Gustavus Hills, Calvin D. Rockwell; Cambridge, John Robinson, Daniel C. Richey; Springfield, John Chandler, John Prosser; Conneaut, John Bain, Wellington Weigley; Erie, Alfred G. Sturgis; Wesleyville, Peter D. Horton, Thomas Graham; Jamestown District, Hiram Kinsley, presiding elder; Jamestown, Samuel Gregg; Gerry, Thomas J. Jennings, Bryan S. Hill; Warren, Samuel Ayres; Youngsville, William Todd, James E. Chapin; Wattsburg, Lorenzo D. Mix, Moses Crow; North East, Caleb Brown, Theodore Stowe; Westfield, David Preston, Justus O. Rich; Fredonia, Hiram Luce, one to be supplied; Forestville, Lorenzo D. Rogers, Ignatius H. Tackitt, Darius Smith; Fayette, Simeon W. Parks; Napoli, Josiah Flower, Horatio N. Stearns; Smethport and Sinnemahoning Mission, Matthew Hanna, two to be supplied; Kinzua, one to be supplied: Allegheny District, Joshua Monroe, presiding elder; Brookville, John Scott, Charles C. Best; Ridgway Mission, Allured Plimpton; Shippenville and Tionesta Mission, Samuel W. Ingraham, Lewis Janney; Elkanah P. Steadman, Agent for Allegheny College; William Swayze, Conference Missionary. Wilder B. Mack, James Hitchcock, W. Whitney transferred to the Illinois Conference.

"Painesville Circuit" is formed out of a part of Chardon; "Williamsfield," and "Mesopotamia" are formed by dividing Windsor; "Conneaut" is formed from a part of Ashtabula; "Fayette" is taken from Forestville; and "Jamestown again becomes a station."

An old class book shows that Caleb Foster was connected with Salem Circuit together with Ensign B. Hill and Reuben Peck.

Edward Birkitt, John Norris.

Edward Birkitt was born in Kendall, Westmoreland, England, Jan. 4, 1812; and died at Mount Union, Ohio, August 13, 1878. His father was a local preacher in the Wesleyan Society in England. Edward gave his heart to God at the age of fourteen, and four years later was licensed to preach. He came to America in May, 1835; and in July of the same year was admitted to the Pittsburg Conference on trial. He became a member of the Erie Conference at its organization; but was

transferred to the Pittsburg Conference in 1838. Mr. Gregg says: "He was rather too anti-slavery for the Erie Conference at that time." When the East Ohio Conference was organized, he became a member of that body.

Mr. Gregg says: "Mr. Birkett was rather tall and slim, a beautiful speaker, and powerful preacher." We quote from his memoir: "Brother Birkett's mental powers and attainments were of a superior order. He was sound in the faith and steady in his purpose to win souls to Christ. His sermons exhibited careful thought, and were clothed in chaste and beautiful language. For many months before his death he was a great sufferer, but he possessed his soul in great peace. He delighted in hearing the Scriptures read, and in Christian worship and song. Among his last words were: 'I am under the shadow of the Almighty.' "*—*(Minutes of Conferences, Vol. XXVII, 1878, pp. 47, 48.)*

John Norris was born in Plymouth, Mass., Oct. 23, 1765, and grew up a vain and thoughtless youth, sheltering himself under the orthodoxy of the times—if he was of the number of the elect he would be saved, if not, no power could reverse his doom. In 1792 he listened to Rev. Lemuel Smith, an itinerant Methodist preacher, and while this servant of God was unfolding the riches and the graces of God, he saw and felt a full salvation for all men and he resolved from that hour to seek the Lord. After a short time he was enabled to rejoice from a clear

*Edward Birkett—Licensed to preach, 1830; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; transferred to the Pittsburg Conference, 1838; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Mt. Union, O., Aug. 13, 1878. Appointments—1835, Warren and Hartford; 1836-'7, Meadville; 1838, Canton, Ohio; 1839, Allegheny City, Pa., South Common; 1840, New Brighton, Pa.; 1841, Canton, Ohio; 1842, St. Clairsville, Ohio; 1843, superannuated; 1844-'5, Morgantown, W. Va.; 1846, Uniontown, Pa.; 1847-'8, Washington, Pa.; 1849, Birmingham, Pa.; 1850-'1, Pittsburg, Pa., Liberty street; 1852, Allegheny City, Pa., South Common; 1853, supernumerary; 1854, Washington, Pa.; 1855-'6, Washington District; 1857, McKeesport, Pa.; 1858-'9, Canton, Ohio; 1860, Pittsburg, Pa., Trinity Church; 1861, Wellsville, O.; 1862-'3, McConnellsville and McKendree, Ohio; 1864, Steubenville, Ohio, Hamlin Chapel; 1865-'6, superannuated; 1866, supply at Williamsburg, Cincinnati Conference; 1867, Coshocton, Ohio; 1868, Mt. Union, Ohio; 1869, Mansfield, Ohio; 1870, superannuated; 1871, New Lisbon, Ohio; 1872-'8, superannuated.

sense of sins forgiven and united with the Methodist Episcopal Church, and was licensed as a local preacher in 1801, and was ordained as a deacon by Bishop Asbury in 1805. In 1812 he moved to the State of Ohio and settled in Windsor, Ashtabula County, Ohio. He was deeply interested in, and contributed much to the prosperity of Methodism in this place; but his labors as a local preacher were not confined at home, he often accompanied and assisted traveling preachers in the back settlements, and served as their pilot, and often as their pioneer, in hunting up the lost sheep of Israel. He was diligent in business, fervent in spirit, serving the Lord, and probably averaged one appointment each Sabbath for nearly forty years. He was not a great preacher, but was a holy man, and often delivered the plain and practical truths of the gospel with pathos and unction which carried conviction in every heart. He died May 21, 1840.

His son, Ira Norris, became a member of the Erie Conference on trial in 1835. Ira Norris was "tall and well proportioned, and possessed of a good mind, a pleasant, forcible delivery; and was very pious and useful as a minister."—*(Pittsburg Conference Journal, Sept. 3, 1840; Gregg, History of Methodism, Erie Conference, Vol. I, p. 341.)*

After serving the Church in the effective ranks for thirteen years, he superannuated, and in 1856 located.

Preachers Chiefly of Short Terms of Service.

Ira Norris was admitted on trial, 1835; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; located at his own request, 1856*

Silas Card, Ansel Webber, and Matthew Hanna were admitted on trial in the Pittsburg Conference in 1835; Card and Hanna discontinued at the end of their second year; Webber at the end of his third year.

Silas Card was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; discontinued, 1837.†

*Appointments—1834, New Castle, (supply); 1835, Jefferson; 1836, Williamsfield; 1837, Johnson; 1838, Willoughby; 1839-'40, Hudson; 1841, Ellsworth; 1842, Hubbard; 1843-'4, Morgan; 1845, Hubbard; 1846, Poland; 1847, Poland and Youngstown; 1848-'55, superannuated.

† Appointments—1835, Geneva, O.; 1836, Williamsfield.

Ansel Webber was admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; transferred to Arkansas Conference, 1836; full connection, 1837; deacon, 1837; located, 1838.*

Matthew Hanna was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; discontinued, 1837.†

Calvin D. Rockwell, also received at the same time, was received in full connection and ordained deacon and elder in regular course. He was suspended in 1842, and in 1843 restored to good ministerial standing and located. He had become a member of the Erie Conference at its organization. In 1839 he superannuated but became effective in 1840.§

Charles C. Best was admitted on trial in the Pittsburg Conference in 1834, though there is no record of his reception and his name is not connected with any appointment. In 1835 he is continued on trial; the following year he was received into full connection and ordained deacon in the Erie Conference, and was ordained elder in 1838. In 1839 he returned to the Pittsburg Conference, in 1851 was transferred to the Rock River Conference; and in 1868 located.‡

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*Appointments—1836, Batesville, Ark.; 1837, Jackson, Ark.

†Appointments—1835, Smethport and Sinnemahoning Mission; 1836, Napoli.

§C. D. Rockwell—Admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection. 1837; deacon, 1837, Roberts; elder, 1839, Soule; suspended, 1842; located, 1843. Appointments—1835, Harmonsburg; 1836, North East; 1837, Fredonia, N. Y.; 1838, Napoli; 1839, superannuated; 1840, Ashtabula and Kingsville; 1841, Saegertown.

‡C. C. Best admitted on trial, Pittsburg Conference, 1834; admitted into full connection, Erie Conference, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Pittsburg Conference; 1839, transferred to Rock River Conference, 1851; located, 1868. Appointments—1834, not given in the general minutes; 1835, Brookville; 1836, Salem; 1837, Centerville; 1838, Youngsville; 1839, Monroe German Mission; 1840-'1, Wheeling German Mission; 1842, Wellsburg and Franklin, Va.; 1843, Butler, Pa.; 1844-'5, Blairsville, Pa.; 1846-'7, Allegheny City, Pa., South Common Church; 1848-'9, Barnesville, Ohio; 1850, McConnellsville, Ohio; 1851, Peoria, Ill.; 1852, Freeport, Ill.; 1853-'4, Peru District; 1855-'8, Galena District; 1859-'60, Durand, Ill.; 1861-'2, Sterling, Ill.; 1863, Plainfield, Ill.; 1864-'7, supernumerary.

Lewis Janney was admitted the same year, was received into full connection and ordained deacon in the Erie Conference in 1836, returned to the Pittsburg Conference in 1837, ordained elder in 1839, and located in 1857.*

Mr. Gregg says of Ensign B. Hill: "Mr. Hill was a large, stout man, with zeal enough, and was a very passable preacher. After his withdrawal from the Church in 1839, he entered the ministry of the Congregational and later of the Wesleyan Methodist Church. He came to a sudden and mysterious death in northern Ohio."†

Mr. Gregg says of James R. Locke: "Mr. Locke was a small, sprightly young man, but grew large and fleshy in riper years; was a good practical preacher, and did much good." He died in 1898, but no memoir was furnished for the "General Minutes."§

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*Lewis Janney—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; transferred to Pittsburg Conference, 1837; elder, 1838, Waugh; located, 1857. Appointments—1834, Butler; 1835, Shippenville and Tionesta Mission; 1836, Oil Creek and Tionesta Mission; 1837-'8, Dover, O.; 1839, Deersville, O.; 1840, Flushing and Moorefield, O.; 1841-'2, Leesburg, O.; 1843, Newport, O.; 1844-'8, superannuated; 1849, Waynesburg, Pa.; 1850, Beallsville, O.; 1851-'2, Grove Creek, O.; 1853, Fish Creek, O.; 1854, Blockville and Dunkard's Creek, O.; 1855-'6, supernumerary.

†E. B. Hill—Licensed to preach, 1831; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1835, Andrew; elder, 1837, Roberts; withdrew, 1839. Appointments—1835, Salem, Mercer Co.; 1836-'7, New Castle; 1838, Randolph.

§J. R. Locke—Admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Illinois Conference, 1855; deceased, in 1898. Appointments—1834, Smithfield; 1835, Chardon; 1836, Brookville; 1837-'8, Greenville; 1839, Cambridge; 1840, Springfield; 1841-'2, Franklin, Pa.; 1843, Meadville; 1844, Greenville and Clarksville; 1845, Gustavus; 1846, Middlebury; 1847, Akron; 1848-'9, Youngstown and Poland; 1850, Greenville; 1851-'2, Mercer; 1853, Willoughby; 1854, Ravenna; 1855-'6, Griggsville, Ill.; 1857-'8, Jacksonville, Ill., West Charge; 1859, Quincy, Ill., Fifth street; 1860, Pittsford; 1861-'4, Chaplain, U. S. A.; 1865, Agent, Freedmen's Aid Society; 1866, Harristown, Ill.; 1867-'9, Decatur Circuit, Ill.; 1870-'4, Agent, American Bible Society; 1875, La Place, Ill.; 1876, Decatur, Ill., West Church; 1877-'8, Decatur, Ill., Janes Chapel; 1879-'87, supernumerary, 1888-'98, superannuated.

Henry B. Stannard entered the Pittsburg Conference, and at the close of the vear was discontinued and not long after withdrew from the Church.

HIRAM GILLMORE, HENRY ELLIOTT, WILLIAM TODD.

Hiram Gillmore was born in Cattaraugus County, New York, Dec. 25, 1809. He was converted in 1823, and licensed to preach and joined the Pittsburg Conference in 1831. He was appointed to the Ohio Circuit, Virginia. He served Ravenna and Painesville Circuits, within our bounds. He became a member of the Erie Conference at its organization, but was re-transferred, and at a later period was transferred to the Indiana Conference. In his work so widely extended he filled some of the most important stations in the conferences to which he belonged. He was three years chaplain of the Thirty-first Indiana Regiment, and afterwards served as agent for the Christian Commission, and the Bible Society. He superannuated in 1874, after laboring forty-three consecutive years. "He was a true, noble man, and a warm-hearted sincere friend. As a preacher he ranked among the first." He departed this life, August 20, 1877, from the home of his son-in-law, Captin Sands, at Tolono, Illinois, sweetly falling asleep as he raised his hands and exclaimed: "O, bless the Lord!"*—*(Minutes of Conferences, Vol. XVI, 1877, pp. 94, 95.)*

*Hiram Gillmore—Admitted on trial, Pittsburg Conference, 1831; full connection, 1833; deacon, 1833, Roberts; elder, 1835, Andrew; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1837; transferred to Indiana Conference, 1850; transferred to Northwest Indiana Conference, 1868; transferred to Indiana Conference, 1868; deceased, Tolono, Ill., August 20, 1877. Appointments—1831, Ohio; 1832, Canton; 1833, Pittsburg; 1834, Cambria Mission; 1835, Ravenna; 1836, Painesville; 1837, Morgantown, W. Va.; 1838, Clarksburg, W. Va.; 1839, Elizabeth; 1840, West Alexander; 1841-'42, Allegheny City, Beaver street; 1843, Pittsburg, Liberty street; 1844-'47, Steubenville District; 1848, Birmingham; 1849, Allegheny City, Beaver street; 1850-'51, New Albany, Ind., Wesley Chapel; 1852-'53, Madison, Ind., Wesley Chapel; 1854, Lawrenceburg, Ind.; 1855, Brookville, Ind.; 1856, Columbus, Ind.; 1857-'58, Evansville, Ind., Locust street; 1859, Green Castle, Ind.; 1860, Agent Indiana Asbury Female College; 1861-'63, Chaplain, U. S. A.; 1864, Agent Christian Commission; 1865, supernumerary; 1866, Bloomington, Ind.; 1867, Cannelton, Ind.; 1868, not given in minutes; 1869, Monrovia, Ind.; 1870, Monrovia and Belleville, Ind.; 1871, Sullivan, Ind.; 1872-'73, New

Henry Elliott was born in Newbury, Orange Co., Vt., Sept. 15, 1812; and died at his home in Farmington, Minnesota, May 28, 1891. He was converted in his native place under the labors of Rev. William Carr, in 1831; licensed to preach at Meadville, Pennsylvania, by Alfred Brunson, in 1833, admitted on trial into the Pittsburg Conference in 1835; and became a member of the Erie Conference at the division in 1836. He was effective fifteen years. He superannuated, on account of bronchial troubles, in 1847; and again permanently in 1851. In 1855 he moved to Glencoe, Minnesota, where he resided until 1863 when he was driven from his home by the Indians. He finally located in St. Paul, where he was esteemed as an honored father in Israel. He was a fair preacher, a good pastor, and quite successful. Rev. H. M. Chamberlain says: "In 1845 I was an inmate of his family for some months. A more pleasant, orderly, and God-like family I have never known. On his charge, being an exhorter, I was licensed to preach and recommended to the Annual Conference; in his presence I preached my first sermon, and from him I received instruction that is treasured up in my memory with grateful recollection. The last year and a half of his life his mental faculties were somewhat deranged; yet, in his lucid moments he expressed an unshaken confidence in Christ, and in death he found rest."*

William Todd labored in several conferences, and with acceptability and success—the New York, New England, Pittsburg, Indiana, Michigan, and Detroit Conferences. In 1835 he was appointed to Youngsville, Pennsylvania, and in 1836 to Westfield, New York. In 1841 he superannuated, and three years later moved to Erie, Pa., where

Harmony, Ind.; 1874, superannuated; 1875, Currysville, Ind.; 1876, superannuated.

*Henry Elliott—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; deceased, Farmington, Minn., May 28, 1891. Appointments—1835, Youngstown; 1836, Gustavus; 1837, Lawrenceville; 1838, Oil Creek; 1839, Sheridan; 1840, Freedom; 1841, Willoughby; 1842, Newburg; 1843-'44, Twinsburg; 1845, Geneva; 1846, Ashtabula; 1847, superannuated; 1848-'49, Windsor; 1850, Ellsworth; 1851-'90, superannuated.

he resided until his death which occurred May 15, 1869. He was born in Armagh County, Ireland. Converted at the age of fifteen, he joined the Wesleyan Methodists, and held the office of class leader several years. He emigrated to the United States in 1818, and was received as a probationer into the New York Conference in 1823. "He was a warm-hearted Christian, and manifested a deep interest in the cause of Christ during his long period of superannuation, as well as during that of his active ministry."*—*(Minutes of Conferences, Vol. XII, 1869, p. 198.)*

Thomas Graham, the Great Debater.

Thomas Graham was born in North Hope, Butler Co., Pa., Aug. 8, 1810; and died in Putneyville, Armstrong County, June 13, 1883. He was converted at the age of twenty years, and licensed to preach by Alfred Brunson in 1834 and employed on the Springfield Circuit. The following year, he was received on trial in the Pittsburg Conference, and was one of the original members of the Erie Conference. He was superannuated one year—in 1846. In 1849 he was left without a charge, and in 1850 withdrew from the ministry and membership of the Church. During the six subsequent years he engaged in the practice of law in Jefferson, Ohio. In 1856 he was employed by the presiding elder to travel the Brookville Circuit. He was re-admitted to the Erie Conference in 1857. He superannuated in 1880. Including three years of supply work, he was effective thirty-nine years.

"Father Graham was a remarkable man, unprepossessing in his appearance, yet a man of marked ability. As a preacher he was clear and logical. When aroused he was a man of wonderful power, so that when preaching

*William Todd—Admitted on trial, New York Conference, 1823; full connection, 1825; deacon, 1825; elder, 1827; transferred to New England Conference, 1829; located, 1832; readmitted, Pittsburg Conference, 1833; became a member of the Erie Conference at its organization, 1836; located, 1838; readmitted, Indiana Conference, 1838; became a member of the Michigan Conference at its organization, 1840; deceased, Erie, Pa., 1868. Appointments—1823-'24, Chazey, N. Y.; 1825, White Hall, N. Y.; 1826, Pittsford, N. Y.; 1827-'28, Sheldon, N. Y.; 1830, Northampton, Mass.; 1831, Gill, Mass.; 1833, Springfield; 1834, Fredonia, N. Y.; 1835, Youngsville; 1836, Westfield; 1837, Wattsburg; 1838, Kalamazoo, Mich.; 1839, Allegan Mission, Mich.; 1840, Allegan Mission, Mich.; 1841-'67, superannuated.

at times, the whole congregation would unconsciously rise upon their feet. He was the great camp-preacher of his age, and at such times his preaching was attended with great power, often having to stop before the close of his sermon on account of the cries of the unsaved for mercy. Few, if any, equalled him as a revivalist. As a debater he had scarcely a rival, and few, if any, equals. He was possessed of the most keen and polished sarcasm, and woe to the antagonist who came within the reach of his two-edged blade. During his ministry he held thirty-two public debates, lasting from three to ten days, in which he met the best of opposing talent. Calvinists, Exclusive Immersionists, Universalists, Spiritualists, and all others who met him in discussion, went down under a cyclone of argument and sarcasm. He was a man of fair education and of iron will to work. The very close of his life found him hard at work. He had a large well-selected and well-used library. So great was his love of study that books were his almost constant companions. At midnight, his last night on earth, he was seen through the window of his room reading." He died alone. "No one was there to receive his last good-bye; no one to smooth his pillow—he died alone, no one expecting the death visitant in the home. May we not believe that the hand who laid Moses away in his unknown grave was there to soothe in the last moment, and to lead to immortality?"*

Mary North Graham, wife of Thomas Graham, died

*Thomas Graham—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; withdrew from ministry and membership, 1850, spending the succeeding six years in the practice of law at Jefferson, O.; re-admitted, Erie Conference, 1857; deceased, Putneyville, Pa., June 13, 1883. Appointments—1834, Springfield (supply); 1835, Wesleyville; 1836, New Castle; 1837, Akron; 1838-'39, Freedom; 1840, Willoughby; 1841, Chardon; 1842, Clarksville; 1843, Sheridan; 1844, Fredonia; 1845, Harmony; 1846, superannuated; 1847, Meadville; 1848, Ashtabula and Conneaut; 1849, without appointment; 1856, Brookville (supply); 1857, Brookville; 1858-'59, Brady's Bend; 1860, Curllsville; 1861, Rimersburg; 1862, New Bethlehem; 1863-'64, Clarion; 1865-'66, Harrisville and Centerville; 1867-'68, Hendersonville; 1869, New Wilmington; 1870-'71, Brady's Bend; 1872, Pithole and Tarr Farm; 1873-'75, Petroleum Centre; 1876-'78, Putneyville; 1879, North Washington (second preacher); 1880-'82, superannuated.

in Putneyville, Pa., April 4, 1879. She was born in Little Scrubgrass, Venango County, December 23, 1813. Mrs. Graham was a remarkable woman, and nobly seconded her husband in all his ministerial and evangelistic work.

"Whether in the relations of wife and mother, at home, burdened with domestic cares, or engaged in the struggles incident to an itinerant life, whether in the protracted meeting, through weeks of continuous labor, or on the camp ground, sheltered from the dews of night by interwoven branches, she was ever the same, ardent, zealous and untiring.

"Now with skill and taste she would ply the needle to supplement a meagre salary, then pleading with the people among she moved to seek the higher attainments of Christian life; always and ever with an energy singular and undaunted. She was the wonder of thousands. Before she entered her rest, and while she could yet converse with friends around her bedside, she looked with pleasure over the fields of conflict, and aside from the love of Jesus took intense delight in the remembrance of the multitudes she had been instrumental in lifting out of sorrow and seeing them launched on the voyage for the blissful shore.

"Sister Graham has done her work and done it well. Always ready for duty, never weak in faith or irresolute of purpose, her life forms an example that both the ministry and laity would do well to imitate."

Mr. Graham was a great preacher on the terrors of the law. Many recall his sermon at a camp meeting on Cherry run. H. M. Chamberlain says: "A large altar had been prepared, and the guard was instructed to let no one go into the altar till the mourners were invited. A vast multitude had gathered. Graham rose and said: 'You have called me a fire and brimstone preacher, a hell and damnation preacher, and now I am going to tell you what the Bible says about it.' He had cut out of an old Bible all texts referring to hell and arranged them so that at a glance he could repeat them. He commenced by describing the majesty and holiness of God, and described the sinner arraigned before Him. He then brought forward the passages threatening His doom. Words fail to describe the sermon; one must have heard

it to realize it. The awful solemnity and silence of the audience was only broken by the cries of some of the people crying out, 'God, have mercy on the sinner.' As Graham sat down a brother rose to exhort; old men and women, young men and maidens rushed for the altar. In less than ten minutes it was filled, and but little space was left for the Church to gather around them. I was sent to take charge of the prayer meeting, but that was beyond my control. The cries of the penitents were like a mighty wail. No voice could be heard separate from the rest. By and by here and there some were converted; they would rise up with their friends and praise God with shouts one after the other, until all seemed to have found the pearl of great price. Among the converts was a little girl. She was clapping her hands, and cried out, 'Where's grandpa?'—she had a gray-headed grandfather on the ground. She started to the tent, found him, brought him into the altar, and he was converted. As the meeting closed many were lying prostrate on the ground, their limbs as rigid as a rail, and we had to carry them to their tents. They were as dead men, and through the night as they would return to consciousness, their shouts would be heard. It was said that a hundred and fifty were converted that single night."—*(Pittsburg Christian Advocate, April 25, 1889.)*

H. H. Moore, his old friend, writes:

"I first met Thomas Graham in 1839. He was then thirty-three years of age, and I was a probationer in the Church.

"Mr. Graham was five feet, ten inches in height, symmetrical in form, and trim built; his arms were small and fingers long; his short-clipped, fine, light-colored hair stood erect on his head, fully revealing his ample forehead; his light blue eyes were mild but keen and penetrating; his voice was a high tenor; his speech was rapid, and his words were coined mostly by his lips and the tip of his tongue, but when at a camp meeting, as he personified the rich man in hell, lifting up his eyes in torment, calling for a drop of water, and his entire sermon focused in the appeal, 'F-a-th-er A-b-r-a-ham, F-a-th-e-r A-bra-ham,' his deep full chest was brought into requisition and his voice thundered off with terrible effect. In

many respects Mr. Graham was so much unlike other men that once seen or heard he could not be forgotten.

"He was not what the academies would call a scholar, but he was a theologian, an able lecturer as well as preacher, a diligent student; and I could never see any limit to his reading or to his general information. I was at the dedication of a union church. A noted Congregationalist preached in the morning and a Presiding Elder in the afternoon. The morning sermon received universal applause. The next day, being in the study of Mr. Graham, he took from his library a book and said, 'Homer, permit me to read to you a little,' and in a moment I found myself listening to the argument I had heard read from the pulpit the day before. Any stealing of this kind done in his presence was very likely to be detected.

"For some years previous to 1840 infidelity, in its various phases, had been rampant and shameless throughout Portage County, Ohio. A scurrilous newspaper was published at the county seat by John Harmon, Samuel Coleman and other Ravenna infidels. It was conducted on a very low literary plane, as if Christianity deserved nothing more elevated than caricature and abuse. In 1837 Mr. Graham was sent to the Freedom Circuit, and he was not long in finding out that the disciples of Paine abounded everywhere in his charge, and especially in the towns of Mantua and Shalersville. With but little delay he made a furious assault upon the outposts of the enemy, and spared not the general personal character and moral influence of its champions and leaders. Everywhere he met large audiences, and always sent the people away thinking, a few delighted, but many angry.

"Finally a gentleman by the name of Veets sent Mr. Graham a challenge to discuss publicly at Shalersville the credibility of the Christian religion. The challenge was accepted, the preliminaries arranged, and the time set for holding the debate. After some weeks of preparation the hour of opening came and the chairman and debaters were in their places ready for action. Mr. Graham led off and consumed his half hour in an exposition of the nature, vast scope and high importance of the questions they had met to examine. He withheld all his formal arguments, as he did not wish to give his op-

ponent material upon which to work, and thus he tested his metal. Mr. Veets floundered about some fifteen minutes and sat down, complaining that the affirmative had not given him anything to do. Mr. Graham then closed in on his work, conscious that he was master of the situation, and Mr. Veets made no further complaints that arguments were lacking. Mr. Graham's preparation had been thorough, and though he had at hand elaborate notes of each speech he was to make, twelve in all, he used them but little. The battle raged till noon the second day, and then the infidel crowd presented a forlorn and dilapidated appearance. The real condition of things was too palpable to be misunderstood.

"When the people assembled at 2 p. m. Mr. Graham was in his place, but Mr. Veets did not appear. As the clock struck two, Mr. Graham deliberately arose, and in tones of sympathy and kindness said: 'My friends, Mr. Veets is sick—he is very sick. My friend, Mr. Veets, will not be with us this afternoon, for he has gone home. If the audience please to remain I will present the remaining prepared arguments for this debate.' Not a soul left and for two hours the people sat and listened to as compact and cogent arguments in behalf of the Christian faith as were ever marshaled by the pen of the writer or tongue of the orator. An exhortation followed by a minister who was present, and appearances indicated the beginning of a revival.

"It was soon realized that in Portage County infidelity had received a staggering blow. Mr. Graham was hailed by church people as a keen-witted, well-informed and giant defender of the faith, but had his sarcasms been fewer and far less blistering in effect, the applause of a few good folks would have been somewhat louder. Mr. Veets' friends conceded that he had done the best he could, but it was evident to them that he was of too limited capacity and knowledge to handle Christianity, and that in debate he was no match for Thomas Graham.

"After some weeks a few individuals had so far recovered from the stunning blow received that, still hoping to save their sinking ship, they opened a correspondence with the somewhat noted Dr. Samuel Underhill, of Cleveland, and he was induced to challenge Mr. Graham to

discuss with him the claims of Christianity, the discussion to continue three days in the town of Mantua. The challenge was accepted and the preliminaries promptly arranged. Soon after this, meeting Mr. Graham, he said: 'I am often oppressed with the consciousness that I am not qualified to meet that Cleveland giant in debate. I fear the truth may suffer.' Not long before the meeting was to take place I met him again and he said: 'I received a letter to-day from Dr. Underhill, and what do you think? He spelled my name "Greyam." That is enough; I have no fears. I see under the lion's skin the tips of the ears of an ass.'

"It was in the month of September, the weather was fine and at the hour of ten the Union Church was crowded with an audience of the first respectability to listen to the arguments of the champions of Christianity and of infidelity.

"In opening, Mr. Graham enlarged upon the fact that in all ages all nations and all peoples had been religious, and this he urged was proof that religion was a fundamental element of the constitution and laws of nature, especially as incorporated in the nature of man.

"Mr. Underhill replied that worship was superstition, the result of ignorance.

"Mr. Graham admitted that the facts of superstition were the result of ignorance and then urged that man found redemption from these evils only in the light and power of Christianity. The audience was deeply affected by this powerful speech.

"Then, to break the force of this argument, Mr. Underhill laid out all his strength and used all his eloquence in its criticism.

"Advancing a step, Mr. Graham held that Christianity was but a development of moral elements partially revealed in nature, and for this reason Christ's parables, so full of beauty and instruction, are drawn from nature.

"Evidently this position was new and strange ground to Mr. Underhill, as he had taken nature to be infidel, and he could only wabble over and around it to no purpose.

"Another link in the chain of Mr. Graham's logic was that Christian principles fully incorporated in man's

nature and practiced in his life, were a benefit to him: hence, they must be real, and if real true.

"Underhill was forced to deny that Christianity had been a benefit to man, and drew an awful picture of popish persecutions, especially in Spain. Mr. Graham easily shattered that lance.

"He then held up the character and life of Christ as interpreted by the sermon on the mount as the center and soul of Christianity, and insisted that they must be a real divine manifestation, for no genius could have invented them, especially in a half civilized age.

"Mr. Underhill found that reply to this was biting a file. Mr. Graham had so thoroughly mastered the situation that he could expand or contract or modify his line of thought or reply to Mr. Underhill as the exigencies of the case demanded, only his chain of fact and logic must be kept firm in every link and not be broken.

"In the first day's debate Mr. Graham found he had met a foeman worthy of his steel, and he was glad of it, for he was sure that each position he had taken had, unshaken, withstood the fiercest assaults that could be made upon them. During the contest of the second day he brought into his arguments a wealth of thought and a brilliancy of illustration which was a surprise even to his friends. He seemed to be a master of all the writers who had discussed the evidences of Christianity in either ancient or modern times, and using them in his own way he made them his own. Mr. Underhill put forth a supreme effort, but no one saw more clearly or felt more deeply than himself that he had heavily lost ground.

"As the disputants came together the third day Mr. Graham seemed to be calm, self-possessed, heavily freighted with thought, but as fresh as the morning. Mr. Underhill presented a troubled, depressed and tired appearance. Mr. Graham opened the debate by giving his audience with astonishing power two pictures, the first was Christianity triumphant, the second was infidelity as the curse and blight of humanity—Sabbath gone, temples in the dust, and the death of a man no more than the death of a dog. In his reply Mr. Underhill would substitute art, music, science, philosophy for Christianity. This speech received Mr. Graham's special attention, and he made clear two points. First, that there could be no

substitute for Christianity; second, that the arts, sciences, etc., were but the handmaids of Christianity.

"The last hours of the debate have come, the church is crowded and the champions are at their tables. Mr. Underhill presents an unnatural appearance. The light, easy *hauteur* expression which his countenance wore on the morning of the first day is gone; his head is bowed down, and the appearance of his bright face is changed and become sadly dark. Though sixty years have passed since that day I still see that dull, heavy, sad look. The fact is, he was conscious of defeat, and knew that friends as well as foes were aware of it. Mr. Graham knew that up to that moment all was well, that the people were ready to hail him as a successful champion of the truth, but he was quite absorbed in the final speech he was to make. Calmly and slowly he summed up the entire debate. He stretched out before us, link by link the chain of his argument, and designated points which had been assailed, and left it to the audience to judge whether a breach had been effected. Of the affirmative arguments of his opponent he took an inventory and restated his replies. He was at his best. From the first he had steadily grown upon the people and seemed to be a much mightier man than at the start. His closing appeal would have been appropriate from a camp meeting pulpit.

"Properly Underhill should have advanced nothing new in closing the debate, but he confessed himself a coward in presenting nothing but new matter. 'What,' he asked, 'does Christianity teach? Arithmetic? No. Geography? No. Medicine? No. Chemistry? No.' And thus he exhausted his thirty minutes. This foolish trick was perceived by everyone and it robbed him of the sympathy his ignoble defeat had elicited.

"These debates put an end to rampant infidelity in all that section of Ohio, and it has not lifted up its head since. Mr. Veets has prudently been kept in seclusion, and I am not aware that Mr. Underhill has been heard from. Samuel Coleman, the infidel editor, became converted, and for many years was a useful official member of the Ravenna Methodist Episcopal Church."

William Stevens, Justus O. Rich.

William Stevens was admitted to the itinerant ranks in the New England Conference in 1804; was made supernumerary in 1844, and superannuated in 1845. But his work did not cease. "He preached occasionally for several years, but the infirmities of age, and especially the asthma, from which he had suffered for years, gradually restricted his labors and finally confined him to his house. He suffered much, but suffered patiently; always edifying his visitors with the discourse of ripe Christian experience. During religious exercises it was not uncommon for him to give vent to his emotions in expressions of praise to God for His abounding goodness. In the latter part of February he sunk rapidly. He experienced severe pain, but expressed his entire resignation in the divine will, and spoke freely and joyously of his assured hope of eternal life. On the afternoon of the holy Sabbath, after a severe chill, he sunk into a stupor, and did not revive again, but calmly passed to the heaven, where the weary find rest."—*(Minutes of Conferences, Vol. VII., 1858, p. 114.)*

Mr. Stevens was born in Plymouth County, Mass., March 24, 1778, and died in Bridgewater, Beaver County, Pa., March 1, 1858. He was converted in 1801; two years later he experienced the blessing of perfect love, and at about the same time was licensed to preach. He located in 1813, and was re-admitted in the Ohio Conference in 1820. He became a member of the Pittsburg and Erie Conferences at their organization. He was transferred to the Pittsburg Conference in 1839. He was eight years Presiding Elder.*

*William Stevens—Licensed to preach, 1802; admitted on trial, New England Conference, 1804; full connection, 1806; deacon, 1806; elder, 1808; located, 1813; re-admitted, Ohio Conference, 1820; became a member of the Pittsburg Conference at its organization, 1825; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1839; deceased, Bridgewater, Pa., March 1, 1858. Appointments—1804, Landaff, Mass.; 1805, Ashburnham, Mass.; 1806, Salisbury and Salem, Mass.; 1807, Poplin, Epping and Sandown, Mass.; 1808, Salisbury, Poplin and Salem, Mass.; 1809-'10, Lynn, Mass.; 1811, Nantucket, Mass.; 1812, Boston, Mass.; 1820, Deer Creek; 1821-'22, Fairfield; 1823, Piqua; 1824, Steubenville; 1825, Pittsburg; 1826-'29, Monongahela District; 1830-'31, Williamsport; 1832, Brownsville; 1833, Uniontown District; 1834-'35, Ravenna Dis-

Justus O. Rich was born at Lake Pleasant, Hamilton County, N. Y., August 28, 1813. He was converted at the age of thirteen at a camp meeting near Albion, Orleans County, and united with the Methodist Episcopal Church. He was licensed to preach in 1834, his license bearing the signature of Hiram Kinsley. He supplied Jamestown (N. Y.) Circuit as junior preacher for several months in 1835 until the session of the Pittsburg Conference of the same year, by which he was received on trial. He became a member of the Erie Conference at its organization, "located at his own request to join some Western conference," in 1856, and was re-admitted by the Minnesota Conference two years later. In that conference he sustained the effective relation twenty-two years; thirteen years he was in charge of district work. He was elected a delegate to the General Conferences of 1872. He was granted a superannuate relation in 1881, and died in Middletown, Conn., February 16, 1899.

Mr. Rich was united in marriage with Miss Maria J. Willman in 1839.*

Josiah Flower.

Josiah Flower was born in West Springfield, Mass., June 19, 1803, and died in Meadville, April 15, 1875. He was converted in McKean, Pa., in 1828; the same year he was licensed to preach and employed by the Presiding Elder on the Forestville Circuit. He was admitted on trial in the Pittsburg Conference in 1835, and

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trict; 1836, supernumerary; 1837, Ravenna; 1838, Ravenna District; 1839-'40, Beaver; 1841, Wellsburg; 1842-'43, Birmingham; 1844, supernumerary; 1845-'57, superannuated.

*J. O. Rich—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; located, 1856; re-admitted, Minnesota Conference, 1858; deceased, Middletown, Conn., February 16, 1899. Appointments—1835, Westfield; 1836, Sheridan; 1837, Wattsburg; 1838, Warren, Pa.; 1839, Napoli; 1840, Forestville; 1841, Gerry; 1842, Parkman; 1843, Geneva; 1844, Gustavus; 1845, Wesleyville; 1846-'47, Randolph; 1848, Portland; 1849, Warren, Pa.; 1850, Forestville and Villenovia; 1851, Forestville and Sheridan; 1852, Ellington; 1853, Westfield; 1854-'55, Painesville; 1858, Carlyle and Lakeville, Minn.; 1859, Minneapolis; 1860, Fairbault; 1861-'62, St. Paul, Market street and West St. Paul; 1863-'64, St. Peters District; 1865-'8, Owatonna District; 1869-'71, Red Wing District; 1872-'75, Winona District; 1876, supernumerary; 1877, Duluth and Brainard, Minn., 1878, Hastings, Minn.; 1879-'80, Farmington, Minn.; 1881-'98, superannuated.

the next year by the division of the conference he fell within the boundaries of the Erie Conference. He was six years Presiding Elder on the Clarion and Erie Districts; he was a delegate to the General Conference in 1856; he was chaplain in the army in 1861; and his service was uninterrupted till his superannuation in 1874. In his pioneer work he laid the foundation of some of our best charges. "Brother Flower was a man of most positive character. His angles were sharp and apparent to all. Christianity has never had a follower more ready to contend for the faith than he was. The divinity of Christ, the universality of the atonement, the resurrection of the body, and the justice of God as visited upon sinners in another world, were his favorite themes, and the blows he dealt were the blows of a giant. One of the marked features of his character was a perfect abhorrence of anything like sham. He was morally incapable of acting a false part. He was one's very ideal of frankness. He preached as though under oath to tell the truth, the whole truth and nothing but the truth, as he should answer to God in the great day. No diluted gospel for him. To such as did not know him intimately he may have passed for a hard, stern man. But a greater mistake could hardly have been made. He had a heart as gentle as a woman's. In the sacredness of home he was to his children more like an elder brother than a father. He had almost a morbid sympathy for the weak. It was this that in times of slavery made him one of the most intense anti-slavery men. It was this feeling that almost ever drew him to the defense of his brethren whose characters were under arrest. He was instinctively the prisoner's friend. So strongly was his disposition bent in this direction that where principle was not involved you would almost surely find him acting and voting with the minority. A man more loyal to generous sympathies never answered at roll call of Erie Conference." Mr. Gregg says: "His voice was rough, at times grating, especially to the ear of an advocate of Universalism, or any other ism that might happen to be under review. He possessed a mind of uncommon strength, and could drive an argument with as much force as any other man. The good people were never known on any circuit he ever traveled to complain of any failure

to fulfil that part of his ordination vows by which he promised to be 'diligent, to banish and drive away all erroneous and strange doctrines.' "*—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 346.)*

Josiah Flower, "a strong and fierce man," while the Erie Conference was in session in Fredonia, N. Y., began to belabor a brother who had crossed his grain. Bishop Hamline, who was presiding, said: "Pause, Bro. Flower, and the Conference will spend a few moments in silent prayer." All fell upon their knees—the bishop said "Amen." Flower sprang to his feet and shouted: "Bishop, that session of prayer has cleared my mind wonderfully, and I now see more clearly that the brother was wrong;" and so proceeded to cudgel him more savagely than before.—*(M. C. Briggs, in Pittsburg Christian Advocate, October 17, 1895.)*

Crow, Bump, Baker.

Moses Crow was born in the town of Montgomery, Mass., in 1816. While a child his parents moved to McKean County, Pa. He was converted in Smethport, Pa., at a meeting held by William Butt and Samuel Gregg in 1832. His parents were Presbyterians, but he preferred to unite with the Methodist Episcopal Church. In 1834 he entered Allegheny College; he was licensed to preach the same year, and, leaving the college, was employed by the elder. He was received on trial in the Pittsburg Conference in 1835, and appointed second preacher on the Wattsburg Circuit. He became a member on probation in the Erie Conference at its organization. In 1837 he located for the purpose of attending Allegheny College, from which he graduated in 1840.

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*Josiah Flower—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; deceased, Meadville, Pa., April 15, 1875. Appointments—1828, Forestville (supply); 1835, Napoli; 1836, Gerry; 1837, Youngsville; 1838, Fredonia, N. Y.; 1839-'40, Sheridan; 1841, Westfield and Mayville; 1842, Mayville; 1843, Jamestown, N. Y.; 1844-'45, Springfield; 1846-'47, McKean; 1848, Morgan; 1849-'50, Geneva, O.; 1851, Clarksville; 1852-'53, Saegertown; 1854, Wattsburg; 1855-'57, Clarion District; 1858-61, Erie District; 1862-'63, Espyville; 1864, Hartford and Orangeville; 1865, Windsor and Hartsgrove; 1866-'68, Thompson; 1869-'70, Troy, O.; 1871, Saegertown; 1872, Cooperstown; 1873, Harmonsburg; 1874, superannuated.

The same year he was united in marriage with Miss A. J. Hamlin, of Meadville. He was soon after re-admitted to the Genesee Conference and became a member of the East Genesee Conference at its organization. He was one year principal of Genesee Wesleyan Seminary, and three years professor in Genesee College. He received the degree of Doctor of Divinity from Allegheny College. He served two years as Presiding Elder of Geneva District when his health failed. He went west for recuperation, but in vain, and, returning east, died in Geneva, N. Y., October 3, 1859.

His memoir in the Conference Minutes concludes: "Dr. Crow was agreeable in his person and manners, exemplary in his spirit and conduct, beloved and respected by those who knew him, possessing a clear and discriminating mind, a sound judgment, an honest heart, and a soul aspiring to the accomplishment of a great and good work. His pulpit talents were of a superior order, and had his health permitted he promised to be a shining star in the Church; but he was early called from his work to his reward, leaving to his brethren the blessed assurance of his happy change and the admonition to be also ready."—*(Conable, History of the Genesee Annual Conference, pp. 558-559.)*

"William H. Bump was born in Pawtucket, Providence County, R. I., November 11, 1808, and moved with his parents to Mantua, Portage County, Ohio, where he embraced religion in the fifteenth year of his age. He was licensed to preach in Cleveland in 1827, and continued to labor as a local preacher until 1835, when he was employed by Elder Brunson to preach in Erie, Pa., and was duly recommended to the Erie Conference at its session in 1836, where he was admitted on trial, and then transferred by the bishop to the Arkansas Conference. Here, after many years spent in hard toil,

*Moses Crow—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1837; re-admitted, Genesee Conference, 1842; elder, 1842, Hedding; deceased, Geneva, N. Y., October 3, 1859. Appointments—1835, Wattsburg; 1836, Westfield; 1842, Rochester, First Church; 1843-'44, Geneva; 1845, Lima; 1846, Castleton; 1847-'48, Ovid; 1849-'50, Elmira; 1851, Principal Genesee Wesleyan Seminary; 1852-'54, Professor Genesee College; 1855-'56, Geneva District; 1857-'58, superannuated.

through a new and rough country, he was finally drowned, I think, in the Arkansas river. Mr. Bump was a moderate-sized man, of an excellent Methodist family, and from an early period gave his life wholly to the work of the great Master, for whose sake he sacrificed his life. He was a good, practical preacher."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 30-31).*

Edwin J. L. Baker was appointed second preacher on Gustavus Circuit in 1835. He was born in Wilkes-Barre, Pa., February 11, 1810. His parents were Moravians, and his father dying when he was quite young, his education and religious training were left to his pious mother, who performed her duty with fidelity. He spent his early childhood mostly in Chautauqua County, N. Y. He was converted in Franklin, Pa., in 1832, and united with the Methodist Episcopal Church. The next year he entered Allegheny College, but having received license to preach in 1834, he joined the itinerant army in the Pittsburg Conference in 1835, and marched forth to do battle against sin. He became a member of the Erie Conference at its organization. He soon rose to positions of influence in the Conference, was three terms Presiding Elder, and a member of the General Conferences of 1852, 1860 and 1868. He was a very successful preacher and in pastoral work he was indefatigable. He was a most effective extemporaneous speaker, and a strong debater on the Conference floor. He sought in every way to promote the welfare of the Church. He was transferred to the Church Triumphant from Pleasantville, Pa., December 30, 1882.*

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*W. H. Bump—Licensed to preach, 1827; admitted on trial, 1836; transferred to Arkansas Conference, 1836; full connection, 1838; deacon, 1837; elder, 1839; located, 1840; afterwards drowned in the Arkansas river, date not ascertainable. Appointments—1835, Erie (supply); 1836, Washington, Ark.; 1837, Franklin and Newtown Mission, Ark.; 1838, Little Rock, Ark.; 1839, Sunday School agent.

*E. J. L. Baker—Licensed to preach, 1835; admitted on trial, 1835; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Pleasantville, Pa., December 30, 1882; buried at Erie, Pa. Appointments—1835, Gustavus; 1836, Warren, O.; 1837, Willoughby; 1838, Ravenna; 1839, Forestville; 1840, Harmony; 1841-'42, Warren, Pa.; 1843, Randolph; 1844-'45, Portland; 1846, Harmony; 1847, Jamestown, N. Y.; 1848-'49, Franklin District; 1850-'53, Erie District; 1854-'55, Kingsville; 1856-'57, War-

John Bain.

John Bain was a native of Scotland, and came to America in 1823 and settled in Saybrook, O., in 1824. The same year, at nineteen years of age, he was converted and united with the Methodist Episcopal Church. He was licensed to preach in 1828, and secured a trial in the Pittsburg Conference in 1835. Upon the division of that Conference he became a member of the Erie Conference. He labored efficiently until 1870, when he was made supernumerary. He entered into rest at Janesville, Wis., in 1872. He had been effective thirty-five years, and eleven years Presiding Elder. His pastorates embraced some of the most prominent charges in the Conference. Gregg says of him: "He possessed a more than usually strong, active and shrewd intellect, a ready tact in debate, could preach strong doctrinal sermons, and could scathe terribly any false ism which came in his way." He was very industrious, keeping most strictly the rule never to be unemployed, or triflingly employed. He was able to procure valuable books, and spent all spare hours in systematic and hard study. His religious experience was clear, refreshing and joyful. He was intensely Arminian in his views of Christian doctrine. "He loved, and preached and vigorously defended the doctrines of a general, free, present and full salvation, gloried in the cross and the propitiation not only for our sins, but for the sins of the whole world." His clear, comprehensive, vigorous understanding, resolute industry and strong originality soon raised him to an honorable position among the leading men of the Conference. He was solid, not sensational. He ignored arbitrary rules for sermonizing, cared nothing for mere ornament, attempted little in the way of exegesis—but his positions were well taken, and sustained with elaborate convincing arguments. He was always instructive, and his sermons were often filled with the very marrow and fatness of the gospel. He was a safe counsellor, and ju-

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ren, O.; 1858, Cuyahoga Falls; 1859-'60, Ravenna; 1861-'62, Panama; 1863-'64, Westfield; 1865-'68, Erie District; 1869, Erie, First Church (nominal); 1870-'71, Warren, Pa.; 1872, Mercer; 1873-'74, Geneva, O.; 1875, Mayville; 1876-'77, Cattaraugus; 1878-'80, Forestville; 1881, Leon (released from serving the same immediately after the adjournment of Conference); 1882, Pleasantville.

dicious in the administration of the discipline of the Church.

Mrs. Maria Bain, his wife, preceded him but a brief time to the land of rest. She had been a helpmeet indeed. She was a woman of more than ordinary gifts and attainments. Her faith was clear, vigorous and appropriating; her hope strong and inspiring, her charity pure, constant and unbounded. "In her room, where her quiet presence brought much of sunshine and gladness to hearts that loved her well; she was the true wife and mother. Though of domestic habits and most happy in her home, she was not averse to society—even casual visitors were received with her cordial welcome and entertained with her sensible discourse, admired her eminent social virtues as they enjoyed her unostentatious hospitality. She was generally silent with regard to the faults of others; and few have more rigidly observed the rule to speak evil of no one. Her Christian experience, commencing early in life, was clear, progressive and most satisfactory. For many years she enjoyed and 'to the praise of His glorious grace,' modestly professed the high attainment of perfect love; and her pure, earnest life was seen to be beautifully consistent with that profession. In the home she was the affectionate, faithful wife, and tender, watchful mother. In the church she was beloved and eminently useful—a burning and a shining light, adorning the doctrine of Christ with a well ordered life and a godly conversation. By her blameless life and words of counsel and encouragement, she greatly assisted others. So peculiarly was she to be the wife of a minister of the Lord Jesus, and so marked was her influence in all the communities where they lived and labored, that very much of her honored husband's efficiency and success was doubtless in part due the progress and earnest efforts of the wife who encouraged him in the work, sharing his every cup of joy and sorrow, ever ready to take hold of the burdens and help carry them. Her religious exercises were without affectation, and more than impressive. With the most absolute freedom from ostentation, and genuine humility, she did not shrink from the cross even when it was heaviest. Relying on Him whose ready help makes even our weakness strong, she could ever stand up for Jesus; and finished

her course the same saintly woman she had long been among us. Her death was a glorious triumph, and her memory will be blessed. The last few days, as described by her husband, now with her in glory, were hallowed by manifestations of divine power, and such utterances as seldom come from human lips."*

H. H. Moore says of John Bain:

"John Bain was a gift from the Highlands of Scotland to the United States; a gift thankfully received and others of the same 'sort' would be welcomed.

"He had a square built, muscular body, was five feet ten inches in height, had a large head, and in every way stood up a forceful man. He came to Ashtabula County, Ohio, at the age of nineteen, with a fairly good Scotch education. Soon after this he fell under the influence of Methodist people, was thoroughly converted and joined the Church. His religious activity soon brought him an exhorter's license, and in due time license to preach as a local preacher and in 1837 he became a member of the Erie Conference. He served the Church as pastor, presiding elder, agent for Allegheny College and as a delegate to the General Conference. In whatever work was assigned him he was a success, and from first to last he ranked among the leading men of the conference. He understood well the law and polity of the Church. He was a master and a lover of its theology, well read in history and in current literature. There was in his nature a vein of humor which it was not easy for him to suppress, and which on occasion he used to much advantage. When a somewhat personal and perplexing matter was about to come before the conference we heard him remark: 'I must look after that matter. I can handle it better than any other one.' And we were instantly interested to hear his speech. When the case was fairly laid before the con-

*John Bain—Licensed to preach, 1828; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, date and bishop, not able to ascertain; elder, 1837, Roberts; deceased, Janesville, Wis., 1872. Appointments—1835, Conneaut; 1836-'37, Springfield; 1838-'39, North East; 1840-'42, Meadville District; 1843-'46, agent Allegheny College; 1847, Warren, O.; 1848, Ravenna; 1849-'50, Meadville; 1851, Cleveland, St. Clair Street; 1852-'55, Warren District; 1856-'57, Cleveland District; 1858-'59, Painesville District; 1860, agent Preachers' Aid Society; 1861-'62, Harmonsburg; 1863-'65, Franklin; 1866, Willoughby; 1867-'68, Saybrook; 1869, Perry; 1870-'71, supernumerary.

ference he took hold of it, and in a broad conservative spirit unfolded its merits and demerits; and this was done with such a mixture of fact and inference, of candor and humor, that the anticipated delicate points were touched and disposed of in a good manner. Mr. Bain was a conference man; he was very practical in all he said and always listened to with interest. His preaching was expository, or topical, or descriptive, doctrinal or practical, as the occasion required, and he was as much at home in the one department as the other. His great weapon was truth, and in a single sermon or conference speech it would on occasion take on the form of cool logic, invective, sarcasm, irony, humor and pathos. His versatility was of a very high order; and he knew it well, also that it was an element of his peculiar strength and that he could use it as he liked. We once heard him refer to his Scotch brogue as a great embarrassment. We replied: 'That should not be so, your enunciation is very distinct, the people all understand you and your Scotch accent affords a pleasing variety.'

" 'Yes,' he replied,' but I would give all I am worth to get rid of it.' We replied: 'But the people who listen to you would not give a fig to have you rid of it, and if they like it why should you object?' 'But then I do,' he replied, 'I am in America.'

"Mr. Bain never hesitated to lock horns in debates on the conference floor with either Kinsley or Kingsley or Steadman, or any other one, and his ability was fully respected by them. If there were weak places in their armor they were careful not to expose them when he was an opponent.

"Mr. Bain possessed the coolness, the shrewdness and the calculation of a thorough going business man. His ability in this respect went far and did much to keep Allegheny College on its feet and save it to the Church. Had it not been for the claims of the people he might have become one of the successful bnsiness men of the country and made a great property.

"He was also a brotherly, kind-hearted man. As a presiding elder he was as likely to cure the faults of a preacher by a flash of good natured humor as by sage counsel. His men were represented to conference for all they were worth, and among the people he stood by them

as far as truth would permit. On the whole John Bain was an all around gentlemanly, devout, solid and trustworthy man, enjoying the confidence of all that knew him. He was a thorough Methodist and a pillar in the conference. Were we to characterize the strongest and leading element of his nature we should call it keen common sense. In this respect he was a universal genius."

George W. Clarke.

George W. Clarke was born near Canton, Stark Co., O., July 11, 1810. His parents were among the first settlers in that part of the state, and being devout members of the Presbyterian Church were diligent in the religious training of their children. When about ten years of age, under the faithful ministry of Rev. Benjamin Fenn, George was the subject of deep religious impressions, sought the Lord earnestly, and found peace through believing. He says: "There being no children members of the church of my parents at that time, I remained over five years without uniting with any church, some of the time in a partially backslidden state, with but little religious enjoyments, though constant in my attendance at the place of worship, in reading the Holy Scriptures, and in secret prayer—a habit formed so early that even when the heart was cold, and the days spent too carelessly, it could not be omitted without great uneasiness, though sometimes the opportunity for entire secrecy was not found. In my sixteenth year, attending a prayer meeting held in a farm house near Uniontown, O., by a few earnest Methodist people, where social and literary advantages had been few, but whom I had learned to love for their zeal and goodness, the Holy Spirit was present in subduing power, I, with Charles Reed, a medical student, made our first public profession not of religion but of our purpose to seek earnestly. The Methodist Church for some time, both as to her doctrines and usages had been approved as most scriptural and helpful—so, leaving nearly all my friends, a church home was at once sought with them, and every opportunity sought to kneel at her altars, and seek the instruction of those who knew the path of life. The way of faith seemed not so easy as before I had departed from it, and some months passed before the long sought rest was found. The supreme faith and rapturous enjoyment

of a few German Methodists that were taken as model Christians, for a time bewildered me. The answer to prayer often made *them* leap and shout. It came not to me, as at first expected, in a flood of light and rapturous joy. It was simply peace, sweet peace, and that for a time disturbed by doubts and fears. Many happy seasons were enjoyed, but it was nearly a year before the evidence was such as seemed to justify the words of assurance so often since repeated, 'Jesus saves, saves me now.' The subsequent life has been blessed indeed, though, in the service rendered, far from what it ought to have been. The record is with God and the Church. Both have borne with many imperfections. Others will estimate the work done."

Mr. Clarke received license to exhort soon after joining the Church. He used his license and it was renewed year after year till his junior year in college when he was licensed to preach. The same year he was admitted on trial in the Pittsburg Conference. This was in 1834. He became a member of the Erie and the East Ohio Conferences at their organization. In 1881 he was transferred from the latter to the Erie Conference, where he remained till God took him. He was educated at the Western Reserve College, and Allegheny College where he completed his course in 1835. After filling three appointments—Hudson, Franklin, and Mercer—he was called to his Alma Mater as Professor of Greek, and two years later elected vice president. This position was held seventeen years, when failing health compelled him to seek a change of employment. He was presiding elder of the New Castle District in 1860-1863; and financial agent of the college in 1876-1880. He labored in the pastorate—except as above stated—until 1885 when he was superannuated. His name appears on the Minutes of the East Ohio Conference as a supernumerary, but he says: "The relation practically lasted but two weeks as I returned home to receive an appointment to work on the Centerville Charge, Erie Conference." Mr. Clarke was a delegate to six General Conferences, and a reserve delegate in the General Conference which elected Calvin Kingsley as one of the bishops—thus entitling him to a seat. He served also in two judicial conferences.

Dr. Clarke was twice married. His first wife was Miss

Pattie Plumer, of Franklin, Pennsylvania and his second Mrs. Mary Sullivan. His union in both cases was most happy.

In concluding the paper from which our sketch is made, Dr. Clarke says: "This is written while in a prostrated condition, and with doubt whether my strength will be sufficient to fill out the year. If it please the Lord, I would like to continue in the effective ranks for the fiftieth year, but *His* will be done." His desire was more than gratified. He adds to the paper this note: "Aug., 1887, I remained fifty-two years in the regular work receiving fifty-two appointments successively and filling them." He entered upon his heavenly inheritance July 18, 1892.

Brother Clarke was a man of great good sense, and excellent judgment, and often served his conferences in matters requiring clear thought, and mild but firm adherence to justice. He was of untiring purpose and unswerving integrity. He was always hopeful and sunny, and the very spirit of kindness and meekness. He was sound in doctrine, and ever true to the Church. "He was clear in thought and forcible and impressive in expression, enforcing scriptural truth in a masterly way. He was dignified in manner, but always approachable by all classes. He was cheerful and companionable to young and old, retaining a delightful spirit of youth through every stage of his long life. His presence at the conference sessions, after his superannuation, with his beaming and happy face and warm greetings, has been a benediction to many. The celebration of his eighty-second birthday was held on the Monday evening preceding his death. On the Sunday, he spoke in the class meeting and addressed the Epworth League of Grace Church, East Akron. Sitting at the breakfast table next morning, without a moment's warning, he heard the supreme call, and breathed out his life gently and sweetly as a babe that falls asleep in its mother's arms.*

*G. W. Clarke—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1881; deceased, Akron, O., July 18, 1892. Appointments—1834, Hudson; 1835, Franklin, Pa.; 1836, Mercer; 1837-'43, Professor Allegheny College; 1844-'45, Jamestown, N.

STEPHEN HUBBARD, ASAHEL REEVES, EDWIN J. KINNEY.

Stephen Hubbard was born in New York City, Feb. 15, 1800 and died at Edinburg, Portage Co., Ohio, May 8, 1891. He was converted in his sixteenth year, and in 1834 was received on trial in the Pittsburg Conference. He became one of the charter members of the Erie Conference, and was twenty-four years effective. He was made supernumerary once, and five times superannuated, the last of which was in 1866. "Brother Hubbard was a preacher well qualified for the times in which he did his most effective work—a man who felt that he was called of God to preach his word. He was eminently successful in winning souls to Christ, and hundreds were brought into the fold through his preaching."*

Asahel Reeves was born in Turin, Lewis Co., N. Y., July 6, 1810; and died at West Farmington, Ohio, Aug. 11, 1892. He was converted at a prayer meeting in his native town in the thirteenth year of his age. In 1828 he married Miss Lydia Phelps, of Phelpsville, New York, with whom he lived in love and happiness for over sixty years. After her death in 1887, he kept account of the months, weeks, and days from the time of her departure, and longed for the blessed day of reunion. He

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Y.; 1846-'53, Vice President and Professor Allegheny College; 1854, Franklin, Pa.; 1855-'56, Ravenna; 1857-'58, Akron; 1859, Erie; 1860-'63, New Castle District; 1864, Youngstown; 1865-'67, Westfield; 1868-'69, Forestville; 1870-'71, Ashtabula; 1872-'74, Middlesex; 1875, Ravenna; 1876-'80, Financial Secretary Allegheny College; 1881, Centerville (Meadville District); 1882, Cochranton; 1883, Meadville, Second Church, assistant pastor; 1884, Meadville, First Church, assistant pastor; 1885-'91, superannuated.

*Stephen Hubbard—Licensed to preach, 1824; admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, not able to learn; elder, 1836, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Edinburg, O., May 8, 1891. Appointments—1834, Columbiana; 1835, Gustavus; 1836, Hartford; 1837, Parkman; 1838, superannuated; 1839, Freedom; 1840, Parkman; 1841, superannuated; 1842-44, supernumerary; 1845, Ellsworth; 1846, superannuated; 1847, Hubbard; 1848, Hartford; 1849, Clarksville and Sharon; 1850, Wilmington; 1851, Conneautville; 1852, superannuated; 1853, Bloomfield; 1854, West Farmington; 1855-'56, Pierpont and Denmark Mission; 1857, Hendersonville; 1858-'59, Burton; 1860, Edinburg; 1861, Jackson; 1862-'63, Southington and Nelson; 1864, North Washington and Clintonville; 1865, supernumerary; 1866-'90, superannuated.

was licensed to preach in 1833, and served as a supply on the Twinsburg Circuit in 1834; and the year following was admitted on trial in the Pittsburg Conference. He became a member of the Erie and East Ohio Conferences at their organization. He was effective eighteen years and thirty-nine years superannuated—preaching, however, as his own health and the condition of his family would permit while holding the latter relation. On July 18, 1892, he was stricken with paralysis, and knew the time of his departure was at hand. "He calmly and thoughtfully made all the arrangements for his funeral, and then waited for the change to come." "Mr. Reeves was a small-sized man, with sharp features, clear in thought, a ready speaker, fervent in prayer, and deeply pious."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 339.)*

Edwin J. Kinney passed from labor to reward Nov. 29, 1859. It was at Geneva, Ohio, his last field of labor. "As a gospel minister, our brother was pre-eminent. His ardent temperament was made tributary to his success. With a manner peculiarly pathetic, his expostulations were often overwhelming, and sinners by scores 'fled from the wrath to come,' and embraced the Savior. Firm in his belief, and able in his defense of the doctrines, usages and polity of the Church of his choice, he constantly sought her advancement. The universal welfare of his fellows, the freedom of the oppressed, the salvation of souls, the glory of the Redeemer, were ever the objects of his burning zeal, until mortal life was spent, and life eternal gained." He was born in Starkey, Yates County, N. Y., Aug. 29, 1810. He was converted to God in his twenty-first year, and licensed to exhort, within the bounds of the Genesee Conference. He entered Cazenovia Semi-

*Asahel Reeves—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, West Farmington, O., August 11, 1892. Appointments—1834, Twinsburg, under Presiding Elder; 1835, Deerfield; 1836, Edinburg; 1837, Freedom; 1838, Gustavus; 1839, Mesopotamia; 1840, superannuated; 1841, Franklin, O.; 1842, Hudson; 1843, Freedom; 1844, Hartford; 1845, Twinsburg; 1846, superannuated; 1847-'48, Parkman; 1849, Nelson; 1850, Hubbard; 1851, Mesopotamia; 1852, Bloomfield; 1853, Gustavus; 1854-'68, superannuated; 1869, Kinsman and State Line; 1870-'91, superannuated.

nary soon after his conversion. He came to Ohio, and in 1833 was licensed to preach and employed as a supply on Springfield Circuit. In 1834 he was married to Amelia A. Curtin. He served Gustavus Circuit for a few months, and was then admitted to the Pittsburg Conference on trial. A year later the division made him a member of the Erie Conference. Removing in 1856 to Minnesota Conference, he was appointed to St. Paul, and chosen Chaplain of the Territorial Legislature. After a year's absence, he returned to the Erie Conference, and was stationed at Chagrin Falls, and in 1858 appointed to Geneva and Saybrook where he closed his career.*

Horatio N. Stearns, Watts B. Lloyd.

Horatio N. Stearns was a native of Vermont. He was born in Wilmington, May 24, 1810; and moved with his parents to Chautauqua, New York, in 1818. In 1834 he was licensed to preach, and the year following joined the itinerant ranks in the Pittsburg Conference. He became a member of the Erie, and the East Ohio Conferences at their organization. "He was one of the most successful ministers of his conference. For many years the blending of the intellectual with the emotional in his pulpit efforts made his deliverances at times so powerful that his audiences were swayed like forests bending before the storm." He was thirty-nine years effective, during seven of which he filled the office of presiding elder on the Franklin, Warren, and Ravenna Districts. He was supernumerary and superannuated five years before his final superannuation in 1877. He died at Madison, Ohio, Jan. 22, 1894. "He

*E. J. Kinney—Licensed to preach, 1833; admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; located, 1839; re-admitted, 1840; elder, 1841, Roberts; located, 1856, and the same year re-admitted, Minnesota Conference; transferred to Erie Conference, 1857; deceased, Geneva, O., November 30, 1859. Appointments—1833, Springfield (supply); 1834, Gustavus (supply); 1835, Butler; 1836, Chardon; 1837, Ravenna; 1838, Cleveland; 1840, Geneva; 1841, Fredonia and Portland; 1842, Quincy; 1843, North East; 1844-'45, Akron; 1846, Painesville and Willoughby; 1847, Painesville; 1848, Concord; 1849, Ashtabula; 1850, Windsor; 1851-'52, Meadville; 1853-'54, Meadville District; 1855, Cleveland District; 1856, St. Paul, Minn.; 1857, Chagrin Falls; 1858-'59, Geneva and Saybrook.

was retiring, courteous, and in the fullest sense a Christian gentleman. Companionship with him was a rare privilege, his loving spirit a benediction, his counsels wisdom, his friendship steady and unselfish, his integrity unblemished, his loyalty to the right unswerving to the end."*—*(Minutes of Conferences, Vol. XXV, 1894, p. 421.)*

Watts B. Lloyd was admitted on trial in the Pittsburg Conference in 1835, and became a member of the Erie Conference at its organization. Mr. Gregg says: "Mr. Lloyd was a tall, stout-built man, with a good mind; of limited acquirements, but with proper culture and care might have made a very useful Methodist preacher; but his unbounded zeal in praying and speaking injured his usefulness and destroyed his health. He was a good man."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 342, 343.)* Mr. Lloyd was three times superannuated, and located at his own request in 1854. He resided some time in Waterford, Pennsylvania, where he was held in high esteem and did good service as a local preacher. He died in the faith in Tullahoma, Tennessee, Oct. 4, 1875.†

NOTES OF TRIUMPH.

There were many revivals during the conference year

*H. N. Stearns—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; became a member of the East Ohio Conference at its organization, 1876; deceased, Madison, O., January 22, 1894. Appointments—1835, Napoli; 1836, Wattsburg; 1837, Cleveland and Ohio City; 1838, Akron; 1839, Mercer; 1840, Salem; 1841-'42, Clarion; 1843-'44, Franklin, Pa.; 1845-'46, Franklin District; 1847-'48, Warren District; 1849-'51, Ravenna District; 1852, Cleveland, Perry street; 1853, Cleveland, Erie street; 1854-'55, New Castle; 1856-'57, Bloomfield; 1858-'59, Youngstown; 1860-'61, Chardon; 1862-'64, superannuated; 1865-'66, Chagrin Falls; 1867-'68, Kingsville; 1869, Saybrook; 1870-'71, supernumerary; 1872-'73, Morgan; 1874-'75, Kingsville; 1876, Unionville; 1877-'93, superannuated.

†W. B. Lloyd—Admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; located at his own request, 1854; deceased, Tullahoma, Tenn., October 4, 1875. Appointments—1835, Randolph; 1836, Centerville, Crawford Co.; 1837-'38, Cambridge; 1839-'40, superannuated; 1841, Springfield; 1842, Forestville; 1843-'46, superannuated; 1847, Harmony; 1848, Columbus; 1849-'53, superannuated.

of 1835. Mr. Gregg says: "Rev. Messrs. Aikin and Carr, on the Newburg Circuit, established an appointment at Parkham, Ohio, where they had a revival, resulting in the conversion of forty persons, who were formed into a class. Also a revival occurred in Troy, on the same circuit, which resulted in the erection of a church in that town. Rev. Messrs. Ayres and Crum held a meeting in East Farmington, at which between sixty and seventy conversions took place. At Southington a revival took place under the labors of Rev. D. Prosser, which resulted in thirty being added to the Church. Rev. S. Gregg reports a revival in Jamestown, N. Y., in which between thirty and forty were converted. A protracted meeting was held in Ashville, N. Y., by Rev. Messrs. Chapin and Gregg, in which sixty souls were converted. Youngsville, Pa., enjoyed a gracious revival through the labors of Rev. J. E. Chapin, in which one hundred were converted. In Palmyra, Ohio, a church was finished and dedicated, and followed by a revival, resulting in fifty conversions. A protracted meeting was held in Lennox, on the Jefferson Circuit, by Rev. I. Norris, at which eighty souls were converted. Revivals also occurred in Morgan and Rome, on the Jefferson Circuit. Elder Winans held a quarterly meeting at Pierpont, Ohio, at which forty were converted. Rev. J. Luccock held a meeting in a school house on the Geneva Circuit, at which sixty were converted. Rev. W. B. Lloyd held a meeting at one of his appointments on the Randolph Circuit, resulting in thirty conversions. At a quarterly meeting held in Kinsman, Ohio, between twenty and thirty were converted. There were revivals also in Johnson and Mecca, on the Geneva Circuit. Rev. G. Hills reports sixty conversions at Bagley's settlement, and thirty at Hickernell's, on the Harmonsburg Circuit. Rev. Messrs. Gardner and Reeves held a meeting at Charlestown, Ohio, at which there were eighty conversions."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 351, 352.)*

Ingraham's Itinerary to Tionesta.

In 1835 S. W. Ingraham was appointed to the Shippenville and Tionesta Missions, and on August 4, 1836, writes: "When my *friends* learned that I was appointed to this mission, they *appeared* to think that I had several

lives, and invented ways for the destruction of them all. Some would have me lost, and lie out in the woods, and the wild beasts destroy me. Some that I would starve in the woods; and some that I would starve among the inhabitants, who could not even supply their own children with bread. Some would have me drowned in attempting to ford the large streams. Others expected to hear of my falling off the narrow paths over rocks and precipices, where both horse and rider would be found dead, my long unsocial rides: and all predicted that my health and some, kind hearts, thought I must freeze to death on would not endure so hard an appointment."

He then assures his brethren of his good health, and gives an account of his work. He then gives a short extract from his journal, an account of an itinerary to Tionesta.

"Wednesday, July 27, left home at 1 p. m., rode ten miles, preached at 4 p. m. to eight adult hearers, and baptized about the same number of children. After preaching rode to Brother Joshua Leech's, about five miles, and lodged—stayed the next day. During the day a bear came and took off a hog close to the house—a hunter pursued him, and found him eating the hog—fired at him and frightened him away—probably unharmed. On Friday morning left Brother Leech's on foot in company with two others, Brother Leech and a hunter. We started through the woods a northerly course, for Siverly's, on Tionesta, equipped with a rifle, a hatchet, a scalping knife, three pocket compasses, fireworks, and some provisions. Arrived at Coon creek about noon, sat down on the bank and ate our dinner. Thus far we were guided by the hunter. Our hunter being now out of his latitude, we commenced running by the compass, making our way with the hatchet. About 3 p. m., came to the Little Coon creek—our guide assured us this must be Bear creek, which caused us to bend our course more to the west, much to our disadvantage. About 4 p. m., we came to Bear creek, which runs a westerly course. We struck the creek too low down, among the hills, to continue our course to advantage, so we turned and followed it to its mouth, whereby we struck the Tionesta three miles lower than our original design. Arrived at Siverly's about 6 o'clock, having been in the woods ten hours. It

rained in the morning, and during the day we were continually wet by the brushes. Next my companions left me and returned. Sunday morning I went down the creek three miles and preached; returned and preached at three at Mr. Siverly's. The congregation being too large for the house, we retired to the sawmill. We had excellent attention through the day. Took up a collection in the morning amounting to $6.94. The inhabitants on Tionesta are a hardy, enterprising, intelligent, and benevolent people. They come several miles to meeting in their Tionesta carriages—*canoes*—and return cheerfully against the current.

'Nor think the labor hard.'

"None here have professed to experience religion, but there is evidently a great moral change. Monday, traveled ten miles on foot to Battletown. Here, just as I arrived at the house of Mr. Barns, the old gentleman was brought in nearly killed by a log as it was rolled from the hill above him. No physician could be had in less than twenty miles. Providentially, I had a lancet with me, which I had bought a few days before for cases of emergency. I had not been in the house three minutes till the blood was running. After bleeding he soon came to his reason. In about an hour the people collected for preaching. Standing at the foot of the wounded man's bed, I preached from, 'Set thine house in order for thou shalt die and not live.' It was a solemn time. After giving the old gentleman some advice, the next morning I started at eight o'clock for Blood's settlement. Here I traveled twelve miles through the woods without company, guide, or path. I went partly by some old blazes on the trees, and partly by my compass, through tremendous windfalls of hemlock timber; climbing at times over huge piles of fallen trees. Here the bear, the wolf, and the panther range unmolested, and have their lairs amid the great heaps of fallen timber, thrown together 'in confusion wild.' I got safely through at 2 p. m.

"Blood's settlement contains two families, far removed from each other. The men were all away several miles in the woods, getting hay on a beaver meadow. Next morning started early for Brother Leech's, on a plain path, and traveled sixteen miles straight measure—probably more than twenty taking the serpentine course of the road.

Nothing special occurred on this walk. The road leads through one of the finest districts of land that may be found in the state, sufficiently level, and of a rich, warm soil. About half way I came to a settlement of Roman Catholics, containing four or five families; otherwise the whole way is a lonely walk. Took my horse and started for home—got thoroughly wet in a thunder storm, and arrived safely before sunset. On the whole I have been highly pleased with my route."—*(Pittsburg Conference Journal, Aug. 18, 1836.)*

Many missionary and other societies were organized in local churches early in the history of Methodism, prophetic of some of the great benevolences and recognized arms of service in our world-wide evangelism. We will give but one example, reported in the Pittsburg Conference Journal, July 30, 1835.

S. W. Ingraham, writing from Franklin, Pa., says: "As an evidence of what may be done by small means, I would mention the success of the 'Female Home Missionary Society' in Franklin.

"This society was organized about a year ago, consisting of about thirty members, and was mentioned in the Conference Journal. During the last year some have removed, some have withdrawn from this benevolent work, and one, a leading member, has gone to the reward of labor. Considering our whole missionary work in its operations, they chose to style themselves a 'Home Missionary Society,' reserving the appropriations of the funds to their own disposal, designing to send it to the parent missionary society, provided their own preacher or others near at hand were not in special want of assistance. They have raised the year past about $27, which has been disposed of as follows: $17.25 were paid to the circuit stewards, which sum was used as quarterage; the remainder has been appropriated to relieve the pressing wants of some of our traveling preachers. The zeal and perseverence of some of our sisters have been highly commendable."

Ralph Clapp preached at a camp meeting on the old Franklin District. He was obliged to leave the ground in the morning. He told the congregation he very much disliked to leave, but duty called him away; and he knew not that he should meet them again until he should meet

them in Heaven. "Amen!" said a good brother; "the Lord grant it!"

The Work Prospers.

E. H. Taylor writes from Cuyahoga Falls, Ohio, Oct. 21, 1835:

"We rejoice in being able to say that we have some prosperity here. At a protracted meeting recently held in this place, some thirty or more, during the meeting and since, have professed faith in Christ, and more than twenty have attached themselves to the Church; and we think a number more will give in their names for membership among us. This excitement is in the village, at the falls of the Cuyahoga and its immediate vicinity; and we think the prospects are brightening in other parts of our charge."—*(The Christian Advocate and Journal, Nov. 20, 1835.)*

Writing from Deerfield, Ohio, Dec. 1, 1835, William Swayze says:

"We have recently seen the glory of the Lord and the excellency of our God displayed in the conversion of many precious souls. Truly the eyes of the blind have been opened, and the ears of the deaf unstopped; the lame man has leaped as a hart, while the tongue of the dumb was made to sing. May this blessed work continue to blossom more abundantly, and we will rejoice ever with joy and singing.

"The above referred-to meeting I held on Warren Circuit, town of Brookfield, Trumbull County. It commenced under rather gloomy appearances. Our field was white and ready for harvest, we had common-sense preaching, directly calculated to accomplish its primary object, the conversion of souls. Strange to tell, several philosophical, hawk-eyed Universalists, skeptics, etc., were convinced of, renounced their errors, and embraced the truth as the wisdom of God and the power of God. In justice to my brethren, in the ministry, and some of the membership, may I be allowed to say, there never was in my opinion a set of regulars in Washington's army who manifested greater activity, courage, etc. We will not except Napoleon's invincibles. I will name a circumstance—to me it is without a parallel. I had occasion to offer a few reflections on that passage of Scripture, 'Go

out quickly,' etc. While showing the necessity of immediate compliance on the part of the ministry, etc., there were, say five or six young men of promise, who a few evenings previous came to the altar in the character of mourners—they started as with a touch of electric missionary flame, and passed through the congregation, above and below, as blazing meteors, returning, bringing (why not say to the marriage supper?) the poor, the maimed, the halt, and the blind—however, it could not be said as formerly, 'And yet there is room.'

"The altar and aisle was literally crowded with mourners, insomuch that many had to stay back for want of room. This is going out quickly. I will say to all our young men under similar circumstances, 'Go and do likewise.' "—*(The Christian Advocate and Journal, Dec. 25, 1835.)*

Again under date of Dec. 23, Mr. Swayze writes of the dedication of a Methodist Church in Poland, and a meeting at which fifty-four were converted.—*(The Christian Advocate and Journal, Jan. 15, 1836.)*

I. H. Tackett writes from Forestville, N. Y., Nov. 7, 1835:

"On this circuit there are many, no doubt, who are the servants of the Most High, but had been, it would seem, walking in darkness, and had no light. Many things had transpired to throw them into gloominess and perplexity. Apollyon, with some of his emissaries and vassals, had been carrying on his machinations for several years upon rather a new scale. Some with the garb of morality, others with that kind of religion peculiar to themselves (such as teach that all men will be saved, whether they have their souls washed in the blood of Christ, or their hands imbrued in the blood of their neighbors), while others would 'come fluting and fiddling to the Lord' in the house of God. Thus seeking out many inventions by which to serve the great God of heaven, and work their way up to the Empyrean of glory.

"But in the midst of this darkness our members generally, with but few exceptions, we believe, trusted in the Lord, and stayed themselves upon their God, so that darkness gives way and the shadows flee, and sinners are converted to God. The work first commenced at Bro. A. M. Huyck's class, at a meeting which began the

4th of November, called a two days' meeting, but was protracted on account of those who were seeking religion. And twelve at least we think experienced the forgiveness of their sins, and acknowledged their Savior before men, yea, before a gainsaying and wicked world *publicly.*

"On other parts of the circuit several more have been converted within a month or two past. This meeting prepared the way for our second quarterly meeting which commenced an the 28th of November in Forestville. At this meeting the Lord converted, we presume, about twelve more, seven of whom live in the village, we understand."—*(The Christian Advocate and Journal, Dec. 25, 1835.)*

Concerning the work of God on the Chardon Circuit, Aurora Callender gives a most encouraging account: "I would say a few words in reference to the work of the Lord among us, as it will no doubt be grateful to many to hear of the prosperity of the Redeemer's kingdom, and especially to those of my brethren in the ministry who have labored in this region in years that have gone by—many have labored and we have entered into their labors and are permitted to reap a glorious harvest.

"According to the nearest estimate that we can make, about three hundred souls have been converted to God in about three months past, and about two hundred added to the Church on this circuit since conference. The work has embraced all ranks in society, from the gentleman and lady down to the poor sceptic and drunkard, and from the aged sinner of seventy, down to the youth of ten years of age. The work was preceded in every society by much engagedness, and looking for holiness of heart and life, and blessed be God, some have found the great blessing. This has given in every instance an impetus to the good cause. The subjects of this revival, in the general, give evidence of a thorough work of grace in their hearts. The societies which have been more particularly favored are the following: Chardon, Chagrin, Thompson, Montville, Hampden and Chester. We have but two meeting houses on this circuit; they were both dedicated to the service of the Lord in the fore part of the year, since which time they have been owned by God, by the cloud of His glorious presence,

and as near as we could ascertain, between sixty and seventy were converted in the Chardon meeting house, and between eighty and one hundred in the Chagrin meeting house—thus has the pious industry of the Church been crowned with abundant success; our brethren, the local preachers, have been much engaged in this labor of love, and successful in carrying on the word of the Lord."—*(Pittsburg Conference Journal, February 18, 1836.)*

The work continued until, according to a later report of Mr. Callender, four hundred and fifty had been converted and three hundred and fifty added to the Church.

The following incident may have occurred ten or more years prior to this date:

"When Revs. William Swayze and John Chandler were holding a quarterly meeting in Greenville, Mercer County, Pa., they gave an opportunity for seekers of religion to come to the altar on Saturday evening. Many came. One young man, who was almost induced to go, held back. The thought, however, that it 'was now or never' haunted hm so that at last he arose and went part way down the aisle, with the intention of going forward; he stopped, however, and going back resumed his seat. Still this idea troubled him. He arose and went part way a second time. A third time he arose and went down, but instead of kneeling down at the altar, he went out of the house, intending to go home; but being impressed with the idea that it was 'now or never,' he turned about and came back, and stood at the altar, and looked on the scene for a short time; then clenching his fist, and shaking it in the air, he shouted: 'God Almighty, I will not!' and left the house. From that moment he said his feelings left him. He walked on home, but as he stopped on his own doorstep and put his hand to the door to open it, he said a light shone around him, and a voice distinctly said: 'He is joined to his idols, let him alone,' and, shrieking aloud, he fell on the pavement. His neighbors came and carried him in. They sent for Swayze and Chandler, who came and offered him the consolation of the gospel, but without avail. His reply was: 'It is too late! too late! too late!' and continued thus to exclaim until about sunrise the next morning, when his spirit took its flight to God, whom he had

refused and insulted."—*(Shaw, Touching Incidents and Remarkable Answers to Prayer, pp. 75-76.)*

"In the spring of 1816 several brothers, who were members of the Methodist Episcopal Church in the State of Connecticut, moved and settled in Chardon, Ohio, where a class was formed the following September, consisting of Zeadock Benton and wife, Ariel Benton and wife, Otis Benton and Gideon Morgan and wife. Preaching was in the Court House until 1835, when a church was built."—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 142).*

A church was completed and dedicated in Chardon, Geauga County, Ohio, under the ministry of Aurora Callender and James R. Locke, who traveled the circuit in 1835. This was followed by a protracted meeting, during which sixty or seventy souls were converted. Another church was dedicated at Chagrin Falls, and at the protracted meeting between eighty and one hundred penitents bowed at the altar.—*(Gregg, History of Methodism, Erie Conference, Vol. I., p. 351.)*

Centerville.

Stephen Cooper settled on the site of Centerville, Butler County, in 1798. The postoffice is Slippery Rock. It was known to old settlers as "Ginger Hill." Here Rev. William Carroll organized a Methodist class in 1834. Among the members were: Scott Stephenson and wife, John C. Ramsey and wife, John Reynolds, Michael Christley, Elizabeth Christley, Rachel Christley, Ephraim Rose, Eleanor Rose, Jane Rose, John Wallace, Susan Wallace, Alice Emery, Levi Hillger, Rachel Hillger, Nancy Hillger, Mary McKee, Daniel Neyman, Mary Neyman, Moses Huselton and perhaps two or three others. Daniel K. Hill, John Christley and Campbell Robb were early members. The greater number subsequently formed a class in Cherry township, which became the nucleus of a church. In 1837 a small meeting house was erected. This was torn down and replaced by a brick edifice in 1860. This was dedicated by Rev. C. R. Pattee. The appointment belonged to the Harrisville Circuit, of which Mr. Pattee was the pastor. At the time Dr. A. M. Patterson moved to Centerville in 1854, the older members were the Christleys, Neymans, Ramseys,

widow Hill, Dr. Livingston and wife, Darwin DeWolf and wife, Samuel Adley and John Cook and wife.—*(History of Butler County, R. C. Brown & Co., 1895, p. 631.)*

In 1836 Reuben Peck and W. B. Lloyd were appointed to Centerville Circuit, but the headquarters of this large circuit were at Harrisville. Joseph S. Barris was Presiding Elder of the Meadville District. Mr. Barris afterwards left the Church because of the slavery controversy. The first quarterly conference was held at Fairview meeting house, February 11, 1837. Twenty-five members were present. The record closes thus: "The committee appointed for ascertaining the house rent, fuel and total expenses of the preachers for the Conference year report the probable expenses will be for each preacher as follows: Table expenses, $10 each; fuel, $5 each; house rent, $5 each; whole amount, $40." The next quarterly conference was held on April 29, 1837. C. C. Bert and A. S. Hitchcock traveled the circuit the next year, and quarterly conferences were held at Sandy Lake, "Sandy meeting house," "Old Sandy Church," "Fairview meeting house" and "Wolf Creek meeting house." At this quarterly conference the license of N. Hall was renewed "on condition that he use it," and a committee was appointed to inquire as to its use.

There were fifteen classes—Centerville, Harrisville, Paiden's, Bond's, Gibner's, Barker's, Smith's, Sandy, Foster's, Fairview, Coleman's, Riddle's, Burn s, Hovis's, and Hamilton's. There appear later classes at Rose's, Mear's, Ray's and Strickland's.

During the next year we find the names Reynolds, Amity, Leesburg, and McClarrens among the places that contributed. The names Adams, Rankin and Wilson are also found, but we are not certain whether these are all "classes." There is one entry, "Thorn's Class." Some of these are probably former classes under a new leader. At least, in 1839, "Adam's class" reports "quarterage" raised. In 1839 also J. Reynolds, John Henderson and V. Gibner are reported as contributing, and "Deer Creek" and "Cool Spring" are mentioned as classes in 1840.

The Warren (Ohio) Circuit covered a large territory when J. J. Steadman, E. Birkett and Dillon Prosser were circuit preachers. David King says: "About eigh-

teen months after my conversion I was at my father's, then in the bounds of the Warren six weeks' circuit. The preaching places were Warren, once in two weeks, in the forenoon in the old school house; Braceville, in a log meeting house, the only church we *then* owned on the charge; Newton Falls, Southington; Champion Howland, Bazetta, Vienna, Fowler, Brookfield, Hartford, Shannon, Vernon, Burghill and Brockway Mills."—*(Pittsburg Christian Advocate, September 15, 1866.)*

Corry.

The old Hare Creek appointment of the Columbus Circuit was within the bounds of the city of Corry, and dates its origin back in the 30's.

Later an appointment was made at the Red School House which absorbed the old Hare Creek class, and services there were discontinued. Through the efforts mainly of William Brightman, a church was built on the corners, near the Red School House, for their accommodation, about the year 1858.

During the pastorate of J. S. Lytle in 1866, the class came bodily with N. Steadman, their leader, and became a part of Corry First Methodist Episcopal Church. Subsequently the church building near the Red School House was moved into Corry, near the cemetery, and the class went back and formed the North Corry Methodist Episcopal Church of to-day.

The first Sunday School in Corry was opened in the summer of 1862 in a rough board shanty on Concord street, near its junction with South street. Dr. J. B. Chase was its superintendent, assisted by J. D. Burrows. There G. F. Reeser, of the Columbus Circuit, preached his first sermon to the people of Corry fifteen months before Corry was incorporated as a borough. During the fall of the same year the Sunday School was transferred to the second story of a building on the corner of Washington and West Wayne streets, temporarily occupied as a school room on week days and used as a place for preaching on Sundays.

In the spring of 1863 it was moved into an old building in the French refinery, thence to the finished school building on Concord street, and finally to its present house in the basement of the Methodist Episcopal Church.

G. F. Reeser came here from Columbus and preached to the people in various places during the latter part of 1862 and the beginning of 1863.

In May, 1863, he organized a class which consisted of J. D. Burrows, leader, and wife, Dr. J. B. Chase and wife, J. L. Hatch and wife, B. O. Ball, Mrs. Eunice Briggs and Mrs. Susanna Wright, the first wife of Eugene Wright. The meeting that day was in the second story of a new unfinished building situated on East Main street, now occupied by Bush & Sweet as a grocery.

J. K. Hallock succeeded G. F. Reeser and was himself followed by J. W. Wilson in 1864, assisted by G. W. Staples. Under their ministry a church was built at an expense of $12,000 on a lot donated by King & Francis, at the corner of Concord and Pleasant streets.

A new edifice has been erected at the corner of Center and Pleasant streets. It is a handsome structure and most commodious building.

Thomas Thompson organized a class in Petersburg, on the New Castle Circuit, in 1835, consisting of seven members—James Wallace and wife, J. K. Swisher and wife, Hosea Hoover and his mother, and Rachel Piatt.

New Classes Organized.

John Middleton removed from Forest County into Scrubgrass township in 1835, and settled in the Big Bend neighborhood. At his earnest solicitation, Rev. J. H. Jackson, of Butler, was induced to visit the neighborhood and preach at intervals of four weeks. Mr. Middleton opened his house for these religious services. Rough wooden benches were the seats provided; and these were removed at the close of each service. A class of two members was formed in 1835—John Middleton and Elisha Lawrence. Mr. Middleton was the leader. Mr. Lawrence gave half an acre of land for the site of a church and burial ground. His wife was the first person buried therein, and William Middleton, who died May 5, 1835, was the second. A modest frame church was built in 1836. The present structure was dedicated October 17, 1883, and cost $1,700. The organization belonged to the Clintonville Circuit for many years. It is now a part of the Eau Claire Circuit.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 558, 559.)*

At an early period a class of Methodists was organized west of Leon Centre, which had among its members: Simeon Harmon and wife, Ichabod Franklin, and Richard Oathout and wife. Mr. Harmon was the leader, and meetings were usually held at his house. "The preachers on the Conewango Circuit also held meetings here and in the neighboring school house." A society was formed November 23, 1835, and the erection of a church building agreed upon. James Dunlap, Benjamin Southwick, Simeon Harmon, Simeon L. Winchell, Thomas Mills, Ira Greeley, Ira Sanders, Aaron Edwards and Michael Brenninstol were elected as trustees. The next season a church edifice was erected. This was remodeled and modernized in 1858 under the direction of a committee composed of D. Brand, M. Mills and Gaylord Kellogg. "One of the most notable changes was the addition of a tower, which was supplied with a good bell." The building afforded a most comfortable place of worship. In 1847 a parsonage was erected which was replaced in 1873 by a more attractive building. The circuit was formed in 1847.—*(History of Cattaraugus County, L. H. Everts, 1879, p. 491.)*

The Methodist Episcopal Church is the oldest religious society in Sharpsville. The first Methodist preaching in this region was on the farm of William Fruit, whose tenant, William Hays, was of this faith. The place of meeting was changed shortly afterward to the house of Andrew Byerly. A class was formed in 1835 under the leadership of Robert Rice. He was succeeded by James Hays, Andrew Byerly and Phineas Dunham. The class book of Mr. Byerly is still in existence and furnishes the following list of members: William Hays, Charlotte Hays, John Dunlap, Elizabeth Dunlap, James Hays, Mary Hays, William Gay, Edna Gay, Nancy Hays, Elizabeth Bently, Andrew Byerly, Elizabeth Bear, Michael Bear, Isaac Klingensmith, Mary Klingensmith, Michael Cole, Mary J. Bear, William Hofis, Martha Hofis, and Robert Rice. At first this appointment belonged to the Salem Circuit—Ensign B. Hill and Reuben Peck were the circuit preachers. In 1837 it became a part of the Old Clarksville Circuit—with many sister appointments; Greenville, Sharon, Clarksville, Orangeville, Charlestown,

Big Bend, Keel Ridge, and others. Sharpsville became a separate charge in 1869.

Among the leading laymen of the early society, John Dunlap deserves especial notice. He is described as a man of considerable culture, the school teacher of the time, with all the frontiersman's courage and daring, as evinced in his adventures with the Indians; and yet he was gentle and unassuming. His piety commanded the respect and confidence of all who knew him. He was the strength and life of the little society.

For several years the society worshiped in the house of Mr. Byerly, afterwards in the Furnace School House. The first meeting house was erected about 1857 or 1858. It stood on Mercer Avenue. During the pastorate of John Perry, 1874-'75, it was remodeled and enlarged.

A parsonage was built during the pastorate of J. H. Merchant, and R. M. Bear organized the first Methodist Sunday School, although a union Sunday School had been held for some years.

There have been many revivals. We may mention those held by Ahab Keller in Andrew Byerly's grove when forty were added to the society; by R. A. Caruthers in the school house with fifty additions; and by J. H. Merchant with more than one hundred conversions.

Homer J. Clark.

Homer Jackson Clark was born at Mount Holly, Vermont, Dec. 23, 1803, and died at Homersville, Ohio, Sept. 24, 1875. He was licensed to preach by William Swayze in 1822, and received on trial in the Ohio Conference in 1824; but the year following he was discontinued that he might pursue his studies. He was readmitted to the Pittsburg Conference in 1830, and became a member of the Erie Conference at its organization. He was transferred to the Pittsburg Conference in 1841. In 1831 he was Professor in Madison College; and held a similar chair in Allegheny College in 1834-'36. In 1837 he was made President and Professor of Moral Science; and the same year received the degree of "Doctor of Divinity" from Transylvania University, in Kentucky. He held this position until 1844 when the college was suspended for lack of funds; and then he labored two years as its agent. His "Perpetual Scholarship Plan" saved the college. He re-

turned to the presidency, and led the college on to larger success until 1848 when he was granted a superannuate relation, returning to the active service in 1850. He was editor of the Pittsburg Christian Advocate in 1852-'55; and presiding elder on the Pittsburg and Steubenville Districts for eight years when he was superannuated. He was a delegate to the General Conferences of 1844, 1852, and 1860.

"In his early days he always wrote and committed his sermons. All his discourses were polished performances, and many of them masterly efforts. A man of more unblamable life and purity of character it would be difficult to find. A gentleman in the true sense of the word, a scholar of no mean attainments, an educator who has left behind him the proof of his works, a preacher whose beautiful and impressive discourses instructed his hearers and moved them to a better life, a Christian of the noblest type, conscientious, diligent, meek, quiet, unostentatious, and unobtrusive, and commanding unusual respect for his virtues and attainments."

The following notice of Dr. Clark is from an editorial in the Pittsburg Christian Advocate:

"Rev. Homer J. Clark, D.D., was born at Mount Holly, Vermont, in 1803. His parents on both sides were of Revolutionary ancestry, and the family of his mother came over to Plymouth Rock in the Mayflower. His father in 1820 removed to Ohio, then the 'Far West,' and settled near Portage—now called Barberton—and there with his family made a home. The father and mother were Presbyterians, but Homer was converted in a Methodist revival meeting which was held in a little school house near his home. His conversion was of the old fashioned sort—may it never go out of fashion—and he shouted aloud the praises of God. Word was carried his father that Homer was at a Methodist meeting and had gone crazy. The father hurried to the spot, looked in the illuminated face of the happy boy, and said: 'Would God all my boys were as crazy as Homer is at this minute.'

"As was the wont in those times, Homer, then but seventeen, was set to exhorting immediately after his conversion, and soon the presiding elder of the district employed him as a supply. After a year's work in this relation, he so realized his deficiencies for the work of the

ministry that he resolved to go to college. His father gave him a colt, with saddle, bridle and the indispensable 'saddle-bags,' and five dollars in money. He packed his few books and clothes, and rode the colt to Athens, Ohio, carrying his baggage with him and was there entered as a student in Ohio University. There is no record of his hard struggle with poverty through his four years' course. Whatever it was, he conquered, and graduated with honor. So high did he stand in scholarship and Christian character that immediately after his graduation he was elected to a professorship in the university. He taught there one year, the memorable year of the great revival in the college in which E. R. Ames, afterwards bishop, Doctor Trimble, and others who became prominent in Methodism were converted.

"From Athens he went to Uniontown, Pa., as pastor of the church there, but was soon called to a chair in Allegheny College. At the close of his first year in Allegheny College Doctor Ruter resigned the presidency, and Doctor Clark was elected to his place. There he served for twenty-two arduous years. The college was seriously embarrassed financially, but he succeeded in extricating it from its embarrassments, and added to its endowment and character so that at the close of his administration it had rank with the best of our colleges. The history of Allegheny College can not be written without giving Doctor Clark a high place among its builders.

He retired from the college in broken health, but by daily outdoor exercise he soon recovered. He was elected editor of the Pittsburg Christian Advocate by the General Conference in 1852. In this office he served with ability for four years, and then returned to the work he most loved, the pastorate. He served Smithfield Street Church, old South Common and other prominent charges, and was four years presiding elder of Pittsburg District, and four years on Steubenville District. At the close of his work as presiding elder he retired to his farm in Ohio, holding relation to the Pittsburg Conference as a superannuate. He died, full of years and honors, in 1875. Four of his five children survived him, one of whom is the Rev. Stepheen R. Clark, of the North Ohio Conference, and another, Mrs. Dr. A. B. Castle, of Columbus, Ohio.

"Doctor Clark was a man of superb ability, ripe scholar-

ship and spotless Christian life. Those yet living who had the privilege of hearing him preach cannot forget the charm of his presence, the melody of his voice, the beauty and richness of his thought. We have had many great men in the Pittsburg Conference whose names are household words in Methodism, but none greater than Homer J. Clark."*—*(Pittsburg Christian Advocate, August 28, 1902.)*

*H. J. Clark—Admitted on trial, Ohio Conference, 1824; discontinued to attend college, 1825; re-admitted, Pittsburg Conference, 1830; full connection, 1832; deacon, not able to ascertain; elder, 1832, Emory; became a member of the Erie Conference at its organization, 1836; transferred to Pittsburg Conference, 1841; deceased, Homersville, O., September 24, 1875. Appointments—1824, Fairfield, O.; 1829, Pittsburg; 1830, Uniontown, Pa.; 1831, Professor Madison College, Uniontown, Pa.; 1832, Steubenville, O.; 1833, Meadville; 1834-'36, Professor Allegheny College; 1837-'47, President Allegheny College; 1848-'49, superannuated; 1850, Allegheny City, Pa., South Common; 1851, Pittsburg, Smithfield street; 1852-'55, Editor Pittsburg Christian Advocate; 1856-'59, Pittsburg District; 1860-'63, Steubenville District; 1864-'75, superannuated.

XV.

A PEOPLE WHICH WAS NO PEOPLE.

ERIE CONFERENCE ORGANIZED — TWO YEARS OF HISTORY.

PREACHERS.

1835–1836.

At the session of the Pittsburg Conference held in Pittsburg July 22, 1835, a resolution was passed requesting the General Conference to divide its territory into two conferences. The following were the delegates of the Pittsburg Conference to this General Conference who responded to their names at the opening of the first session in Cincinnati, Ohio, May 2, 1836. Charles Elliott, Martin Ruter, Thomas M. Hudson, Wesley Browning, Joseph S. Barris, Robert Hopkins, Joshua Monroe. S. R. Brockunier presented his credentials May 12, and took his seat.

The Division.

A committee on boundaries, consisting of one member from each annual conference, was appointed; and Joshua Monroe was the representative of the Pittsburg Conference. The resolution concerning boundaries was presented by Mr. Monroe on the third day, and adopted at a later date.

The boundaries of the new Erie Conference were described as follows: "The Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus creek; thence to the Allegheny river, at the mouth of Tunanquant creek; thence up said creek eastward, to the ridge dividing between the waters of Clarion and Sinnemahoning creek;

thence eastward to the head of Mahoning creek; thence down said creek to the Allegheny river; thence across said river in a northwesterly direction to the Western Reserve line, including the north part of Butler and New Castle Circuits, west to the Ohio canal; thence along said canal to Lake Erie, including Ohio City."—*(General Conference Journal, 1836, Vol. I, pp. 469, 470.)*

First Session of Erie Conference.

The first session of the Erie Conference was held in the old Court House in Meadville, Pennsylvania, August 17, 1836, Bishop Joshua Soule presiding. Bishop Thomas A. Morris was also present. Martin Ruter was elected secretary and D. M. Stearns, assistant. Fifty-two names were found to be entitled to membership. Timothy Goodwin and Reuben A. Ayleworth were re-admitted, and James H. Whallon received by transfer from the Genesee Conference. Ralph Clapp, Jacob Jenks, and Samuel Ayres located. Sixteen were received into full connection. This would make sixty-eight in full connection. The following persons were admitted on trial: Peter Burroughs, Albina Hall, John Crum, Lorenzo Whipple, James W. Lowe, John E. Basset, Caleb Foster, Henry J. Moore, Samuel Leech, William M. Burton, Wareham French, William H. Hunter, Benjamin K. Maltby, John Demming, Joseph Leslie, Harvey S. Hitchcock, Rufus Parker, John F. Hill, Thomas Benn, William H. Bump, and Philip Osborn. William Swayze and John J. Steadman were superannuated. Ansel Webber, William H. Bump, Thomas Benn, and Philip Osborn were transferred to the Arkansas Conference. One hundred and two preachers were stationed as follows—*Ravenna District,* Isaac Winans, presiding elder; Ravenna, William Stevens, William S. Worrallo; Akron, Thomas Carr, John L. Holmes; Hudson, John K. Hallock, Alfred Sturgis; Cleveland, Francis A. Dighton; Cleveland Circuit, Philip Green, Peter Burroughs; Chardon, E. J. Kinney, William H. Hunter; Chagrin, Daniel M. Stearns, Henry J. Moore; Painesville, Hiram Gillmore, James W. Lowe; Freedom, Joseph W. Davis, Joseph Leslie; Edinburg, Asahel Reeves, John E. Bassett; *Warren District,* Ira Eddy, presiding elder; Warren, Arthur M. Brown, Edwin J. L. Baker; Youngstown, Thomas Stubbs, John Robinson;

Ellsworth, Lorenzo D. Prosser; Hartford, Stephen Hubbard, Wareham French; Gustavus, Henry S. Winans, Henry Elliott, John Crum; Mesopotamia, John C. Ayres, John W. Hill; Newburg, John E. Aikin, George C. Baker; Williamsfield, Ira Norris, Silas Card; Jefferson, Dillon Prosser, Rufus Parker; Geneva, John Luccock, Benjamin K. Maltby; *Meadville District,* Joseph S. Barris, presiding elder; Allegheny College, Martin Ruter, H. J. Clark, William M. Burton, Billings O. Plimpton, agent; Meadville, Edward Birkett; Franklin, Caleb Brown, John Prosser; Centerville, Reuben Peck, Watts B. Lloyd; Mercer, George W. Clarke; Salem, Ahab Keller, Charles C. Best; Clarksville, William Carroll, Harvey S. Hitchcock; Lawrenceburg, Daniel C. Richey; Brookville, Joseph A. Hallock, James R. Locke; Shippenville and Bloomfield Mission, Samuel W. Ingraham, John F. Hill; New Castle, Ensign B. Hill, Thomas Graham; *Jamestown District,* Hiram Kinsley, presiding elder; Jamestown, Timothy Goodwin; Gerry, Simeon W. Parks, Josiah Flower; Warren and Kinzua, Samuel Gregg, James Gillmore; Youngsville, Ignatius H. Tackitt, Theodore Stowe, E. P. Steadman; Wattsburgh, Hiram Luce, Horatio N. Stearns; Westfield, William Todd, Moses Crow; Fredonia, Thomas J. Jennings, Bryan S. Hill; Forestville, Darius Smith, John Demming; Sheridan, Lorenzo Rogers, Justus O. Rich; Napoli, John Scott, Matthew Hanna; *Erie District,* John Chandler, presiding elder; Erie, Reuben A. Aylworth; Wesleyville, Lorenzo D. Mix, Albina Hall; North East, David Preston, Calvin D. Rockwell; Cambridge, James H. Whallon, Peter D. Horton; Randolph, William Butt; Harmonsburg, Benjamin Preston, Warren Griffith; Springfield, John Bain, Samuel Leech; Conneaut, Daniel Pritchard, Gustavus Hills; Oil creek and Tionesta Mission, James E. Chapin, Lewis Janney; Ashtabula, Allured Plimpton.

The Erie District was formed out of parts of Meadville and Jamestown Districts.

Martin Ruter and Joseph S. Barris had been members of the late General Conference, and had witnessed the debate resulting in the condemnation of Revs. S. Norris and G. Storrs, of the New Hampshire Conference, for lecturing on abolition. Mr. Barris strongly espoused the cause of these brethren, and when he returned from Cincinnati,

he was aflame with abolition zeal. In this he was strongly seconded by such men as Ralph Clapp, Isaac Winans, William Swayze, George W. Clarke, Bryan S. Hill, and Benjamin Preston. Mr. Gregg who, was personally greatly interested in the cause, says: "Indeed Mr. Barris at this time possessed more popular influence than any other member of the conference outside of Allegheny College. He was now thirty-six years old, with twelve years' experience in the ministry; small in stature, but possessing robust health; quick in all his movements, and exceeding genial in his disposition. He was very apt and adroit as a disputant, gave a peculiar nod of his head when uttering emphatic words, carrying generally, both in the pulpit and when out of it, a good-sized quid of tobacco inside his under lip. He was lively and animated in his address, but rather too full of pleasantry and free with laughable stories to impress you in the most favorable manner with the depth of his piety, and yet his zeal for God's glory and man's well-being was so great as to inspire you with great respect for the man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 36, 37.)*

Mr. Barris on the Meadville District, and Mr. Winans on the Ravenna, could not do otherwise than advance the interests of abolitionism on their districts. They made converts, but they aroused much bitterness. "Zion's Watchman," an anti-slavery periodical, started in Lowell, Massachusetts, under the editorship of Rev. Orange Scott, of the New England Conference, they recommended on their districts and sought to circulate, to the neglect, it was said, of Methodist Church papers. They also formed abolition societies, and encouraged the passage of anti-slavery resolutions by quarterly conferences. So great attention was given to these matters, that the cause of religion—so it was charged— languished, and at the close of the year, a change was made in the eldership of these two districts. There were reported 16,930 members.

New churches were dedicated this year at Braceville, Nelson, Mantua, Brookfield, and Hartford, all in Ohio.

Philip Osborn was licensed to preach, 1829; admitted on trial, 1836; transferred to Arkansas Conference, 1836; discontinued, 1837. For a number of years afterwards

he served the Church usefully as a local preacher residing in Erie Co., Pa., where he died.*

Warren Griffith was admitted on trial, Pittsburg Conference, 1834; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1836; deacon, 1836, Soule; elder, 1838, Waugh; transferred to Indiana Conference, 1838; located 1842, re-admitted, North Indiana Conference, 1845; located, 1847.†

Rufus Parker was born in Barkhamstead, Litchfield Co., Conn., March 16, 1807. His parents were devoted members of the Congregational Church, and Rufus was diligently instructed in this faith. He was converted and united with the Methodist Episcopal Church when twenty-four years of age. Before his probation expired he was appointed class leader. He was licensed to preach by Ira Eddy, May 14, 1836; and the same year he was received on trial in the Erie Conference. "Mr. Parker was rather tall and slim, a man of deep piety and strong faith, and lived a very exemplary life; preached and prayed with great power, and was very successful in getting sinners converted. He received on probation in the church at the rate of one hundred and twenty per year."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 25, 26.)* He superannuated in 1849, and was called to his eternal reward from his earthly home in Poland, Ohio, May 8, 1873.§

Timothy Goodwin.

Timothy Goodwin was born at Epsom, Merrimac Co., N. H., April 2, 1792. When quite young he removed with his parents to St. Albans, Vt., where, in 1811, he married Miss Mary Cook. He graduated from Dartmouth

*Appointments—1836, Batesville, Ark. He did not go to his appointment.

†Appointments—1834, Ligonier; 1835, Massilon; 1836, Harmonsburg; 1837, Springfield; 1838, La Grange, Ind.; 1839-'40, Mishawaka, Ind.; 1841, South Bend, Ind.; 1845, Leesburg, Ind.; 1846, Warren Mission, Ind.

§Rufus Parker—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Poland, O., May 8, 1873. Appointments—1836, Jefferson; 1837, Oil Creek; 1838, New Castle; 1839, Hendersonville; 1840, Mercer; 1841, Williamsfield; 1842, Salem; 1843, Evansburg; 1844, Ashtabula; 1845, Painesville; 1846, Springfield; 1847, North East; 1848, Mayville; 1849-'72, superannuated.

Medical College in 1813. Immediately after graduation he was converted in a great religious awakening in the vicinity of his home. He was licensed to preach in 1814, and admitted on trial in the Genesee Conference in 1818. "His first field of labor was Malone Circuit,—a field that had hitherto been almost entirely closed to Methodist influence. On this circuit he was successful in establishing Methodism, and labored on without interruption until the close of the year,—the first Methodist preacher that ever had completed a full year's service on that charge. In 1815 and 1816 he traveled Chazy Circuit. This circuit was four hundred miles in circumference, requiring him to preach three times every Sabbath, lead all the classes, and ride thirty miles." In 1820, on Guilford Circuit, he had over three hundred converts. He located in 1824, and commenced the practice of medicine. In 1836 he united with the Erie Conference, having removed to Westfield, New York. He took a superannuated relation in 1853, and died in Painesville, Ohio, March 20, 1854. He had been nine years presiding elder on four districts, and was a member of the historic General Conference of 1844. "Dr. Goodwin was a man of strong intellect, ardent piety, and warm personal attachment. In all the relations of public and social life, as a minister, citizen, husband, and father, he was an example of stern integrity blended with the purest affection. His end was peace. Having finished his course and kept the faith, he was fully prepared to receive the crown of life."*—*(Minutes of Conferences, Vol. V, 1854, p. 410.)*

J. H. Whallon, H. S. Winans, L. M. Reeves.

During an extensive revival in the city of Rochester,

*Timothy Goodwin—Licensed to preach, 1814; admitted on trial, Genesee Conference, 1818; full connection, 1820; deacon, 1820, George; elder, 1822, Roberts. Mr. Goodwin located in 1824; he was re-admitted in 1826; left without a station in 1827, and again located in 1828.—(Conable, History of the Genesee Annual Conference, pp. 221-268.) Re-admitted, Erie Conference, 1836; deceased in Painesville, O., March 20, 1854. Appointments—1818-'19, St. Lawrence, N. Y.; 1820, Augusta, N. Y.; 1821, Chenango, N. Y.; 1822-'23, Pompey, N. Y.; 1836, Jamestown, N. Y.; 1837, Forestville; 1838-'39, Painesville; 1840-'41, Cuyahoga Falls; 1842, Akron; 1843-'44, Erie District; 1845-'47, Ravenna District; 1848, Cleveland District; 1849-'51, Warren District; 1852, Cleveland, Perry Street Mission; 1853, superannuated.

New York, conducted by Rev. Dr. John Dempster, in 1827, the prayers of his pious Scotch Presbyterian mother, were answered in the conversion of her son, James H. Whallon. He united with the Methodist Episcopal Church, and, in 1829, removed with the family to North East, Pennsylvania. The same year he received from William Swayze license to preach. He had previously been licensed to exhort by Rev. Dr. Zachariah Paddock. Returning east he was received on trial in the Genesee Conference in 1830. He was transferred to the Erie Conference in 1836. "Mr. Whallon was a sprightly, active, and well-appearing young man, of medium size; was very social, and rather jovial in his disposition. As a Christian he was warm and zealous; as a preacher, eloquent and forcible, but rather too prolix to be popular. He possessed a vigorous and ambitious mind, which he cultivated with commendable earnestness and care. He received the degree of Doctor of Divinity from Genesee College.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 16.)* Mr. Whallon was effective thirty-six years, meantime having been ten years supernumerary and superannuated. He was eleven years presiding elder. He was a man of great kindness of heart. As his life was drawing to a close he had a sweeping revival, but his excessive labors hastened on the day of his departure. He entered into the rest that remaineth at his residence in Erie, Pennsylvania, Nov. 14, 1876. He was born in Argyle, Washington Co., N. Y., July 20, 1808.*

Henry S. Winans was born near Stroudsburg, Pennsylvania, Feb. 11, 1800. While yet a child he moved with his parents to Milton, Trumbull Co., Pa. He was con-

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*J. H. Whallon—Licensed to preach, 1829; admitted on trial, Genesee Conference, 1830; full connection, 1832; deacon, 1832, Hedding; elder, 1834, Hedding; transferred to Erie Conference, 1836; deceased, Erie, Pa., November 14, 1876. Appointments—1830, Lewistown, N. Y.; 1831, Ellicottville, N. Y.; 1832, Attica and Alexander, N. Y.; 1833, Aurora and Sheldon, N. Y.; 1834, Lewistown, N. Y.; 1835, Lodi, N. Y.; 1836, Cambridge; 1837-'38, superannuated; 1839, Ashtabula and Conneaut; 1840, Meadville; 1841-'42, Ashtabula; 1843, Agent Allegheny College; 1844, Windsor; 1845, McKean; 1846, North East and Quincy; 1847, Mayville; 1848, Harmony; 1849-'50, Westfield; 1851, Cleveland, Erie street; 1852-'55, Jamestown District; 1856-'59, Fredonia District; 1860-'61, Geneva and Saybrook; 1862-'64, Erie District; 1865-'70, supernumerary; 1871-'72, superannuated; 1873, Erie, First Church, second preacher; 1874-'75, Dayton; 1876, superannuated.

verted at the age of fifteen under the labors of James McMahon, and was early exercised with reference to the work of the ministry. When about nineteen or twenty years of age, he wrote to his brother: "I cannot get rid of the impression that God is about to commit to me a dispensation of the gospel, and yet it appears that nothing short of a miracle would convince me that it is my duty." In a later letter, he said: "I have now concluded to yield, and throw myself into the Lord's crucible." He was licensed to preach in 1834, and received on trial in the Pittsburg Conference in 1835 and appointed to the Mahoning Mission. This brought him within the bounds of the Erie Conference, where he labored until carried away by cholera, while on his way to his last charge, July 27, 1854." He was a good man and successful in his ministerial labors.*—*(Minutes of Conferences, Vol. V, 1855, p. 584.)*

Lemuel M. Reeves came to us by transfer from the Indiana Conference, and returned to the same conference in 1840, after a service of two years. He was born in Cumberland County, New Jersey, March 6, 1809. He was a pioneer worker in the Lord's harvest field when it required sacrifice and meant hardship and danger. He began his ministry in 1833 in Indiana when there were no church buildings. His meetings in school houses and private homes were frequently attended with great manifestations of the Divine Spirit. He located in 1847, and, in 1856 was re-admitted into the Kentucky Conference where he labored amidst the stirring events until 1869, when he was transferred to the Southeastern Indiana Conference, settling his family in Milan, Indiana, but continuing the work until 1870. He then superannuated, and was called peacefully home from Versailles, Ind., Dec. 14, 1890.†

*H. S. Winans—Licensed to preach, 1834; admitted on trial, Pittsburg Conference, 1835; became a member of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1838, Waugh; deceased, Milton, O., July 27, 1854. Appointments—1835, Washington Mission; 1836, Gustavus; 1837, Chardon; 1838, Middlebury; 1839, Geneva; 1840, Lawrenceburg Mission; 1841-'42, Salem; 1843, New Castle; 1844, Greenville and Clarksville; 1845, Oil Creek; 1846-'47, Hendersonville; 1848, Mahoning; 1849, Mt. Jackson; 1850, Williamsfield; 1851-'52, Gustavus; 1853, Windham and Nelson; 1854, Nelson.

†Lemuel M. Reeves—Admitted on trial, Indiana Conference, 1833; full connection, 1835; deacon, 1835; elder, 1837; trans-

A Group of Preachers.

Caleb Foster was born on the banks of the Allegheny river, Venango Co., Pa., Feb. 14, 1812. His father was a soldier in the war of 1812. The influence of a pious home was not lost on his heart, and at seventeen years of age he was soundly converted. He was educated at Allegheny College, and joined the Erie Conference on trial in 1836, the year of its organization. Gregg says he was discontinued at the end of the first year, but gives him no appointment for that year. The General Minutes say he was transferred to the Pittsburg Conference. He enjoyed a long and eminently successful ministry in this and other conferences and passed to his reward, Sept. 8, 1898. He served Salem Circuit as a supply with E. B. Hill and Reuben Peck in 1835. In Reynolds' "Manual of the Pittsburg Conference," we find that he was admitted on trial in that conference in July, 1836. In August of the same year he was received on trial by the Erie Conference. His appointment for this, his first year, was Burgettstown, in the former conference. He was transferred to the Rock River Conference in 1854, and located in 1857.

William M. Burton was born in Litchfield County, Connecticut, in 1808. The family removed to Pennsylvania, and settled in Mill Creek Township in 1812. He made a public profession of religion in the fifteenth year of his age, and his religious course was "remarkably constant and uniform." He attended the Academy in Erie, and spent some time in Madison College. He graduated from Wesleyan University in 1834. He had been licensed to preach by presiding elder W. B. Mack prior to his entering the university, and exercised his gifts to the edi-

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ferred to Erie Conference, 1838; transferred to Indiana Conference, 1840; 1847, located; 1856, re-admitted, Kentucky Conference; 1869, transferred to Southeastern Indiana Conference; deceased, Versailles, Ind., December 14, 1890. Appointments—1832, Fall Creek, supply, with Isaac N. Ellsbury in charge; 1833, not given in General Minutes; 1834, Connersville; 1835, Brookville; 1836, Greensburg; 1837, Mt. Vernon; 1838, Parkman; 1839, Hudson; 1840, Scipio; 1841, Vernon; 1842, Liberty; 1843, Winchester; 1844-'45, Mooresville; 1846, Brownstown; 1856-'57, Augusta; 1858-'59, Asbury and Alexandria; 1860, Harrison; 1861-'62, Orangeburg; 1863-'64, Maysville District; 1865-'66, Covington District; 1867, Augusta; 1868, Falmouth; 1869, Versailles; 1870, Delaware; 1871, Mount Sterling; 1872, superannuated; 1873, Dillsborough; 1874, Medora; 1875, Elizabethtown; 1876-'90, superannuated.

fication of those who attended upon his ministrations. Soon after his graduation he became a tutor and afterwards a professor in Allegheny College, teaching Latin and Greek, and—somewhat later—Mathematics.

In 1840 Mr. Burton withdrew from the ministry and membership of the Methodist Episcopal Church, and became a member and minister of the Protestant Methodist Church. Subsequently he was rector of parishes at Hollidaysburg, Pennsylvania; St. John's Church, Cleveland, Ohio; St. Peter's, Tecumseh, Michigan; and St. John's, Clinton, Michigan. He died in Tecumseh, Michigan, Nov. 20, 1854.*

Samuel Leech was licensed to preach, 1834; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located at his own request, 1846. The remainder of his life was spent on his farm, Leech's Corners, Mercer Co., Pa., where he died March 30, 1875.†

H. S. Hitchcock was licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1845.§

H. J. Moore was licensed to preach in England, date unknown; admitted on trial, 1836; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deprived of his ministerial authority for having left his charge without consent of his presiding elder, 1843.‡

G. C. Baker was admitted on trial, Pittsburg Conference, 1835; became a member on trial of the Erie Conference at its organization, 1836; full connection, 1837; deacon, 1837, Roberts; elder, 1839, Soule; expelled from the ministry and membership of the Church, 1840.**

*W. M. Burton—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; withdrew from ministry and membership, 1840; deceased, Tecumseh, Mich., November 20, 1854. Appointments—1836-'39, Professor Mathematics, Allegheny College.

†Appointments—1836, Springfield; 1837-'38, Hartford; 1839, Gustavus and Williamsfield; 1840, Gustavus; 1841, Clintonville; 1842-'43, superannuated; 1844, Ellsworth; 1845, Sheridan. (A sketch of his life is to be found in another connection.)

§Appointments—1836, Clarksville; 1837, Centerville, Butler Co.; 1838, Lawrenceburg; 1839, Brookville; 1840-'41, Quincy; 1842-'43, superannuated; 1844, Youngsville.

‡Appointments—1836, Chagrin Falls; 1837, Jefferson; 1838, Forestville; 1839-'40, Gerry; 1841, Sheridan; 1842, Villenovia.

**Appointments—1835, Columbiana; 1836, Newburg; 1837, Sheridan; 1838, Ohio City; 1839, Oil Creek.

John Demming passed to his reward in April, 1862, from Pine Valley, in the vicinity of Corry, Pa. His preaching was of the old-fashioned evangelistic type and in his work he was blessed with gracious revivals. At the time of the severance of his relations with the Methodist Episcopal Church the Methodist people were divided into two classes, "anti-slavery" and "pro-slavery." The "pro-slavery" wing of the conference was at first the stronger, but the conversion of John J. Steadman, Calvin Kingsley, Bryan S. Hill and others to anti-slavery principles gave the ultimate victory to the latter party. Mr. Demming became a strong anti-slavery man and became a member of the United Brethren Church in which he continued to preach until his death. He died in the full hope of a blissful immortality.*

John Crum was born in Elizabethtown, Allegheny Co., Pa., Dec. 25, 1809. His father died when he was quite young, and his mother moved to Ohio and placed him in the care of an Irish family, members of the Seceder Church, from whom he received his religious training. He united with that Church, but this act brought no rest to his unconverted soul. He read the Holy Scriptures and prayed, but it all availed nothing. "But at length," he says, "while alone in the woods, near the hour of midnight, the Spirit of God made the impression on my mind that I had better pray a little longer. I fell upon my knees and in the most childlike simplicity asked God, for Christ's sake, to have mercy on me a sinner. I then and there felt that my prayer was answered, and the great burden removed and heavenly peace filled my soul.' About one year after his conversion he went to reside in Ashtabula County where he heard Methodist preaching for the first time, and united with the Church then much spoken against. In 1835, he was employed to labor on the Mesopotamia Circuit, where he was licensed to preach, and then transferred to the New Lisbon Circuit until the close of the conference year. He was received on trial

*John Demming—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1838, Waugh; suspended, 1847; expelled, 1853. Appointments—1836, Forestville; 1837, Youngsville; 1838-'39, Harmonsburg; 1840, Williamsfield; 1841-'42, Napoli; 1843, Gerry; 1844, Gustavus; 1845, Salem; 1846, Hartford; 1848, supernumerary; 1849, Williamsfield; 1850-51, Waterford; 1852, left with appointment.

in the Erie Conference in 1836, and was effective forty-six years. His last charge was Volant, Pennsylvania. Christmas night he said to his congregation: "Either God is about to give us a glorious revival here, or he is fitting me for Heaven. I have scarcely ever felt the power of God in preaching the gospel as I do to-night." New Year's morning he preached tenderly to the children. He preached in the afternoon, three miles from home, and returned to die. He lingered, much of the time unconscious, until two o'clock in the afternoon of January 10, 1882, when his happy spirit took its flight. Mr. Crum was a good preacher, and very successful in conducting revivals. He was a remarkable man in prayer. His acquaintance with God was most intimate. He was accustomed to say: "If the people want a revival, let them take God into partnership and the work will go forward."*

Wareham French was born in Otsego County, New York, Oct. 27, 1808; and died in Orwell, Ohio, in July, 1861. When eight years of age he moved, with his father's family, to Parkman, Geauga Co., Ohio; and in January, 1829, in the township of Farmington, he was converted under the labors of John Chandler and united with the Methodist Episcopal Church at Farmington. His only license to exhort bears date August 18, 1834, and is signed by A. M. Brown. Soon after he was employed by the presiding elder of Warren District to supply the work on the Columbiana Circuit, Pittsburg Conference. While on this circuit, at a quarterly conference held at Elk run, he was licensed to preach. He was employed in 1835 by Ira Eddy to supply the Williamsfield

*John Crum—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Volant, Pa., January 10, 1882. Appointments—1835, Mesopotamia and New Lisbon Circuits; 1836, Gustavus; 1837, Warren, O.; 1838, Parkman; 1839-'40, Greenville and Clarksville; 1841, Hartford; 1842, North East; 1843, Springfield; 1844, Saegertown; 1845, Williamsfield; 1846-'47, Salem; 1848, superannuated; 1849-'50, New Wilmington; 1851, Hartford; 1852, Curllsville; 1853-'54, Shippenville; 1855, Brookville; 1856, Curllsville; 1857, Waterford; 1858-'59, Villenovia; 1860, Panama; 1861-'62, Wattsburg and Mina, the latter part of 1861 serving as Presiding Elder of Erie District; 1863-'64, Pleasantville; 1865, Riceville; 1866, Evansburg; 1867-'68, New Wilmington; 1869-'70, Harrisville and Centerville; 1871-'73, North Washington; 1874-'75, Mahoningtown; 1876-'77, Clarksville; 1878-'79, Fredonia, Pa.; 1880, Hendersonville; 1881, Volant.

Circuit with Benjamin Preston. He was received on trial in the Erie Conference in 1836 at its first session. He was appointed to the Hartford Circuit with Asahel Reeves, and during the year about three hundred souls were brought to Christ. While on the Williamsfield Circuit his health utterly failed and he retired to his home at Orwell. He superannuated in 1861, but soon after conference fell asleep in Jesus. The cause of his death was cancer of the lower bowels.

"Mr. French was a man somewhat below the medium stature; but when in health was vigorous and active, always on hand when and where duty called, and faithful in all his work. Although not a preacher of the highest order of talent, he was always and everywhere acceptable, and highly valued for his many excellencies. He was loved and esteemed by his brethren, and a wholesome example to the flock of Christ."*—*(Minutes of Conferences, Vol. IX, 1862, p. 125.)*

Peter Burroughs.

Peter Burroughs was lying on his death bed in Westfield, New York. It was October 6, 1893. Rallying from a period of unconsciousness and with his face beaming with heavenly light, he exclaimed: "Joy! Joy! Joy! All Joy!" In an hour his soul mounted upward to his God. It was a scene of joy and glory never to be forgotten, and those present felt that they were quite near heaven's gate. He had traveled through the greater part of Erie Conference. He was a man of great pulpit ability and great kindness and won his way to the hearts of all who knew him. His memory is as immortal as the good which he accomplished. He was in attendance at the session of the conference held a few weeks before his death, and was the oldest minister in the conference. After preaching fifty-two consecutive years, he was super-

*Wareham French—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Orwell, O., July, 1861. Appointments—1834, Columbiana Circuit; 1835, Williamsfield; 1836, Hartford; 1837, Freedom; 1838, Painesville; 1839, Willoughby; 1840, Cleveland Circuit; 1841, Newburg; 1842, Cuyahoga Falls; 1843, Freedom; 1844, Twinsburg; 1845-'46, Morgan; 1847, Geneva; 1848, Ashtabula and Conneaut; 1849, Quincy; 1850, Mayville; 1851, Columbus; 1852, Williamsfield; 1853-'54, Espyville; 1855-'56, Salem; 1857-'58, Windsor; 1859, Williamsfield; 1860, Green and Mecca; 1861, superannuated.

annuated in 1887. His wife—nee Minnie Slawson—had preceded him two years to the heavenly home.

Peter Burroughs was born in the town of Owasco, Cayuga Co., N. Y., Aug. 31, 1808. He was of good Holland Dutch stock, and Holland Dutch was the first language which he learned to speak, though he lost the knowledge of his mother tongue from lack of use. His parents were poor, and his educational advantages were limited to the common schools of that early day. He was converted in the town of Perry, Genesee County—now Wyoming County—N. Y., in 1824. He moved to Ohio in 1834, and was licensed to preach, at Willoughby by William Stevens, presiding elder, in 1835. Mr. Stevens employed him as a supply on Cleveland Circuit which was a four weeks' circuit of twenty-nine appointments. During this year the first class was formed at Chagrin Falls. In 1836 he joined the Erie Conference on trial. His ministry was acceptable and successful wherever the authorities of the Church placed him. At Hudson, in 1842, there was an increase of one hundred and fifty-three in the membership; in 1852, a revival at Sinclairville, on the Gerry Circuit, resulted in forty-five conversions—such was the history of his success on a number of his charges.*

Mrs. Minnie S. Lane, daughter of Peter Burroughs, writes from Oakland, California, in 1903:

"In all his ministry he never missed an appointment on account of his own health. He has preached with his arm in a sling when it was broken; and at another time, with his knee resting on a pillow in a chair, having his leg crushed by his horse falling on it. I distinctly remember at *one* place where he was holding revival services five miles from home, that he sent for his horse to be brought

*Peter Burroughs—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Westfield, N. Y., October 6, 1893. Appointments—1835, Cleveland Circuit (supply); 1836, Cleveland Circuit; 1837, Geneva; 1838, Jefferson; 1839, Ellsworth; 1840-'41, Edinburg; 1842, Hudson; 1843, Middlebury; 1844, Chardon; 1845, Chagrin Falls; 1846, Twinsburg; 1847, Fredonia; 1848, Mesopotamia; 1849-'50, Hendersonville; 1851, Pleasantville; 1852, Gerry; 1853-'54, Villenovia; 1855-'56, Sherman, 1857-'58, Portland; 1859, Sinclairville; 1860, Leon; 1861, Sheffield; 1862-'63, Pine Grove; 1864, Sunville; 1865-'66, Cochranton; 1867-'68, Clymer; 1869, West Dayton; 1870-'71, Little Valley and Salamanca; 1872-'73, Irving; 1874-'76, Cherry Creek; 1877-'79, Ellery; 1880-'82, Clymer; 1883-'85, Lockport; 1886, Delanti; 1887-'93, superannuated.

to the church, saying that after service he would drive home; but just as he closed, a message was brought him to go at once to pray with some one who, it was thought, could not live. He went, not thinking of his horse till the next morning, which was Sunday morning; and, as they were going to have a love feast, he went early to the church, and the first object that met his eyes, was his horse,—faithful old fellow had stood at his post *all night* hitched to the carriage.

"At one of his charges was one appointment where the stewards and class leaders begged him not to go. The rowdies acted so, cutting the preacher's harness, letting his horse go, and sometimes even putting him out of doors. His reply was, 'Brethren, I go at my Master's bidding, in his strength and under his care,' and go he did, with this result that soon after, there was a glorious revival, and the leader of the rowdy band was the first one to yield to God. I have often heard him say that when driving in a very dark night the glory of God so shone around him that it lighted his way. After he had superannuated he visited my home in Jamestown, New York. On Sunday was the quarterly meeting, and he was asked to lead the love feast. He declined, saying that all were strangers to him, but, upon urgent requests, finally consented. I can never forget that meeting nor how happy he was, for so many in testimony said he was their spiritual father and told when and where, through his preaching, they had been led to Christ.

"Now, dear brother, as you see, I cannot write for a book, but if I have given you anything that you can use to the glory of God, I am pleased to do so.

"The telegraphic dispatch sent me at the time of his death was this: He went home shouting 'Glory! glory! hallelujah to God.' I have often prayed that the message coming from coast to coast over the wires might reach some heart and cause it to turn to God.

"If you can make any use of this you are more than welcome, and I thank you for your kind thoughtfulness in the remembrance of one so dearly loved by *all,* for he *was,* I truly believe, without an enemy in the world."

Mrs. Rue Bacheldor, another daughter, writes: "One time when Mr. Burroughs was on Chagrin Falls Charge, he went to one of his appointments, and preached in the

evening. After the service, he thought he would ride home as was his usual custom. That night a terrible rain storm came on; he lost the path, and was just going over a steep bank into the river, when a flash of lightning showed the imminent danger, and he was saved. He also found his way across a railingless bridge by the same means, and finally reached home, drenched to the skin but thankful to God for his own safety, as well as the joy of his family as they learned of his providential deliverance."

Bassett, Whipple, Maltby.

Mr. Gregg says: "Rev. John E. Bassett, whose early history we have not been able to procure, was admitted on trial in 1836. He was a very tall man, rather awkward in his manners and movements, and possessed a singular intonation of voice and style of delivery which seemed hard for him to control or improve, and which considerably abated his usefulness and acceptability. He was pious and zealous, and anxious to do good, not wanting in mental ability, and possessed of many excellent traits of character; and yet failed to convince the conference and the public, after a few years of trial, that he could make an acceptable minister."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 22.)*

Lorenzo Whipple was born in Herkimer County, New York, Feb. 10, 1810. While an infant his family moved toVillenovia, Chautauqua County. He was converted in 1827, and licensed to preach in 1835. He was received on trial in the Erie Conference in 1836.† In 1839 he was located at his own request and settled in Elgin, Illinois, where he remained as a local preacher three years. He was united in marriage with Miss Nancy Gaston, Brookville, Pennsylvania, August 17, 1839. In 1842 he was admitted to the Rock River Conference, and in 1861 superannuated, which relation he sustained to the end. "In no sufferer was the grace of patience ever more beau-

*J. E. Bassett—Admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1845. Appointments—1836, Edinburg; 1837, Napoli; 1838, Gerry; 1839, Harmony; 1840, Greenville; 1841, Cambridge; 1842, Mesopotamia; 1843, Ellsworth; 1844, New Castle.

†The General Minutes say that he labored in the Pittsburg Conference two years. If so, it must have been as a local preacher. There is no record of any appointment in that Conference.

tifully exhibited." The Lord came to his relief in Stevensville, Michigan, Oct. 12, 1895.*

Benjamin K. Maltby was born in Williamsville, Erie Co., N. Y., Sept. 18, 1809, and moved with his parents to Ashtabula County, Ohio, where he received his early education. He was converted at a camp-meeting held near Painesville, O., July 4, 1827. His call to the ministry was clear and commanding. He was licensed to preach by the Quarterly Conference of Worthington Circuit held at Duncan's Plains, June 21, 1834, Augustus Eddy, Presiding elder. He joined the itinerant ranks in the Erie Conference at its first session. "Mr. Maltby was tall and rather slim, quite precise and gentlemanly in his deportment; sought earnestly to procure an education; was an easy and fluent speaker."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 29.)* After locating in 1849, he entered the ministry of the Protestant Episcopal Church. For a number of years he edited a religious magazine published in Cleveland, Ohio. Later he became rector of a parish in Cincinnati, Ohio.†

Joseph Leslie.

Joseph Leslie was blessed with Christian parents, and was brought to the Savior in his fifteenth year at a prayer meeting held in the home of Rev. James Day, to which he was attracted by the shouting and singing. He was licensed to preach in 1836, his license bearing the signature of Ira Eddy; and he was admitted to the itinerant ministry. For forty-nine years he received his appointmnet from the bishop, remaining in the effective ranks without a break. He served twenty different charges, three of

*Mr. Whipple's appointments were: 1836, appointments not on record; 1837, Shippenville; 1838, Brookville; 1839, located; 1842, Rock River Conference, Savannah; 1843, Rock Island Circuit; 1844-'45, Freeport; 1846, Crystal Lake; 1847, McHenry; 1848, Shenango; 1849-'50, Prophetstown; 1851-'52, Dover; 1853, Troy Grove; 1854-'55, Pawpaw; 1856-'57, Hickory Creek; 1858-'59, Crystal Lake; 1860, Chicken Grove; 1861-'95, superannuated.

†B. K. Maltby—Licensed to preach, 1834; admitted on trial, 1836; discontinued, 1838; re-admitted, 1839; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; located, 1842; re-admitted, 1843; located, 1849. Appointments—1836, Geneva; 1837, Gustavus; 1839, Erie; 1840, Akron; 1841, Edinburg; 1843, Hartford; 1844, Ravenna; 1845-'46, Cleveland; 1847, Cleveland City Mission; 1848, supernumerary.

them two terms each. He was twelve years presiding elder on the Erie, Jamestown, and Franklin Districts. He was a delegate to the General Conference of 1872. He was united in marriage with Miss Hannah Gibson, February 3, 1836.

Joseph Leslie was born in East Liberty, Fayette Co., Pa., July 28, 1812. In his eighteenth year he moved with his parents to Randolph, Portage Co., Ohio. He died at Cattaraugus, New York, March 13, 1885. He was a good preacher, and faithful as a pastor. "In whatever capacity we study him, we shall always find true dignity, kindliness, and high moral purpose. The illness preceding his death continued for six weeks and four days. It was a time of great suffering. With but occasional interruption, his mental faculties remained clear till the last." Among his last words were: "Give every doubt to the winds." "Through Jesus I have all things, and *abound, abound.*" In Brother Leslie, Erie Conference lost a great and good man.

"As a preacher, Joseph Leslie was able, forcible, and true to the Church of his choice; as a pastor, he was so kindly as to make him a welcome visitor at every home, and at the same time so faithful as to be a very effective worker for Christ."—*(Minutes of Conferences, Vol. XX, 1885, p. 330.)*

Mr. Gregg says of him: "Mr. Leslie was a firm-built, medium-sized young man, possessing a social, genial spirit; was warm and zealous in his religious devotions, and quite successful in revivals; espoused ardently the anti-slavery cause when it was discreditable to do so, and a risk to his reception to full membership in the conference. In preaching he was a little inclined to be metaphysical, not always clear, but usually succeeded in furnishing a very good sermon, and sometimes one of superior strength and power."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 24.)*

*Joseph Leslie—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Cattaraugus, N. Y., March 13, 1885. Appointments—1836, Freedom; 1837, Charleston; 1838, Geneva; 1839, Jefferson; 1840, Harmonsburg; 1841, Salem, Mercer Co.; 1842, Mercer; 1843, Hartford; 1844, Mesopotamia; 1845-'46, Ashtabula;

"That form, so noble, so well-known, welcome as the sunshine, and tempting as the luscious fruit of autumn, will no longer appear among us. For many years he has been in our various gatherings, coming with the odor of heaven floating from his presence, with the spirit of the Master pervading his weighty, helpful words, and with never a stain upon his honor, never a blot upon his ministry. He gave dignity and character to his profession; brought no reproach upon his brethren, robbed the name of his Master in society, in home, or in church. His life, long, useful, and happy, unfolded as the beauty of some gorgeous blossom, and in the fulness of its splendor was taken by divine hands to enrich heaven."—*(Memorial adopted by the Jamestown District Preachers' Association in semi-annual session in Kennedy, New York, June 15, 1885—Manuscript Minutes.)*

JAMES W. LOWE, ALBINA HALL.

"James W. Lowe was born in Baltimore, Md., in 1811, and triumphantly entered the city of God, Nov. 19, 1896. What a story between these dates. Boy, early left to his own resources; thirst for education; hunger for God; thirty-five years of toil, battling in the itinerancy; years of ripening character. He belonged to one of the old, honored, Maryland families, many of them of Revolutionary fame. His father was a ship owner, of pronounced abolition sentiments, and the boy imbibed the same lofty spirit. Early converted, conviction of duty and desire for preparation for the ministry sent him to Allegheny College. In 1836 he joined the Erie Conference and was stationed at Painesville, Ohio. During his ministry he occupied the most important charges, at Franklin; Warren, Ohio; Erie; Meadville; Jamestown, New York, and others. He served two terms in the presiding eldership, and was a delegate to the General Conference when it met in Philadelphia.

"It will be seen that his ministry was in the pioneer days—the time of log houses, scattered communities,

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1847, Geneva; 1848, Williamsfield; 1849-'50, Gustavus; 1851-'52, Salem, Mercer Co.; 1853, New Castle; 1854-'57, Erie District; 1858-'59, Panama; 1860-'61, Jamestown, N. Y.; 1862, North East; 1863-'64, Portland; 1865-66, Ellington; 1867-'70, Jamestown District; 1871-'74, Franklin District; 1875-'77, Panama; 1878-'80, Sherman; 1881-'82, East Randolph; 1883-'84, Cattaraugus.

struggling people, foundation laying and nation building —days of 'rifle, axe, and saddle-bags.' It was a sacrificing, heroic ministry, which, through Ohio, Indiana and Illinois, sowed the seeds of freedom. When it cost nerve and sacrifice, Brother Lowe was one of the companions of abolition.

"In his ministry in Erie, he had for his preaching-place the old court house. He secured the lot and laid the foundation for the first church owned by the Methodists. As a pastor, he was a man of good oversight, tact and judgment. Churches prospered under his care. As a preacher, he was efficient, earnest, inspiring, evangelical.

"In 1840 he was happily married to Miss Mary Jane McBride, of Waterville, New Jersey. . . . After thirty-six years of most useful and successful ministry, forced by failing health, they settled in the beautiful village of Girard.

"There they lived for twenty-five years, honored and loved by the community and the Church, and trusted and cherished by the ministry. In him every preacher found his best friend and ablest counsellor. In his life the Christian graces and virtues attained their perfection."*

Albina Hall was born in Messina, St. Lawrence Co., N. Y., Oct. 17, 1810. In 1816 his father moved with his family to Portland, Chautauqua County, where he died in 1858. Albina was next to the oldest of fourteen children, all of whom were among the best class of society. In early life he struggled with the privations and disadvantages of pioneer life, and made the best improvement of his resources for an education, both by common and academic schools within his reach. He was happily converted in 1826, and entered Allegheny College in 1835 to seek more thorough qualification for his life work. A vacancy

*J. W. Lowe—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, Girard, Pa., November 19, 1896. Appointments—1835, Franklin; 1836, Painesville; 1837-'38, Erie; 1839-'40, Springfield; 1841, Ashtabula; 1842, Geneva; 1843, Mesopotamia; 1844-'45, Warren, O.; 1846, Braceville; 1847-'48, Cleveland; 1849-'50, Willoughby; 1851, Fredonia and Dunkirk Mission; 1852, Erie; 1853, superannuated; 1854, Girard, Pa.; 1855-'56, North East; 1857, Cleveland, Perry street; 1858, Cleveland, Scoville avenue; 1859-'62, Jamestown District; 1863-'66, Meadville District; 1867, Agent Pennsylvania Bible Society; 1868-'69, East Ashtabula; 1870, Fairview; 1871, Clymer; 1872, Lockport; 1873-'81, supernumerary; 1882-'96, superannuated.

having occurred on the Cambridge Circuit, he was appointed as a supply, and in 1836 was received on trial in the Erie Conference. He was twice married, and each time most happily. Two of his sons entered the ministry of the Methodist Episcopal Church. Brother Hall was forty years effective, and four years presiding elder. He was supernumerary in 1873-'74, and superannuated in 1878. "He was a reliable friend, a safe counsellor; of a sound and discriminating mind; a matured judgment; a practical, true, ingenious and faithful man; a Christian, 'one of God's noblemen,' maintaining his consistent and useful life to the last, and met death as a disarmed foe, and bravely bore away the banner of victory. He died at North East, Pa., October 5, 1878. His funeral was attended by a large and sympathizing concourse of the people and preachers of the various churches. He was buried in the beautiful cemetery of the village, where rest the remains of our Thomas Branch and Andrew McCammon."*

William Henry Hunter.

William Henry Hunter was born in Mercer, Pennsylvania, Oct. 9, 1813, and died at Pilgrim's Rest, Peoria, Illinois, Nov. 4, 1901. Dr. Hunter was one of the choice men of the Church. His early education was quite limited. He was converted at the age of twenty years under the preaching of Ralph Clapp, was baptized by Alfred Brunson, and entered the Erie Conference on trial in 1836. After nineteen years of service in this conference he was transferred to the Peoria, now called Central Illinois Conference. During sixty-five years never missed a conference roll-call. He served as pastor nineteen years

*Albina Hall—Licensed to preach, 1835; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; deceased, North East, Pa., October 5, 1878. Appointments—1835, Conneaut (supply); 1836, Wesleyville; 1837, Franklin, Pa.; 1838, Ashtabula and Conneaut; 1839-'40, Jamestown, N. Y.; 1841, Erie; 1842, McKean; 1843, Westfield; 1844, Painesville; 1845-'46, Newburg; 1847-'48, Twinsburg; 1849-'50, Cuyahoga Falls; 1851, Greenville; 1852, Fredonia and Dunkirk Mission; 1853-'56, Ravenna District; 1857-'58, North East; 1859-'60, Albion; 1861, Kingsville; 1862-'63, Springfield; 1864, Sharon; 1865-'67, Fairview; 1868-'70, Quincy; 1871, Girard Station; 1872, North East, second preacher; 1873-'74, supernumerary; 1875, Agent Lake Shore Seminary; 1876-77, North East, second preacher; 1878, superannuated.

and twenty-eight years as presiding elder. He was elected a delegate to six General Conferences, and was four years chairman of the Book Committee. He was agent and associate agent of the Conference Claimants Society from 1883 till his death. He never took a supernumerary or superannuate relation. "His statements of truth were clear and strong, his style plain and direct, his delivery deliberate and distinct, his manner becoming forceful and animated as he approached the close of his discourse. He was conservative in his views, zealous for the purity and prosperity of the Church, and set for the defense of the faith of the fathers. The teaching and training of children and the religion of the home received from him careful attention and constant emphasis." "In walk and conduct he never lost his manly bearing. In conversation he never descended to the trifling, unworthy or unbecoming. He lived above the taint of gossip. In a word, he was a dignified Christian gentleman. He was honest with himself, his fellowmen and his God. He was a positive character, pronounced in his antipathies and ardent in his attachments. Resolute and persistent in disposition, careful, capable and successful in business, honorable and upright in citizenship, above reproach in society, he commanded the highest respect in every community where he lived. Without the slightest design on his part, he never failed to impress others that they were in the presence of a superior personality."—*(R. E. Buckley in the Pittsburg Christian Advocate, Nov. 28, 1901.)*

Rev. J. Montgomery says of William Hunter: "In the pulpit he was not at ease. He seemed hardly to know what to do with his eyes or hands. But he knew how to preach, and with his eyes upon the ceiling or down upon the floor, at times he gave us thoughts full of life and beauty. Nor was he insensible to his awkwardness in the pulpit. On one occasion when presiding elder on the Beaver District in 1843, ground for camp meeting was being cleaned up, stand erected, and glass tumblers swung on a wire over the book-board on the stand. Brother Hunter was superintending the work. 'How high shall we put these tumblers, Brother Hunter?' said one man. Brother Hunter stood up straight where he expected to stand when preaching, and stretching his arm and hand as high as he could reach, said with a smile,

'Put it where I won't hit it.' He was kind, sweet-spirited, and not so much a singer as a writer of song, as his compilations of 'Select Melodies,' many of which were his own composition, will show."*—*(Pittsburg Christian Advocate, Sept. 19, 1889.)*

JOHN F. HILL, THOMAS BENN, REUBEN A. AYLWORTH.

John F. Hill was born in Starkesborough, Vermont, March 15, 1800. He was converted in Monroe, Ashtabula Co., Ohio, and united with the Freewill Baptist Church, but subsequently became a member of the Methodist Episcopal Church. He was admitted on trial in the Erie Conference in 1836. He labored with great earnestness in the work; and led many revivals to glorious victory. His health failing, he located in 1846 and moved to Wisconsin. He enlisted at the breaking out of the rebellion, and lost his life in the army soon after the battle of Shiloh.†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 30, 289.)*

Thomas Benn was born in Westmoreland County, Pennsylvania, Oct. 8, 1803. He moved with his parents to Crawford County in 1811. He became a member of the first class in Meadville organized by Robert C. Hatton. He was licensed to preach by Alfred Brunson in 1834, and sent as a supply to Wesleyville Charge. He

*W. H. Hunter, D.D.—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; transferred to Rock River Conference, 1855; became a member of Peoria, now called Central Illinois Conference, at its organization, 1856; deceased, Peoria, Ill., November 4, 1901. Appointments—1836, Chardon; 1837, Westfield; 1838, Sheridan; 1839-'40, Fredonia, N. Y.; 1841, Geneva, O.; 1842, Ravenna; 1843, Akron; 1844, Franklin, O.; 1845, Poland; 1846, Warren, O.; 1847, Franklin District; 1848-'51, Jamestown District; 1852, Ravenna District; 1853-'54, Cleveland District; 1855-'56, Peoria, Ill.; 1857, Moline, Ill.; 1858-'59, Rock Island District; 1860-'61, Galesburg, Ill.; 1862-'65, McComb District; 1866-'67, Monmouth District; 1868-'71, Rock Island District; 1872-'75, Peoria District; 1876-'79, Kewanee District; 1880-'81, Peoria, First Church (second preacher); 1882, Peoria, Wesley Chapel, 1883-1901, agent, and later associate agent, Conference Claimants' Society.

†John F. Hill—Licensed to preach, 1836; admitted on trial, 1836; full connection, 1838; deacon, 1838, Waugh; elder, 1840, Hedding; located, 1846. Appointments—1836, Shippenville and Bloomfield Mission; 1837, Brookville; 1838, Strattonville; 1839-'40, Napoli; 1841, Jamestown, N. Y.; 1842, Youngsville; 1843, Warren, Pa.; 1844-'45, North East.

was admitted on trial in the Erie Conference in 1836, and transferred to the Arkansas Conference. He was retransferred in 1843; superannuated in 1853-'55; and, after serving Corsica Charge, finally superannuated, 1857. He died in Strattonville Nov. 29, 1879. His last sickness was accompanied with intense bodily suffering, but in the midst of all his frequent utterance was: "The will of the Lord be done." His talent and acquirements were quite moderate, but he was devoted and faithful. Mr. Gregg says: "He was a great singer and could pray well."*

Reuben A. Aylworth was converted in 1810, during a severe illness which brought him to the verge of death. When friends despaired of his life, and an old Methodist class leader was pleading for his salvation, God spoke peace to his heart, and commanded: "Preach my Gospel!" —"and from this moment he began to amend."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 14.)*

He was licensed to preach in 1814. He joined the Methodist itinerant ranks in the New York Conference in 1817, and was transferred to the Genesee Conference and appointed to Caledonia Circuit. Failing health caused him to superannuate in 1822, and in 1825 he located. He had previously moved to Pennsylvania; and he joined the Erie Conference in 1836 and was appointed to Erie. He became a member of the East Ohio Conference at its organization. In the Erie Conference he served Erie, Jamestown District, Chardon, Parkman, Willoughby and Painesville. He was superannuated in 1844. Mr. Aylworth was born at Half Moon, Saratoga Co., N. Y., April 13, 1792; and died in Hampden, Geauga Co., Ohio, Sept. 3, 1880. "Being a man of slight build and weak physical frame, he was not able to endure the fatigue incident to the life of a preacher at that early day, yet his preaching

*Thomas Benn—Licensed to preach, 1834; admitted on trial, 1836; transferred to Arkansas Conference, 1836; full connection, 1838; deacon, 1838; elder, 1840; transferred to Erie Conference, 1843; deceased, Strattonville, Pa., November 29, 1879. Appointments—1834, Wesleyville (supply); 1836, Illinois Bayou, Ark.; 1837, Clayborne, Ark.; 1838, Catahoula, Ark.; 1839, Marion, Ark.; 1840, Harmonsburg, Ark.; 1841, Clayborne, Ark.; 1842, Trinity, Ark.; 1843, Kinzua; 1844, Brookville; 1845, Punxsutawney; 1846, Rimersburg; 1847-'48, Harrisville; 1849, Saegertown; 1850, Bethel; 1851, Evansburg; 1852, Shippenville; 1853-'55, superannuated; 1856, Corsica; 1857-'79, superannuated.

is described by many still living, who heard him then, as being clear, forcible, spiritual, and frequently powerful, and as a consequence he had many seals to his ministry wherever he preached. He was one of the most polished Christian gentleman of his day—splendid in conversation, gentle, affable, and winning in his manners."*—*(Minutes of Conferences, Vol. XVIII, 1880, p. 243.)*

Business at Quarterly Conferences.

At a Quarterly Conference held for Erie Circuit at Sugar Creek camp meeting, July 16, 1821, the following important action was taken:

"An address to the Annual Conference on the subject of establishing a Seminary of Learning within the bounds of the Ohio Conference was voted for."

The next Quarterly Conference repeated the action.

The subject of a "Parsonage House" had already been before the Quarterly Conference, but now a new step is taken:

"It was voted that a preachers' house should be built on Erie Circuit and that John Leech, Esq., George Smith and William McClane should be a committee and to act as trustees. It was also voted that there should be a subscription paper issued for its support."

Additional action was taken at the next Quarterly Conference.

At the Quarterly Conference held for Butler Circuit June 11, 1831 (place not given), Ira Eddy, presiding elder, William Carroll, secretary, the following recommendations were made:

"John J. Steadman was recommended to the next Annual Conference as a suitable person to enter the itinerant connection.

*R. A. Aylworth—Licensed to preach, 1814; admitted on trial, New York Conference, 1817; transferred to Genesee Conference, 1817; full connection, 1819; deacon, 1819, Roberts; elder, 1821, George; 1825, located; re-admitted into the Erie Conference, 1836; became a member of the East Ohio Conference at its organization in 1876; deceased, Hampden, O., September 3, 1880. Appointments—1817, Caledonia, N. Y.; 1818, Lyons, N. Y.; 1819, Olean Point, N. Y.; 1820, Bloomfield, N. Y.; 1821, Rochester, N. Y.; 1822-'24, superannuated; 1836, Erie; 1837-'38, Jamestown District; 1839-'40, Chardon; 1841, Parkman; 1842, Willoughby; 1843, Painesville; 1844-'79, superannuated.

"John Luccock was likewise recommended as a suitable person to enter the itinerant connection.

"William Carroll was recommended to the next Annual Conference as a suitable person to enter the itinerant connection.

"Benjamin Sedwick recommended to the presiding elder to be employed by him as his wisdom may direct."

The "quarterly meeting conference for Centerville Circuit appointed at or near Scrubgrass camp meeting, Sept. 9, 1833," received and took action on reports of committee to select site for parsonage:

"Report of the committee appointed by last conference for to select a site for parsonage, Samuel E. Harris, by proxy, reports a donation of either two acres of ground near Harrisville, or a town lot in said village and 20M brick. James Adams reports a convenient lot and $120 will be given near Sandy Meeting House. Wolf Creek reports, by Jared Tuttle, proposes to give a site for house and garden and lot of 30 acres.

" 'Resolved, That two parsonage houses be built on Centerville Circuit.'

" 'Resolved, That Sandy be the location of one of said houses, to be a frame 18x24 feet, two stories high, with one chimney with two fire-places in it.'

" 'Resolved, That Harrisville be the site of the other, to be built of brick, 16x26 feet, two stories high with one chimney with two fire-places in it.'

"The question, 'are there any appeals?' always asked at our quarterly conferences, at the present day receives the almost universal answer, 'None.' The old records which I am examining show that, in our early Methodism, it was far otherwise. Much of the time of many of the conferences was occupied with listening to and deciding appeals. The Quarterly Conference held at Centerville (now Slippery Rock), July 30, 1836, had one to consider:

"Brother James Hughes appeals from a decision of a committee on charge of violation of rules in going to law with a brother. It appearing that no charge or decision of committee on which to act, voted that the case is not in situation to be acted on by this conference and that therefore Brother Hughes is restored to full membership."—*(Minutes of several Quarterly Conferences of Erie, Mer-*

cer, Butler and Centerville Circuits, from Aug. 15, 1812, to Nov. 26, 1836.)

Sterretania Methodist Episcopal Church was built in 1842. The society was organized years before and worshiped in the school house. The appointment was attached to the McKean Circuit until 1880, when it was made a part of Fairview Circuit which embraced also Fairplane. "The church building was erected in part by a Presbyterian congregation which had met previously in the school house. Soon after the church was built, it became a Congregational society, and a few years later passed out of existence."

Ellington and Kennedy.

Ellington, with Charlotte and Gerry, belonged to the Gerry Circuit until 1844. The preaching in Ellington was distributed among four different classes: Waterboro, North Hill, the Bates District, and West Hill. T. J. Jennings traveled the Gerry Circuit in 1835, and Josiah Flower and S. W. Parks in 1836. In 1837 Theodore Stowe and J. O. Wood were the preachers. They were assisted by Reuben A. Aylworth, presiding elder of Jamestown District, and Darius Smith, in a great revival resulting in the organization of a class in Ellington consisting of seventy-five members, with Matthew Lane as leader. In 1844, "Ellington" appears among the charges, and Samuel A. Henderson—who was junior preacher on the Gerry Circuit, was appointed pastor. The charter members were Carey Briggs—who was the first steward and still, in 1904, fills the same office—A. W. Clapp, David Colburn, Zaccheus Davenport, Ira Day, Hosea Felt, David Fisk, Nathaniel Fuller, John Hatch, Horatio N. Jacobs, Lorenzo Mather, Adam Phillips, John Shaw, Charles Thatcher, Theron Thatcher, Edwin Briggs, and, we presume, some, at least, of their wives and children, though this—as in many other local church histories—is not mentioned.

When the Cherry Creek Charge was organized, the Bates District became a part of that charge; and later, the Waterboro class was absorbed by that formed at Kennedy. Since then the charge has consisted of Ellington and Kennedy.

The Kennedy class was organized by H. H. Moore in 1867, and worshiped in a Union Church—later the Methodist Protestant Church—until the ministry of Milton Smith, when a Methodist house of worship was erected and dedicated September 21, 1879. The class consisted of Horace Wheelock and wife, Mrs. Henry Wheelock, Maria Haight, Horace Chapel and wife, and others.

The society at Greenfield was organized in 1836, and was the outgrowth of a class that worshiped, at an early day, at what was known as the "Campfield School House," and subsequently at the "Miller School House." A gracious revival is remembered as occurring in 1848 or 1849, and many who have been pillars in the Church date their new life from that time. This revival was conducted by P. W. Sherwood in the Miller School House. A church was erected in 1850-1852, and for more than fifty years stood as a landmark of Methodism. A parsonage was built in 1868, which J. K. Mendenhall was the first to occupy. The church was blessed with revivals of special interest in 1887, 1891 and 1900. A beautiful modern edifice was erected under the pastorates of Miller Fording and A. E. Salisbury, and dedicated December 14, 1902. The appointment has been on the North East, Wattsburg, Greenfield and Mina, and Greenfield Circuits.

Second Session of Erie Conference.

The second session of the Erie Conference was held in Jamestown, New York, August 9, 1837, Bishop Robert R. Roberts presiding. Allured Plimpton was elected secretary.

The Brookville Mission District was formed from a part of the Meadville District, lying west of the Allegheny river. Greenville is made a station; "Parkman" is a new name for the Newburgh Circuit; and Willoughby, Johnson, Randolph, Red Bank, and Strattonville are new circuits.*

*The appointments are as follows: Ravenna District, Isaac Winans, presiding elder; Ravenna, William Stevens, E. J. Kinney; Cleveland and Ohio City, Hiram Kinsley, H. N. Stearns; Cleveland Circuit, L. D. Prosser, J. W. Davis; Painesville, A. G. Sturgis, M. H. Bettes; Willoughby, W. S. Worrallo, E. J. L. Baker; Akron, D. M. Stearns, Thomas Graham; Chardon, H. S.

William Butt, Moses Crow, and Gustavus Hills located.

James Gillmore and J. H. Whallon superannuated. William Swayze and J. J. Steadman had superannuated the previous year.

E. P. Steadman was deposed from the ministry.

Philip Green, Hiram Gillmore, and Lewis Janney were transferred to the Pittsburg Conference.

There were received on probation: Isaac Scofield, Milo H. Bettes, Allen Fouts, William H. Abbott, William F. Wilson, Joseph Marvin, Amos Bussey, Stephen Heard, Lewis Burton, Silas Rawson, Alexander L. Miller, John O. Wood, Carlos R. Chapman, Theodore D. Blinn, and Moses Hill.

Amos Bussey and Silas Rawson were transferred to the Indiana Conference.

Joseph Marvin was admitted on trial, 1837; discontinued, 1838; readmitted, 1842; deacon, 1841, Roberts;

Winans, Joseph Leslie; Edinburg, Thomas Carr, Isaac Scofield; Freedom, Asahel Reeves, Wareham French; Hudson, J. K. Hallock, Joseph Marvin. Warren District, Ira Eddy, presiding elder; Warren, A. M. Brown, John Crum; Youngstown, John Luccock, J. E. Aikin; Ellsworth, Dillon Prosser; Hartford, Thomas Stubbs, Samuel Leech; Gustavus, J. C. Ayres, B. K. Maltby; Mesopotamia, J. W. Hill, T. J. Jennings; Johnson, Ira Norris; Parkman, Stephen Hubbard, W. F. Wilson; Williamsfield, S. W. Ingraham, Allen Fouts; Jefferson, H. J. Moore; Geneva, J. L. Holmes, Peter Burroughs. Meadville District, Joseph S. Barris, presiding elder; Allegheny College, H. J. Clark, W. M. Burton, G. W. Clarke, B. O. Plimpton, Agent; Meadville, Edward Birkett; Franklin, Albina Hall; Centerville, C. C. Best, H. S. Hitchcock; Mercer, John Robinson; Salem, Ahab Keller; Greenville, J. R. Locke; Clarkesville, Caleb Brown; Lawrenceburg, H. Elliott; New Castle, E. B. Hill, Lewis Burton. Erie District, John Chandler, presiding elder; Erie, J. W. Lowe; Wesleyville, David Preston, J. E. Chapin, Daniel Pritchard; North East, Allured Plimpton, Benjamin Preston; Cambridge, W. B. Lloyd; Randolph, Hiram Luce; Harmonsburg, Daniel C. Richey, C. R. Chapman; Springfield; John Bain, Warren Griffith; Conneaut, L. D. Mix, William Abbott; Oil Creek, Rufus Parker, T. D. Blinn; Ashtabula, John Prosser. Jamestown District, Reuben A. Aylworth, presiding elder; Jamestown, Darius Smith; Warren and Kinzua, Samuel Gregg; Youngsville, Josiah Flower, John Demming; Wattsburg, William Todd, J. O. Rich; Westfield, Lorenzo Rodgers, W. H. Hunter; Fredonia, I. H. Tackitt, C. D. Rockwell; Forestville, Timothy Goodwin, Moses Hill; Sheridan, G. C. Baker, B. S. Hill; Napoli, John Scott, J. E. Bassett; Randolph, S. W. Parks; Gerry, Theodore Stowe, J. O. Wood. Brookville Mission District. William Carroll, presiding elder; Red Bank, Stephen Heard; Strattonville, J. A. Hallock; Shippenville, Reuben Peck, Lorenzo Whipple.

elder, 1848, Hamline; discontinued, 1844. The remainder of his life has been spent in Warren, O.*

Mr. Gregg has the following characteristic remark concerning John O. Wood: "Rev. John O. Wood left the tailor's bench in Dunkirk, Chautauqua Co., N. Y., for a position in the Erie Conference, which he subsequently left to become an eminent Patent Hair Restorative Doctor in the west, where it is said he accumulated a fortune, and then left it to try the stern realities of the eternal world."†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 58, 59.)*

Theodore Danforth Blinn was born in Pownal, Vermont, July 4, 1815; and died in Jefferson, Ohio, March 2, 1889. His parents moved into Ashtabula, Ohio, in 1816. He was converted in 1883 under the ministry of Arthur M. Brown, and licensed to preach in 1837 by John Chandler, presiding elder of Erie District. He was admitted on trial in the Erie Conference in 1837. Previous to the session of the conference, he had been employed as a supply on the Randolph Circuit. Mr. Gregg says: "Mr. Blinn was a modest and humble-appearing young man, of about medium size; of deep piety and earnest zeal, with much tender, sympathetic feeling, manifested whether in reading, praying, or preaching, with a tremulous voice, and a tendency to weep."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 56.)*

Mr. Blinn became a member of the East Ohio Conference at its organization. He was forty-five years effective, superannuating in 1883. He had also been superannuated in 1869, but only for one year. During his long ministry he traveled over most of the territory of the Erie Conference. He was a man of deep personal piety and a faithful minister, and died a happy and triumphant death.§

*Appointments—1837, Hudson; 1842, Ashtabula; 1843, Mecca.

†J. O. Wood—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts. Expelled from ministry and membership, 1846. Appointments—1837, Gerry; 1838, Chardon; 1839, Willoughby; 1840, Cleveland; 1841, Akron and Middlebury; 1842, Middlebury; 1843, Quincy; 1844, Wesleyville; 1845, without appointment.

§T. D. Blinn—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., March 2, 1889. Appointments

Carlos R. Chapman was born in Tolland, Connecticut, Sept. 21, 1809. In his second year he was bereft of his mother, but was carefully trained by a very devout and godly Methodist grandmother. His parents were members of the Presbyterian Church. In 1812, he with his father came to the Western Reserve and settled in Rootstown, Portage Co., Ohio. There was a revival in 1831, held in the Congregational Church of Rootstown. Carlos was converted and united with the Methodist Episcopal Church in Edinburg. "His mind soon began to be exercised upon the subject of preaching the Gospel, but he steadily resisted all impressions in that direction until his father was overtaken by a severe illness which threatened his life, and the affectionate son betook himself to earnest prayer for his recovery; and one day while thus engaged he was led to promise the Lord most solemnly that if he would restore the health and spare the life of his dear parent that he would devote his life to the work of the ministry. The father soon recovered, and in accordance with this sacred engagement the son commenced in good earnest to fit himself, as well as he could, for his sacred calling."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 57, 58.)*

Mr. Chapman was licensed to preach and received on trial in the Erie Conference in 1837, and became a member of the East Ohio Conference at the division. He was thirty-one years effective, eight years supernumerary, and sixteen years superannuated. His last years were spent in Willoughby, Ohio. He peacefully entered into rest, Sunday night, Jan. 31, 1892. "He lived a cheerful Christian life, and was greatly beloved and respected by all who knew him. He was a faithful and zealous min-

—1837, Oil Creek; 1838, Wesleyville; 1839, North East; 1840, McKean; 1841, Harmonsburg; 1842, Cooperstown; 1843-'44, Harmony; 1845, Mayville; 1846, Westfield; 1847, Quincy; 1848, Ellington; 1849-'50, Portland; 1851, Gerry; 1852-'53, Ashville; 1854-'55, Randolph; 1856-'57, Ellington; 1858, Forestville; 1859-'60, Portland; 1861-'62, Sherman; 1863-'64, Quincy; 1865-'66, Wesleyville and Greene; 1867-'68, Albion; 1869, superannuated; 1870-'72, Conneaut; 1873-'74, Nottingham and Glenville; 1875-'76, Jefferson; 1877, Williamsfield and Wayne; 1878-'79, Orwell and Colebrook; 1880, Orwell; 1881, Rock Creek; 1882, Rock Creek and Rome; 1883-'88, superannuated.

ister of the gospel and a constant help and inspiration in all the work and interests of the Church."*

William F. Wilson.

William F. Wilson was born in Farmington, Trumbull Co., Ohio, Aug. 15, 1809. He was converted in 1831; licensed to preach and admitted into the Erie Conference on trial in 1837, of which he remained a member until 1880 when he was transferred to the East Ohio Conference. He was united in marriage with Miss Sarah J. Hitchcock, April 13, 1841. He was effective forty years without intermission and sixteen years of that time was presiding elder on the Franklin, Fredonia, Ravenna, Cleveland, and Erie Districts. He was a member of the General Conferences of 1856 and 1864. He was made supernumerary in 1880, and superannuate in 1883. He died at his home in Willoughby, Ohio, Feb. 19, 1889. Many revivals attended his ministry. "During the last hours of his life he gathered his family about him and pronounced a loving blessing upon each one present, and sent an affectionate message to the absent one, Brother Wilson, of Columbia River Conference, who could not be present. With many expressions of confidence and hope he passed from labor to reward."—*(Minutes of Conferences, Vol. XXII, 1889, p. 370).* Mr. Gregg says of him: "Mr. Wilson was very tall, and rather slim and spare; was quite dignified in appearance, and polite and gentlemanly in his deportment. He possessed a very strong and heavy voice, which he used rather too freely, at times, to be agreeable to his audience. His talents were more than ordinary, and his reading quite extensive. His preaching was often accompanied with a good degree of the divine unction, and his prayers at times were very power-

*C. R. Chapman—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Willoughby, O., January 31, 1892. Appointments—1837, Harmonsburg; 1838, Ashtabula and Conneaut; 1839, Wesleyville; 1840, Quincy; 1841, Wattsburg; 1842, Westfield; 1843, Mayville; 1844, Harmony; 1845, Columbus; 1846, Chagrin Falls; 1847-'48, Edinburg; 1849, Ellsworth; 1850, Nelson; 1851-'52, Windsor; 1853, Mesopotamia; 1854-'55, Rockville; 1856, Waterford; 1857-'58, Albion; 1859-'60, Mina; 1861-'62, Sinclairville; 1863, Villenovia; 1864, Green and Mecca; 1865, Morgan; 1866, supernumerary; 1867-'68, Kirtland and Chester; 1869-'75, supernumerary; 1876-'91, superannuated.

ful. He entered upon the itinerant work with more than ordinary promise for the future."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 53.)*

We take an appreciative extract from the resolutions of respect for W. F. Wilson, passed by the Cleveland Preachers' Meeting: "In the death of Brother Wilson closed the life and labors of a good man; good in the best sense of that word—a man of pure and unspotted character; a man of sound judgment, a safe counsellor; a man faithful to all trusts confided to him; a man genial and kind in his disposition, bringing light and joy into any circle he might enter, prized and loved alike by young and old; a man firmly adhering to his convictions, never yielding while he believed himself in the right; a man well equipped for his work, physically, intellectually and morally; an earnest, successful, and eloquent preacher; always beloved and honored by the people whom he was appointed to serve; always contented and happy in his work; a man greatly beloved by his brethren in the conference; a noble Christian gentleman; a man full of faith and the Holy Ghost."*—*(Pittsburg Christian Advocate, March 14, 1889.)*

Allen Fouts, Isaac Scofield.

Allen Fouts was born in Brooke County, Virginia, in 1808; and died in Saybrook, Ohio, July 4, 1890. His parents were bitterly opposed to religion. In 1815 they moved to Morgan County, Ohio. Young Fouts had few educational and religious advantages in this new and sparsely populated country. His prejudices against Methodism were so far overcome that he concealed himself in a barn where an appointment had been made that he might

*W. F. Wilson—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; transferred to East Ohio Conference, 1882; deceased, Willoughby, O., February 19, 1889. Appointments—1837, Parkman; 1838, Cleveland Circuit; 1839, Ravenna; 1840, Painesville; 1841, Hudson; 1842, Chagrin Falls; 1843, Gustavus; 1844, Williamsfield; 1845-'46, Mercer; 1847-'48, Franklin; 1849, Clarion; 1850-'51, Franklin District; 1852-'55, Fredonia District; 1856-'57, Erie; 1858-'59, New Castle; 1860, Cleveland, Erie street; 1861, Ravenna District; 1862-'65, Cleveland District; 1866, Ashtabula; 1867-'68, Mercer; 1869-'70, Youngstown; 1871-'72, Corry; 1873, North East; 1874, Chagrin Falls; 1875, Fredonia District; 1876-'78, Erie District; 1879, Warren; 1880-'82, supernumerary; 1883-'88, superannuated.

listen unobserved and judge for himself. The result was that his unfavorable opinion was reversed, and from this time he attended the means of grace. He was powerfully converted, and began assiduously the performance of all religious duties. His father was converted, lived to the glory of God, and died happy. Mr. Fouts moved to Cuyahoga Falls in 1830, and he and his were among the members that constituted the first Methodist society of that place. He was licensed to preach and received as a probationer in the Erie Conference in 1837; and became a member of the East Ohio Conference at the division. He was thirty-three years effective, and six years supernumerary and superannuated before his final superannuation which took place in 1876. For several years he followed the practice of medicine, and was valued for his kindness and benevolence.

"Mr. Fouts was quite tall, large and stout, full of good humor and kind feeling; loved to sing, pray, and preach, and performed these services with a great deal of energy; was loud-spoken and full of zeal. He possessed very good natural abilities, and could preach a good strong sermon."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 52.)*

Mr. Fouts was a kind hearted and benevolent man. He was positive in his convictions and could express his opinions so as to make them understood. Great was his attachment to the Church. He had a deep and clear experience, and was a tower of strength in a revival.*

Isaac Scofield was born in Albany County, New York, Sept. 12, 1812. When he was a child, his parents moved to Monroe County. They were not religious, and Isaac was destitute of religious instruction. He experienced re-

*Allen Fouts—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Saybrook, O., July 4, 1890. Appointments—1837, Williamsfield; 1838, Edinburg; 1839, Hartford; 1840, Saegertown; 1841, Wesleyville; 1842, Morgan; 1843, Hubbard; 1844, Nelson; 1845-'46, Windsor; 1847-'48, superannuated; 1849-'50, Middlebury; 1851, Twinsburg; 1852-'53, Newburg; 1854, Chagrin Falls; 1855, Mentor; 1856, Concord; 1857, Thompson; 1858, Conneautville; 1859, Conneaut; 1860-'61, Springfield; 1862-'63, Jefferson; 1864, Great Western; 1865, Saybrook; 1866, supernumerary; 1867-'68, Bainbridge; 1869, supernumerary; 1870, Warrensville; 1871, East Ashtabula; 1872-'73, supernumerary; 1874-'75, Kelloggsville; 1876-'89, superannuated.

ligion when twenty-one years of age at Parma Center during "a great protracted meeting" at which about two hundred were converted. He says: "Here I was licensed to exhort within a year after my conversion. I held an exhorter's license about a year and a half, and then received license to preach. The presiding elder was Abner Chase. This license I held about two years. I went to reside a short time at Chagrin Falls, remaining during the winter, and assisting in a protracted meeting. I was then employed by Isaac Winans for three months as a supply on Painesville Circuit. I was recommended by the Quarterly Conference of Cleveland Circuit to the traveling connection, and was received at the conference held in Jamestown in 1837."

"Mr. Scofield was about medium in height, rather slim and spare, with a sober countenance, and of medium deportment. His preaching talents were not brilliant, but quite respectable. He was too quiet in his demeanor to attract large attention, but his straight-forward, consistent Christian life secured to him the confidence and respect of the people wherever he labored."

Brother Scofield was effective thirty-five years, and on some of his charges had extensive revivals. Especially was this the case on the Shippenville, Red Bank, Columbus, Leon, Espyville, and Waterloo Charges. He was a good gospel preacher, and able to defend the doctrines of the Church. Though not educated in the schools, he could demolish the "five points of Calvinism." He died at New Vernon, Pennsylvania, March 15, 1901.*

Stephen Heard.

The early religious and educational advantages of Stephen Heard were only such as a new and sparsely set-

*Isaac Scofield—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deceased, New Vernon, Pa., March 15, 1901. Appointments—1837, Edinburg; 1838, Centerville; 1839, Harmonsburg; 1840-'41, Shippenville; 1842, Red Bank; 1843, Cambridge; 1844, Sheridan; 1845, McKean; 1846-'47, Columbus; 1848-'49, Leon; 1850-'51, Perrysburg; 1852, Villenovia; 1853, Quincy; 1854, Harrisville; 1856, Portersville; 1857, Espyville; 1858, Williamsfield; 1859, Salem, Mercer County; 1860-'61, Evansburg; 1862-'63, Jamestown, Pa.; 1864-'65, Delaware Grove; 1866-'67, New Lebanon; 1868-'69, Waterloo; 1870, supernumerary; 1871, Hendersonville; 1872-'81, supernumerary; 1882-'98, superannuated.

tled country could afford; but he made the most of these and acquired a good knowledge of the common subjects of reading and study. He says that he owed his earliest religious convictions to Russell's Sermons which he read with great interest, while Bunyan's "Pilgrim's Progress" revealed to him the way of salvation. These and a pious mother's prayers led him in 1832 to give his heart to God at a camp meeting held at Randolph, Crawford County, Pa. Feeling his call to the ministry he sought larger preparation for the work. He was licensed to preach in 1837, at the Brookville Quarterly Conference held at Scrubgrass upon the recommendation of the class he had formed in the school house where he was engaged in teaching; and employed as a supply on the Curllsville Circuit, under the presiding elder, J. S. Barris. The same year he was received as a probationer in the Erie Conference. From that time until 1875, with the exception of five years of superannuation, he labored faithfully and with marked success. Mr. Heard was married in 1838 to Sarah Green Miller, of Clarion, Pa., with whom he lived five years. He married as his second wife Miss Betsy R. Holman, of Lenox, Ohio, who survived him. He served the Church well in his generation. He was a man of refined sensibilities, quiet and unostentatious in manners, of a well-balanced mind and sweet spirit, of deep and fervent piety, gentlemanly, cordial in his bearing, sound in the faith, instructive and edifying in his ministrations, "faithful among the fathers." His sermons were clear and logical, acute and full of divine truth, and were often delivered with much power. He was superannuated in 1876 and two years later moved to Warren, Ohio, where he finished his course January 26, 1894. He was born in Center Township, Clearfield Co., Pa., May 30, 1815. The later years of his superannuation were full of Christian work as God gave him strength. While with his son in Cleveland, Ohio, he delivered his last discourse. It was in 1893 at the Children's Day services in Wade Park Avenue Church. His text was: "My little children, let us not love in word, neither in tongue, but in deed and in truth." His last days were passed in much suffering, but he endured all without a murmur. Among his last words were: "I am resting on the promises."

After fifty years in the ministry, Stephen Heard writes reminiscences of the beginning of the half century: "The country was mostly new, and the older settled portions were undeveloped. In Cleveland we had two churches, one on the West Side, then called Ohio City. That on the East Side, on St. Clair street, was badly encumbered with debt. I doubt if we had any other town which supported a pastor without the help of one or more outlying appointments. There was but little manufacturing down in the towns; hence there was but little to draw population, or to increase their wealth; while in the country the farmers were thrifty, but poor. Their farms were new; many had but small proportions brought under cultivation. Their occupants could scarcely raise enough to subsist their households and their stock. Those who had a surplus could find no adequate market for it. Many of their houses were built of logs which had never seen a broad-ax (I speak more particularly of the east part of the conference), having but one room (and chamber), which answered for kitchen, dining-room and chapel. The barns were of the same primitive character. There were, however, many well-to-do farmers who had much better buildings, especially on the Reserve. The Yankee aspired after having a good house, whether he had much inside or not; the Pennsylvanian built his good barn first.

"The roads were of most execrable memory. There were two turnpikes, as they were called, bisecting the Pennsylvania portion of our work, which were no better than ordinary roads, only they were wider and the hills were reduced to a certain grade. Many of the other roads were merely bridle-paths. Horse-back riding was the only practicable way of traveling. All the time I traveled east of the Allegheny river I do not remember that I ever saw a buggy. The preacher was so dependent upon his horse that he thought much of him, and always saw that he was properly cared for. Methodist preachers were excellent judges of a horse, and they generally being well mounted, were frequently challenged for a trade, in which practice some of them frequently indulged, and not always to their advantage—of which the writer has some painful recollections.

"The single preacher had no home in particular. We lived with the people, and as they lived; sometimes better

than they did, for the best the good people could get was kept for the preacher and his horse. I have often dined on very humble fare, and enjoyed it as though it had been angels' food, knowing it was the best that willing hands and loving hearts could supply, and that it was furnished in the name of the Master.

"Our pay was in country produce and orders on the stores. The latter supplied the preacher's wardrobe, supplemented by the kind sisters knitting our socks and mittens. We felt the need of a little money the most for the purchase of books and periodicals, and to get our mail. Postage had to be paid at the office where mail was received, at the rate of twenty-five cents on letters carried four hundred miles or over, and ten cents for a less distance.

"The devotional services were wonderfully fervid and demonstrative. The members took part voluntarily. But the quarterly meetings and the camp meetings were the great occasions. The Friday before quarterly meeting was announced all over the circuit as a day of fasting and prayer, preparatory to the holy communion. The coming of the presiding elder was hailed with the deepest interest. For want of churches the meetings were often held in groves and barns, sometimes in private houses. The friends in the neighborhood had their houses filled to their utmost capacity with their guests from the different appointments on the circuit; beds had to be extemporized on the floor. No person could be admitted to the love feast without a ticket; and not then unless he was present by nine o'clock a. m., when the door was closed. . . . We did not have Sabbath Schools at half of our appointments. Those that we did have were only to hear the pupils read a portion of scripture, and to hear the recitation of verses. There was quite a rivalry with the children to see which could repeat the greatest number, for that one received the prize of a book at the end of the season."*—*(Pittsburg Christian Advocate, April 28, 1887.)*

*Stephen Heard—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Morris; deceased, Warren, O., January 26, 1895. Appointments—1837, Red Bank; 1838, Shippenville; 1839, Lawrenceburg; 1840, Harmonsburg; 1841, Jefferson; 1842, Hartford; 1843, Gustavus; 1844, Braceville; 1845-'46, superannuated; 1847, Gustavus; 1848,

Moses Hill.

Rev. D. C. Osborne, D.D., communicates the following appreciative and discriminating sketch of the life and work of Moses Hill:

"Moses Hill was born in Bergen, N. Y., December 6, 1817, and died of cancer, at Kalamazoo, Mich., January 21, 1898. His parents removed in his infancy to Chautauqua County, and settled near Mayville. He was left fatherless when three years of age, and early learned to be brave and self-reliant, and when nine years old he became self-supporting. He was converted at fifteen, at once united with the Church, and was soon appointed class leader. Two years after his conversion he was licensed to exhort, and began successfully to call sinners to repentance. In June, 1837, he was licensed to preach, and in the following August was received on trial in the Erie Annual Conference, of which his older brother, Bryan S., was already a prominent member.

"Nature dealt generously with him, giving him a strong, symmetrical body, a beautiful and expressive countenance, a gracious bearing, a musical voice, perfect self-control, great intellectual might, unusual social powers, a high moral purpose, and marked gifts of leadership, all of which were freely given and found their highest expression in the work of the Christian ministry.

"At twenty-two he married Miss Adaline Reed, the only daughter of a family of wealth, a lady whose education and culture fitted her to grace any society. Their home life was an ideal one. When stationed at First Church, Meadville, Pa., he entered Allegheny College, and four years later graduated with honor, having performed double work while in college. He served the leading churches of the conference with great ability, being constantly sought for and gladly welcomed. It was natural that one possessing his talents should be called to the presiding eldership, and for seventeen years he served with conspicuous success in this wide field of usefulness. Five times he was chosen to the General Conference. His

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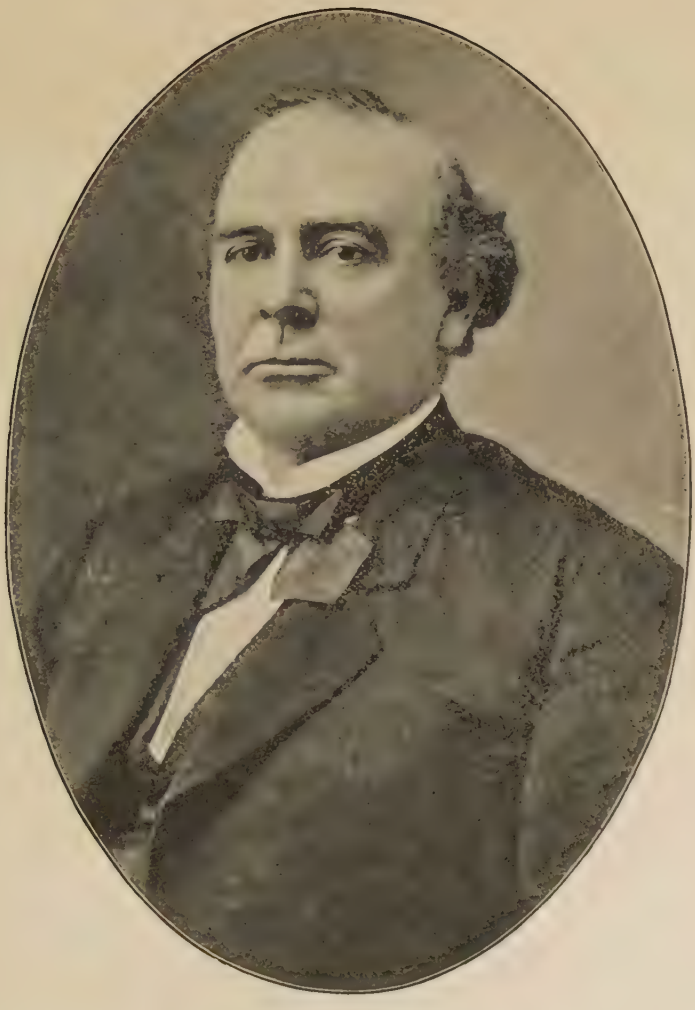
Freedom; 1849-'50, Edinburg; 1851, Franklin, O.; 1852-'53, Ellsworth; 1854, Mt. Jackson; 1855, West Farmington and Bloomfield; 1856-'57, Liberty; 1858-'59, Tallmadge; 1860-'61, Deerfield; 1862-'63, Morgan; 1864-'65, Springfield; 1866-'68, superannuated; 1869, Jamestown, Pa.; 1870-'71, Linesville; 1872, Nottingham and Glenville; 1873-'74, Lockport; 1875, Hamlet, which infirm health prevented him from serving; 1876-'94, superannuated.

friends early sought to elect him a bishop, but he preferred that his great friend, Calvin Kingsley, D.D., should receive this high honor, and faithfully sought to bring him prominently before the Church. When Doctor Kingsley was called to the bishopric no one rejoiced more than Doctor Hill. When a minister of great promise left St. Clair Street Church in Cleveland, and united with a sister church in the same city, Bishop Ames took Doctor Hill from New Castle District, and appointed him to the church made vacant. This was his crowning work as pastor. The church was dispirited and in debt. He gathered the members, and for four months carried on revival services. About five hundred were converted; the membership was nearly doubled, all the debts were paid, the church was beautified, and Methodism for the first time was recognized and welcomed by the sister churches as a great spiritual force. In order to provide for old age, and to enable him to do the good he desired, he invested the savings of his life and Mrs. Hill's share of her father's estate in an iron manufactory. After a time it was found that by mismanagement the great concern was almost wrecked; debts accumulated, their credit was failing, and bankruptcy was impending. The company believed that Doctor Hill's great business ability might save their imperiled interests, if he would accept the management. He faced a cross on either hand—if he strove with his might to save these interests, his brethren whom he loved so strongly might charge him with secularity; if he neglected this opportunity, he must go through life burdened by debts. He accepted the charge in the fear of the Lord, supplying his pulpit, but applying the salary paid by the church to the parsonage debt. After years of service he saved the industry, paid its indebtedness, and when the danger was past, resigned the presidency to preach the gospel only.

"He was the recognized leader of the conference, a skilful debater, a peacemaker and wise administrator. Baldwin University honored itself by conferring upon him the degree of Doctor of Divinity. He was appointed fraternal delegate to the Methodist Episcopal Church of Canada, and performed his duty with great acceptability. For four years he was a member of the General Missionary Committee, and for eight years one of the publish-



Rev. Moses Hill, D. D.

ing committee of the 'Pittsburg Christian Advocate.' The bishops appointed him to the committee for the centennial observance of 1866. Children's Day was a cherished idea with him. If he had not turned aside to save that great business interest, he doubtless would have been called to the bishopric. In 1881 he took a supernumerary relation, and later removed to Kalamazoo, Mich., where he entered a company engaged in manufacturing agricultural implements. Success crowned their labors, and a charming home was fitted up, in which he hoped to spend the long sunny afternoon of life. But his wife was suffering with consumption. A journey to the Pacific coast and to Europe was taken in search of health, which they could not find. She passed on to the city of the Great King, and left him a mourner until they should meet again. Doctor Hill had two all-controlling loves, one for Christ and His church, the other for his darling wife. When she was gone it was but natural, as they were childless, that all his possessions should be given to the Church. The Church Extension Society will receive his estate, which will doubtless amount to $40,000. So he being dead will still speak in places of worship where Christ will be glorified by the lifting up of humanity. His body rests beside the form he loved so well, in the beautiful cemetery at Kalamazoo, awaiting the resurrection of the just. He fought a good fight, and kept the faith to the end."

Of his estate, the Church Extension Society has already received over $21,000. In this benefaction he has demonstrated his great love for and loyalty to the Church; and his life still proclaims to vast multitudes the gospel of salvation through Christ. Among his last testimonies were the words spoken to a friend: "I am passing through the valley of Baca, but am making it a well."*

*Moses Hill, D.D.—Licensed to preach, 1837; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; became a member of the East Ohio Conference at its organization, 1876; deceased, Kalamazoo, Mich., January 21, 1898. Appointments—1837, Forestville; 1838, Westfield; 1839, Jamestown, N. Y.; 1840, Fredonia, N. Y.; 1841, Fredonia and Portland; 1842, Jamestown, N. Y.; 1843, Fredonia, N. Y.; 1844, Geneva, O.; 1845-'46, Meadville; 1847-'48, Saegertown; 1849-'50, Franklin, Pa.; 1851, Panama; 1852-'54, Franklin District; 1855, New Castle District; 1856-'57, Cleveland, St. Clair street; 1858-'61, Cleveland District; 1862-'65, Ravenna District; 1866, Newburg; 1867, Cleveland, St. Clair street, second preacher; 1868, Cleveland, Scoville

William Abbott, Milo H. Bettes.

William Abbott was born in Stockbridge, Windsor Co., Vt., in 1811, and died in Mayfield, Geauga Co., Ohio, in 1843, having just completed his thirty-first year. He was converted at Bangor, St. Lawrence Co., New York; and licensed to preach, in Cleveland, Ohio, in May, 1837, and in August following was received on trial by the Erie Conference, and appointed with L. D. Mix to the Conneaut Circuit, but being in feeble health, he soon found that he could not endure the work, and after about six months was forced to retire. But he labored long enough to endear himself to the people, and to display more than ordinary talents as a preacher of the gospel. He subsequently sought to regain his health by a change of climate, visiting Kentucky, and Cuba, but all to no purpose. He finally abandoned all hope of recovery, and returned, as he said, "to die with the few relatives who were living in this section." He continued to suffer much, but was an example of patience and resignation, until his emaciated frame sunk suddenly beneath the weight of his disease, and his peaceful spirit took flight to that land where the weary are at rest. He was remarkably conscientious and exemplary in his life, and his death was that of the perfect and upright man."*—*(Pittsburg Christian Advocate, Oct. 18, 1843.)*

Milo H. Bettes was born in Southfield, Massachusetts, Oct. 17, 1814; and died in Corry, Erie Co., Pa., May 21, 1864. His parents moved to Ohio in 1816 and reared their family amid the toils and activities of a new country. Milo improved such opportunities for an education as the new country afforded, and became a scholar of very creditable attainments. He was converted in 1834, and in 1837 was received on trial in the Erie Conference. "He very soon took rank with the most promising young men of the conference, and for many years served, with gen-

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avenue, second preacher; 1869-'70, Cleveland, Erie street, second preacher; 1871, Cleveland, Kingsley Chapel; 1872-'73, Cleveland, Scoville avenue and Kingsley Chapel, second preacher; 1874, Cleveland, Erie street, second preacher; 1875-'76, Cleveland, Woodland avenue; 1877-'80, Cleveland District; 1881, East Cleveland, second preacher; 1882-'97, supernumerary.

*William Abbott—Licensed to preach, 1832; admitted on trial, 1837; discontinued, 1838; deceased, Mayfield, O., 1843. Appointment—1837, Conneaut.

eral acceptability and success, some of the most prominent charges. His sermons gave evidence of systematic thought and thorough preparation, and though generally more didactic than pathetic, they were usually attended with a power which reached the judgment and conscience. In the social relations he was affable and affectionate, and in his intercourse with society at large he ever maintained the character of a Christian gentleman." He was effective twenty-three years, and superannuated four years.*

Alexander L. Miller.

Alexander L. Miller was born near Evansburg, Crawford Co., Pa., Dec. 25, 1809; and died in Shermansville, May 4, 1891. He was converted in 1824; licensed to preach in 1836; and the next year admitted on trial in the Erie Conference, and transferred to the Indiana Conference. In 1840 he located and returned to Pennsylvania, and was re-admitted to the Erie Conference in 1842. He spent twenty-eight years on a farm; twenty-four, in the active ministry, and twenty-nine, in either a supernumerary or superannuate relation.

"He inherited a firm constitution and great tenacity of life from a long-lived ancestry, his parents and grandparents on both sides having lived to very advanced age. He was of sturdy, courageous, self-reliant stock. His father, Captain Michael Miller, came to the claim afterward known as the Miller Farm, when sixteen years old, and staid upon it alone six months with no white person within ten miles of him, subsisting upon potatoes and wild game, and during the time seeing no bread of any color. He afterward married and raised a family of twelve children, all of whom lived to marry and rear families of their own. They were all Methodists, several of the family becoming distinguished for Methodistic zeal, so that Miller and Methodist were almost synonymous terms in

*M. H. Bettes—Admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; elder, 1841, Roberts; deceased, Corry, Pa., May 21, 1864. Appointments—1837, Painesville; 1838, Willoughby; 1839, Cleveland; 1840, Geneva; 1841, Mercer; 1842, New Castle; 1843, Hendersonville; 1844-'45, Franklin, O.; 1846-'47, Chardon; 1848, Meadville; 1849, Rockville; 1850-'51, Springfield; 1852-'53, Poland; 1854, West Farmington; 1855-'56, Clarksville; 1857, Edinburg; 1858, Wesleyville; 1859, Youngsville; 1860-'63, superannuated.

the neighborhood. Alexander being the eldest child save one, was early inured to much toil and privation. His opportunities for obtaining learning were very limited. He attended the common schools of the neighborhood as much as he could, and by self-effort, studying often by the blazing light of a pine knot, he acquired an education quite respectable for the times, so that for several terms he taught the country schools of the community. His parents were ardent Methodists, their home, for several years, furnished a place for preaching, Sunday School, prayer and class meetings. Here he saw and heard the early itinerant circuit riders and he desired to be like them.

"In March, 1871, returning home from an appointment, he was struck by a storm of wind and rain so violent as to drive him, with great force, against the timbers of a bridge, which resulted in a fracture of his right hip. The bones not being properly adjusted, grew together out of place, making one leg nearly four inches shorter than the other. Thenceforward, for twenty years, he was a feeble man and went halting to the end of his days.

"Brother Miller was fearless in his convictions and held fast the form of sound words. If his sermons had not modern polish and finish, they were, nevertheless, substantial outgrowths from gospel facts, and appealed to the heart and conscience with convincing power. He was not boisterous or rough but tender, pathetic, persuasive. He had a clear tenor voice, very pleasant to the ear, which carried his distinct utterances to the farthest auditor in the great congregation. He had power over men. He moved others, because moved himself. His impassioned words and tears melted his hearers to tears, drove many to repentance and filled the altars with penitent seekers. His hearty sympathy with the afflicted made him ever welcome to the home of sorrow, and his ministries, much desired at funerals, lightened the pressure of grief, and gave hope and comfort to the bereaved.

"Severe affliction in his own family, making it difficult or impossible to move much of his time, interfered largely with his work, but with great devotion to both he did what he could, frequently riding great distances after preaching at night to reach his home before he slept. His last years were filled with waiting and suffering, in

which he was sustained by the grace which he found all-sufficient in time of need. With great tenacity of life he lingered until literally worn out, particle by particle the tabernacle fell without repair, until completely exhausted, and then he fell asleep."*

Lewis Burton.

Lewis Burton was born in Millcreek Township, Erie County, Pa., July 3, 1815. His pious parents made a welcome home for the Methodist itinerants, and Lewis was reared under the most wholesome Christian influences. Under the benign influences of the Holy Spirit he was converted in 1830, and united with a little band of humble Methodists which worshiped in a small school house near his father's home. Feeling that it was his duty to preach he sought to qualify himself for this holy calling and entered Allegheny College in 1833, and graduated in 1837. He had received license to preach the year previous to the completion of his academic course. He was admitted on trial in the Erie Conference in 1837.

"Mr. Burton was a modest, well-appearing young man, of medium size, a close and thorough student, a uniform and exemplary Christian, a correct and pleasant public speaker, and an accomplished gentleman."

In 1846 he withdrew from the ministry and membership of the church, and became a minister in the Methodist Protestant Church, and for many years was rector of St. John's Church, Cleveland, O. He died in Cleveland, O., October 9, 1894.†

*A. L. Miller—Licensed to preach, 1836; admitted on trial, 1837; transferred to Indiana Conference, 1837; full connection, 1839; deacon, 1839, Morris; located, 1840; re-admitted, Erie Conference, 1842; elder, 1844, Waugh; deceased, Shermansville, Pa., May 4, 1891. Appointments—1837, New Castle, Ind.; 1838, Spencer, Ind.; 1839, Springville, Ind.; 1841, Clintonville (supply); 1842, Oil Creek; 1843, Clintonville; 1844-'45, Hartford; 1846-'47, Conneautville; 1848, supernumerary; 1849-'52, superannuated; 1853, Evansburg; 1854, superannuated; 1855-'56, Hendersonville; 1857-'58, New Lebanon; 1859-'60, Espyville; 1861-'62, Richmond; 1863, Riceville; 1864-'66, superannuated; 1867-'68, Townville; 1869, superannuated; 1870-'71, Kelloggsville; 1872-'90, superannuated.

†Lewis Burton—Licensed to preach, 1836; admitted on trial, 1837; full connection, 1839; deacon, 1839, Soule; transferred to Pittsburg Conference, 1839; elder, 1841, Roberts; withdrew from ministry and membership, 1846; deceased, Cleveland, O., October

Methodism in Warrensville, Ohio.

Nathaniel C. Haynes, a local preacher in Bedford, O., was a native of Andover, Hillsborough Co., N. H., born June 13, 1794. He was converted in his eighteenth year, and licensed to preach in 1814. He settled in Warrensville, Ohio, in 1823, and removed to Bedford in 1831. Mr. Gregg says: "Father Haynes is a tall, slim man, of moderate preaching abilities, but regarded as a very honest, sincere Christian man of an unblemished character, in whom the community where he lives has great confidence. He has attended and officiated at more funerals, and offered more prayers over the sick and dying than any other gospel minister in the place where he resides." Upon his arrival at Bedford, he took a lively interest in the religious interests of the community, and a Methodist class was formed consisting of Mr. Haynes and wife, A. Turner and wife, Anna Turner, and Hannah Turner.—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 69, 70.)*

Previous to 1837 there had been no regular preaching appointment at Warrensville, Ohio; but a class had been formed which had occasional services. This class seems to have been absorbed by the Protestant Methodists. On November 12, 1837, Philip Green and Peter Burroughs, of the adjoining circuit which comprised the township of Newbury, Bedford, East Cleveland, Euclid, and some others; organized a class composed of thirty-one members. Among those were the Johnsons, Hubbards, Thorps, Upsons, Cushmans, Craines, Quayles, and a few others.

The society held its meetings in the school house until 1846 when a church was built at the Centre. In 1858 a revival conducted by L. E. Beardsley brought into the church a number of devoted members. In 1866 the church building was destroyed by fire, when services were again held in the school house. In the summer of 1868 a fine church edifice was erected and dedicated to the service of the Lord by Cyrus Prindle. In 1863 a parsonage was purchased, which was sold two years later and a house and lot in a more desirable location were secured.

9, 1894. Appointments—1837, New Castle; 1838, Salem; 1839, Wheeling, Va.; 1840, Wellsville, O.; 1841-'42, New Lisbon, O.; 1843-'44, Allegheny City, South Common; 1845, Canton, O.

This second building was sold in 1886, moved from the ground, and a fine new parsonage erected.

In 1837 another class was formed in North Warrensville at Radcliffe School House. The original members were the following: James Smith, Mary Smith, Robert Smith, James Lee, Laura Lee, Caleb Litch, Mercy Litch and Elizabeth Corlett. However the circuit preachers made no regular appointments here until 1841. The first Sabbath School in the township was organized at this school house in 1837. In 1858 East Cleveland and Euclid were formed into a circuit by themselves, but "Euclid Stone School House" was added to the appointments on the old circuit. In 1858 Newburg was made a separate appointment, and Orange Circuit was added to the Warrensville Charge. In 1862 Bedford became self-supporting, and Warrensville was served by a supply. Orange Hill came in in 1863 when J. K. Mendenhall was appointed preacher in charge. In 1874 "East Cleveland Ridge" was united to the circuit, but in 1878 it was united with Nottingham and Glenville, leaving Warrensville, Center, North Warrensville, Euclid Stone School House, Orange Centre, and Orange Hill. Robert Smith, a local preacher, and member of the first building committee, is still living —1906—at Warrensville, Ohio, age eighty-six years.

Frostburg and Silver Creek.

The Frostburg charge has (in 1901) five appointments —Frostburg, Valier, Horatio, Lindsey, and Walston. The class at Frostburg was organized in 1837 by Elijah Coleman, a local preacher, and consisted of five members: Henry and Barbara Palmer, Mr. and Mrs. Abraham De Haven, and Mrs. J. Martin. In 1839 the class was greatly strengthened by the advent of the Swisher family from Central Pennsylvania. There were Daniel and Elizabeth Swisher and their three children—Mary, Joseph, and Elizabeth. A log church was built in 1841, and was used for thirty years, when the present building was erected on the same lot. For several years this class was connected with the Red Bank Circuit, and later was attached to Punxsutawney. In 1896, the name appears in the list of appointments.

The Walston class was organized by Thomas Pollard in 1887, and the Horatio class in 1888; the Valier class by

John Frampton, a local preacher, in 1894; and the Lindsey class by T. W. Douglas in 1898.

The organization of the Methodist Episcopal Church at Silver Creek, New York, was effected in 1837, though a class had been maintained many years previous to this date. According to Gregg, Lemuel Lane, a local preacher from the Western Reserve, while laboring on the Chautauqua Circuit, in 1812, formed a class at Silver Creek, consisting of Artemus Clothier and wife, Norman Spink and wife, and a few others. Young's history of Chautauqua County gives the date 1819, and mentions the same persons with the addition of Lyscom Mixer and wife; and says that soon after, the following names were added to the class: Giles Eggleston and wife, James Wesley and wife, Emily Nevins, Leonard McDaniels, "and others." This was probably a reorganization of the former class. G. C. Baker, traveling the Sheridan Circuit, was the minister at the time of this organization. The first house of worship was erected in 1848 and improved and repaired in 1874. A new edifice was completed in 1889 at a cost of $8,000; and dedicated by Rev. Benoni I. Ives, D.D., "the great dedicator." "This is a fine building, has a large audience room, very neat and tasteful in decoration, with prayer-meeting and Sabbath School rooms, and all the other conveniences which these times demand."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 115; Edson and Merrill, History of Chautauqua County, p. 647.)*

Ravenna District Resolutions.

"On Wednesday, May 31, 1837, in pursuance of a previous appointment, the preachers of the Methodist Episcopal Church, in Ravenna District, Erie Conference, met in Willoughby, for the purpose of effecting greater unanimity in the administration of discipline and usages. The meeting was attended by nearly the whole of the preachers. The Rev. Isaac Winans was called to the chair, and opened the meeting with reading a portion of the Holy Scriptures, singing and prayer, at 9 o'clock a. m. A deep interest prevailed throughout the meeting, which was continued with several adjournments, until the afternoon of the following day. The subjoined are amongst the resolutions passed, viz.:

" 'That, as ministers of the gospel, we will exert our influence with our societies, to induce them to improve in the science of sacred music.'

" 'That we do not consider the rule requiring us to "recommend our tune book," as intended to prohibit our members from using other works of similar character, when circumstances appear to forbid the use of the Harmonist.'

" 'That our congregations shall be instructed to stand while singing the introductory and concluding hymns during public service, and to retain their seats during the second hymn.'

" 'That we will use our influence to induce the observance of kneeling in time of prayer on all occasions.'

" 'That we will be more uniform in reading a portion of the Holy Scriptures, in public congregation, and also in repeating the Lord's Prayer in divine service, in accordance with "the discipline." '

" 'That we will be punctual in reading our general rules in the different congregations and societies according to "the discipline." '

" 'That this meeting do recommend the general use of tickets, and that they are to be considered not merely as notes of admission to our love feasts, but as badges of membership.'

" 'That the preacher in charge of each circuit attend to the class-books or papers being regularly marked.'

" 'That we zealously recommend the observance of our quarterly fasts, and that we urge this duty by our example.'

" 'That it is the duty of each preacher in the district to preach in every society on their respective circuits one sermon annually on the subject of fasting.'

" 'That we will endeavor, by the grace of God, to preach more expressly on the subject of holiness.'

" 'That, as we have reason to think that pastoral visiting has been very much neglected, we resolve that each preacher on the district be required to visit all the families in his charge as soon as possible, as contemplated by our discipline.'

" 'That we consider the use of tobacco at all times unpleasant and frequently useless, and we determine to ab-

stain from it, unless when it is prescribed to us by a physician.'

" 'That our next district meeting shall be commenced with a discourse on the Christian ministry.'

" 'That a discourse be delivered during the next meeting, on Christian perfection.'

" 'That a missionary meeting shall be held in connection with our next meeting.'

" 'That a committee be appointed to prepare an account of the proceedings of this meeting, and forward it for publication in the Pittsburg Conference Journal.'

" 'That the said committee shall prepare tickets to be handed to the preachers coming on to the district from the ensuing conference.'

" 'That this meeting be adjourned to convene again in Akron on the first Tuesday in November next.' "—*(Pittsburg Conference Journal, June 29, 1837.)*

Revivals.

Watts B. Lloyd reports a revival on the Cambridge Circuit: "We closed a protracted meeting at Rockville, on the seventh of February, which resulted in the conversion of forty-nine souls. Thirty-five have joined on probation. A good state of feeling still prevails in our congregations. Before we closed, we drew up a subscription for a meeting house, and have succeeded in raising over eight hundred dollars. We expect to get one thousand, which we think will build a sufficient house for this place."—*(Pittsburg Conference Journal, Feb. 22, 1838.)*

Speaking of a revival at Gustavus in 1837, H. S. Winans says: "There is one circumstance which I wish to notice, before I close this communication. A sister, who is a member of the church in this place, and the only one remaining of those that composed the first Methodist society in this town ,and one in whose religious profession all orders of people placed the utmost confidence. This person lost her speech, seven weeks previous to the beginning of our quarterly meeting, so that in our class meetings she could only make signs of her intention to serve God. At first, it was supposed by herself and others, that it was a violent hoarseness she had taken from a cold; but two weeks before the quarterly meeting com-

menced, it was strongly impressed upon her mind, that it was brought upon her in consequence of her unfaithfulness to God. She had once enjoyed the blessing of sanctification, but had lost its enjoyment, and it was impressed upon her mind that she would never be able to speak until she was restored to her former enjoyments. This she signified to our presiding elder, in our love feast, and he mentioned it to the congregation—she was one among many, that was earnestly seeking for full redemption in the blood of Jesus Christ; and on Thursday, during our morning meeting, while wrestling with God in silent prayer, for the blessing, God in his mercy loosed her tongue in a moment, as quick as thought, and she burst out into raptures of praise and thanksgiving unto God, and immediately ran up before the admiring and astonished multitude, and told what God had done for her: that he had cured both soul and body."—*(Pittsburg Conference Journal, March 23, 1837.)*

Allured Plimpton and Benjamin Preston write from the North East Circuit: "About four weeks ago we commenced a protracted effort in Greenfield, under somewhat unpromising circumstances—such as inclemency of weather, want of a commodious house, as we had nothing better than a school house, and what was not the least, the fewness and stupidity of the professors of religion; but we went to them in the name of the Lord, and endeavored to press upon them the necessity of settling the great controversy between them and their Maker, and to do it now. It was soon apparent that many became troubled about this matter, and during the progress of the meeting, which lasted a little more than one week, we are happy to say that about thirty were constrained to surrender at discretion, and thereby received a pardon. The work is still going on. We held our second quarterly meeting in the borough of North East, commencing the twenty-second of January. A spirit dearth has for a long time prevailed in the churches in this place, and with many it was literally hoping against hope that any important good would be accomplished; and there seemed to be but little effect for the first two or three days. We thought it advisable, however, to keep up our meetings through the week evenings, and we rejoice exceedingly to say there has been a powerful break in the ranks of

the wicked. Our meetings are still in progress. Last evening there was something like eighty or ninety that rushed to the altar, to confess their sins, and plead for pardon. Their lamentations and weeping over their past follies and crimes, seemed to fill the house but they were timely, being poured out within the hearing of mercy, as some were enabled to rejoice before they left the house. We are glad to say there is a union of effort among the Christian denominations of this place, in rescuing perishing sinners from death."—*(Pittsburg Conference Journal, Feb. 22, 1838.)*

End of First Volume.